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WHOLE
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THE WATERFALL

BY RABINDRANATH TAGORE.

[*Scene.* A mountainous country, with a road leading to the Temple of Bhairava * (The *Scene* remains the same throughout the play.)

In the background is represented the upper framework of a big iron machine, opposite to this is the spire of the Bhairava Temple, with its trident.

Ranajit, the king of Uttarakut, has his royal tent in the mango grove by the side of the road. He is resting there on his way to celebrate the evening festival, on the dark night of the moon. After twenty-five years of strenuous effort, his Royal Engineer, Bibhuti, has succeeded in building up an embankment across the waterfall called Muktaadhara †

The inhabitants of Uttarakut are seen visiting the temple with their offerings and preparing to hold in the temple court-yard the festival, which is to celebrate the achievement of the Royal Engineer, Bibhuti.

The temple DEVOTEES of Bhairava are in the foreground. They are seen making a long circuit in religious procession round the Temple. As they sing the praises of the God Bhairava, some are swinging their censers, some are beating the gongs, some are blowing the conch shells.]

THE DEVOTEES sing, in procession,—
Victory to Him, the Terrible,
The Lord of Destruction,
The uttermost Peace,
The Dissolver of doubts,
The Breaker of fetters,
Who carries us beyond all conflicts,
The Terrible, the Terrible!

[*They go in.*

A stranger comes with his offerings of worship and meets a citizen of Uttarakut.

STRANGER. What's that there put up against the sky? It is frightful!

CITIZEN. Don't you know? You're a stranger, I see.—It's the Machine.

STRANGER. Machine! What Machine?

CITIZEN. The Royal Engineer, Bibhuti, has been working at it for the last twenty-five years. It's just been finished. A

* One of the names of the God Shiva, meaning 'The Terrible.'

† The Free Current



BIRTH OF SHREE KRISHNA

By the courtesy of the artist D. Abanindranath Tagore D.L.C.E.

BIBHUTI God has given them the water, but He has given me the power to bind that water

MESSENGER They don't know that, within a week, their fields—

BIBHUTI Why talk about their fields? What have I to do with their fields?

MESSENGER Was n't it your object to devastate their fields with drought?

BIBHUTI My object was to make Man triumphant over the sands and water and stones, which conspired against him. I had not the time to trouble my mind about what would happen to some wretched maize field of some wretched cultivator in some place or other.

MESSENGER The Crown Prince asks you, if the time has not come at last for you to trouble your mind about it.

BIBHUTI No! My mind is occupied with the contemplation of the majesty of the Machine.

MESSENGER Coooot the cry of hunger interrupt that contemplation?

BIBHUTI No! the pressure of water cannot break my embankment, the cry of hunger cannot sway my Machine.

MESSENGER Are n't you afraid of curses?

BIBHUTI Curses?—When labourers became scarce in Uttarakut, I had all the young men of over eighteen years of age from every house of Pattana village brought out by the King's command and a great number of them never returned to their homes. My Machine has triumphed against the storm of mothers' curses. He who fights God's own power, is not afraid of man's malediction.

MESSENGER The Crown Prince says that you have already attained the glory of a creation, and now it is time for you

to attain a greater glory by demolishing that creation.

BIBHUTI So long as my work remained unfinished, it was mine. But now that it is finished, it belongs to all Uttarakut. I have no longer the right to demolish it.

MESSENGER The Crown Prince declares, that he will take this right into his own hands.

BIBHUTI Are these words from our own Crown Prince himself? Does he not belong to us?

MESSENGER He says, that it has yet to be proved whether God's Will has found its entrance into the Government of Uttarakut: the Machine must not stand between.

BIBHUTI It is my mission to prove, by the force of the Machine, that God's throne is ours. Tell the Crown Prince, that no road is left open to make the Machine slacken its grip.

MESSENGER The God who breaks, does not need the broad road for his passage. The smallest holes which escape our notice are enough for him.

BIBHUTI Holes! What do you know about them?

MESSENGER Nothing. But He knows, who makes use of them.

[*Messenger goes*]

Citizens of Uttarakut on their way to the Temple meet Bibhuti

1ST CITIZEN Engineer, you're a wonderful fellow! We never noticed when you got ahead of us!

2ND CITIZEN That's ever been his habit. Nobody knows how he wins in the race. That shaven-headed Bibhuti of our Chabna village got his ears pulled along with ourselves. *—[Lage]*

festival is now being held in honour of the occasion

STRANGER What's the object of the Machine?

CITIZEN It has hound up the waterfall of Muktheadhara

STRANGER What a monster! It looks like a dragon's skull with its fleshless jaws hanging down! The constant sight of it would make the life within you withered and dead

CITIZEN The life within us has got a thick hide to protect it! You needn't have any fear for us!

STRANGER All the same, this is n't a thing to put up nakedly before the sun and stars. Can't you see how it seems to irritate the whole sky by its obstruction?

CITIZEN But are n't you going to attend the evening worship of Bhairava?

STRANGER Yes, I've come out for that object. Every year I bring my offering at this time. But I've never seen such a monstrous obstruction in the sky before. Don't you think it's a sacrilege to allow it to overtop the spire of the Temple?

[He goes]

Enters a woman named Amba, with a white veil which covers her head and body and trails in the dust

ANNA My Suman! My Suman! Won't my son Suman come back to me? You've all returned, but where is he?

CITIZEN Who are you?

ANNA I'm Amba of Janna village. Suman my son, 's the light of my eyes, the breath of my life,—my Suman!

CITIZEN What's happened to him?

ANNA I don't know where they've taken him. I'd gone to worship Bhairava, in the Temple, and when I came back, I found that he had been taken away

CITIZEN Then he must have been recruited for the work of building up the embankment

ANNA I've heard that they've taken him along this road to the west of the Hill of Gauri, and my eyesight does n't reach so far. I can't see the way across it

CITIZEN What's the use of grieving? We're going to the Temple. It's a great day for us. You also must come

ANNA No, no! From that day, when I lost my son, I've drended going to the Temple. Let me tell you, our worship never reaches Him. Someone filches it away, as it's carried to the shrine

CITIZEN Who's that?

ANNA The one who's taken my Suman away from me! I don't know who it is. Suman! My Suman! My darling!

[They go]

The messenger from Abhyat the Crown Prince of Uttarakut, meets Bibhuti, while he is on his way to the Temple

MESSENGER Bibhuti! The Crown Prince has sent me to you

BIBHUTI What is his wish?

MESSENGER You have been for a long time building up an embankment across the waterfall of Muktheadhara. Over and over again it gave way, and men perished, smothered with sand and earth, and others got washed away by the flood. At last, to day—

BIBHUTI My object is accomplished, and the sacrifice of their lives has met with its fulfilment

MESSENGER The inhabitants of Shrutara are still ignorant of this fact. They cannot believe, that any man can deprive them of the water, which has been to them the gift of God

BIBHUTI God has given them the water, but He has given me the power to bind that water

MESSENGER They don't know that, within a week, their fields—

BIBHUTI Why talk about their fields? What have I to do with their fields?

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[Messenger goes]

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2ND CITIZEN That's ever been his habit. Nobody knows how he wins in the race. That shaven-headed Bibhuti of our Chahua village got his ears pulled along with ourselves at the village school.

And yet he's done such wonders sur-
passing us all !

3RD CITIZEN Hallo Gobru ! why d
you stand there basket in hand with
your mouth wide open ? Is this the first
time you've seen Bibbuti ? Bring out
the garlands Let's garland him

BIBHUTI No no ! What's the use of
doing that ?

3RD CITIZEN Why do you say no ?
If the length of your neck could keep pace
with your greatness it'd grow like a
camel's and we'd load it up to the tip of
your nose with garlands

2ND CITIZEN Hush our drummer
hasn't yet arrived

1ST CITIZEN That man's the very
prince of the sluggards ! He needs a good
beating on the drum of his back

3RD CITIZEN Nonsense he can beat
the drum far better than we can

4TH CITIZEN The idea came to me
that we might borrow the chariot from
Samanta to drive Bibbuti on it to the
temple But we hear that the king
himself'll go walking to the temple Let's
carry him on our shoulders

BIBHUTI No no ! This is too much

5TH CITIZEN Not at all You were
born in the lap of Uttarakut and now you
've got to be raised on its shoulders

(*They all take him up and sing*)

The Song of the Machine

We salute the Machine the Machine !

Loud with its rumbling of wheels

Quick with its thunder flame

Fastening its fangs

into the breast of the world

Hurling against obstructions

its fiery defiance

That melts iron, crushes rock

And drives the inert from its rest

We salute the Machine the Machine !

Now stolidly stable with timber

and stones

Now light and free like a storm cloud

Sailing across earth water and sky

The Machine whose claws wrench

bare

The entrails of the earth

Whose magic net captures in its meshes

The elements elusive and subtle

We salute the Machine the Machine !

[*They all go out*]

*Enter the King Ranajit and his Minister
from the Camp*

RANAJIT You ever failed thoroughly
to subdue our subjects in Shu tarai And
now Bibbuti has made it possible at last
by controlling the waterfall Mukta
dhārā But how is it that you do not
show any sign of elation ? Is it jealousy ?

MINISTER Pardon me Your Majesty
It is not our business to wrestle with the
clay and stones by the help of spades and
pickaxes Our weapon is diplomacy We
deal with men's minds It was I who
advised you to send the Crown Prince to
Shu tarai and the embankment which
could have been built up by this policy
would have controlled a turbulent force
with greater security and permanence
than this one before us

RANAJIT Yet what was the result ?
They have not paid taxes for two years
Famines are not unusual among them,
yet in former days they had never left
their dues unpaid

MINISTER Something more valuable
than taxes was being realised at the very
moment when you ordered the Crown
Prince back It is not a sound policy to
despise the small When things are intolerable

erable, then the small becomes great with the power of their suffering

RAAJIT You change the tune of your advice time after time I distinctly remember how you have often said to me that it is easiest to put pressure upon those, who are down below you, from the vantage ground of the higher position, and that foreign subjects must always be under that pressure

MINISTER Yes, I did say that, but the circumstances then were different, therefore my advice was timely But now,—

RAAJIT It was against my wish to send the Crown Prince to Shiu tarai

MINISTER Why, Sir?

RAAJIT Distance has its dignity Familiarity diminishes it You can win the hearts of your own people through love, but aliens must be won over by fear

MINISTER You forget, Sir, what was the real reason for sending the Crown Prince to Shiu tarai For some days we had noticed in him a spirit of restlessness and we suspected that by some chance he had come to know that he was not born to the royal house, but picked up near the source of this waterfall Therefore in order to keep his mind engaged—

RAAJIT Yes I know He began to visit the source of the waterfall alone, in the night Once I surprised him and asked him what was the matter, and why he was there He said, 'I find my mother's tongue in the murmurs of this water'

MINISTER Once I asked him what had come over him, and why he was so often absent from the palace He answered that he had come into the world to open out roads this was the inner meaning of his life which he must fulfil

RAAJIT The prophecy, that he would be the ruler of a great empire, is no longer credible

MINISTER But, Sir, it was the *guru* of your *guru* who came here specially for the purpose of telling you this He made that prediction

RAAJIT He must have been mistaken The Crown Prince, in all his moods has always made me suffer loss By his last fit of folly, wantonly destroying the wall across the Nandi Pass he has undone the work in a few days which our forefathers took years to complete And now there will be nothing to prevent the wool and other products of Shiu tarai from finding their outlet in markets beyond our own kingdom This will raise the price of food and clothing in Uttarakut

MINISTER You must remember that he is young and takes an one-sided view of his duty having only the good of Shiu tarai in view

RAAJIT But that is what I call rebellion against his own people I am sure that Vairagi,* Dhannajai of Shiu tarai, whose business it is to incite our subjects against us must have had a hand in this business We must throttle this man with his own rosary We must capture him

MINISTER I dare not contradict But I am sure you know, that there are dangers which are better left free, than captured

RAAJIT You need not trouble yourself about it

MINISTER No Sir! I want you to trouble about it

Enter Warder

WARDER Sir your uncle, Vairajit, of Mohangarh has come

* A mendicant ascetic sinner

RANAJIT There is another of them !
He is the worst of all those who have
acted their part in spoiling the Crown
Prince The man who is in relation and
yet an alien is like a hump on the back
of a hunch back It always follows you
You cannot cut it off and yet it is a
trouble to bear it What is that ?

MINISTER The devotees have come
out and are going round the temple in
procession

*The DEVOTEES come and sing the rest
of their song*

Victory to the fearful flame

That tears the heart of darkness,
That burns to ashes things that are dead
Victory to him whose voice thunders

forth Truth

Whose right arm smites the unrighteous
Whose guidance leads mortals across death,
The Terrible !

[They go away]

Viswajit the uncle of Ranajit enters

RANAJIT My greeting to you ! I never
expected the good fortune of your coming
and joining with us to-night in our
worship

VISWAJIT I have come to warn you
that the God Bhairava will reject the
worship you bring to him to-night

RANAJIT Such words from you are an
insult to our great Festival

VISWAJIT Festival ? For what ? For
shutting up the water, that has ever
poured forth from the cup of the God of
Gods so that all who thirst may drink ?
Why did you do it ?

RANAJIT To defeat our enemies !

VISWAJIT Are you not afraid of making
an enemy of your God himself ?

RANAJIT Our victory is His He is

the Patron God of Uttarakut Therefore
He has allowed His own boon to be with-
drawn for our sale He will bring
Shu tarai to the feet of Uttarakut,
piercing its heart with the spear of
thrust

VISWAJIT If that is true then the
worship you offer to Him is no worship
at all but merely wnges

RANAJIT Uncle you are partial to the
outsiders and against your own birth and
line It is through your lessons that
Abhjit has failed fully to accept the duties
of the kingdom of Uttarakut which are
to be his hereafter

VISWAJIT Through my lessons !—Was
there not a time when I belonged to your
party ? After your actions had caused
a rebellion in Pattana was it not I who
crushed it desolating the whole place ?
Then came that boy Abhjit into my
heart He came like a flash of light, and
those whom I had struck blinded by the
darkness of my heart—I could see them
for the first time in their full humanity
You accepted him into your home, because
you found in him the signs of a World
Emperor and now you try to keep him
tied to the limits of the throne of
Uttarakut

RANAJIT I am sure that it was you
who divulged to him the secret, it
was you who told him that he was
a foundling picked up at the source of
the waterfall Muktaadhara

VISWAJIT Yes I did It was on the
night of the Lamp Festival in my palace
I found him standing alone in the bal-
cony, gazing at the summit of Gauri
I asked him what he was looking at
He said that he saw the vision of
the roads of the future—the roads which

had not yet been built across the difficult passes of the mountains, the roads that would bring the distant near. When I heard him, I said to myself, that nothing could keep such a child captive, whom some homeless mother had given birth to near the waterfall, which seeks its home in the Unknown. I could not contain myself and I said to him,—‘My child, that bare mountain accepted you in its arms when you were born by the roadside. The welcome music of the home was not for you at your birth.’

RANAJIT Now, I understand.

VISWAJIT What do you understand?

RANAJIT Abhijit has lost his feeling of attachment for our royal house ever since the time he heard this news from you. In order to show this disaffection the first thing he did was to break the wall of the fort of Nandi and open out the road of Nandi Pass.

VISWAJIT What harm was there in that? The open road belongs to all,—as much to Uttarakut as to Shio torai.

RANAJIT Uncle, I have borne with you for long, but no more of this! You must leave my kingdom!

VISWAJIT I have not the power to leave you. But if you leave me I shall merely suffer it.

[Goes]

Enters Amba

AMBA Who are you there? The sun is about to set, but my Suman has n't yet come back.

RANAJIT Who are you?

AMBA I am nobody. He who was my all in all, has been taken away from me along this path. And has this path no end? Does my Suman walk and ever walk on into the West, across the

peak of Gauri, where the sun is sinking, the light is sinking, and everything is sinking?

RANAJIT (to his minister) It seems that—

MINISTER Yes, Sir, it must be connected with the building up of the embankment.

RANAJIT (to Amba) Set your mind free from all grief. I assure you, your son has received the last great gift of life.

AMBA If that were true, he would have brought it to my hands in the evening. For I'm his mother.

RANAJIT He will bring it. That evening time has not yet come.

AMBA May your words turn out to be true! I shall wait for him on this road leading to the temple.

[She goes]

A Schoolmaster enters with a group of boys

SCHOOLMASTER These wretched boys are in for a good caning, I can see. Shout, with your loudest voices boys 'Salve Imperator!'

BOYS 'Salve Im—

SCHOOLMASTER —perator!

BOYS —perator!

SCHOOLMASTER Salve Imperator Imperatorum!

BOYS 'Salve Imperator—'

SCHOOLMASTER —Imperatorum!

BOYS 'Imperatorum!'

RANAJIT Where are you going?

SCHOOLMASTER Your Majesty is about to confer special honour on the Royal Engineer, Bibhuti, and I am taking my boys to the festival, in order to share in the rejoicing. I do not want my boys to miss any opportunity of participating in the glory of Uttarakut.

RANAJIT Do these boys know what Bibhut has done?

THE BOYS (*clapping their hands and jumping*) Yes! Yes! We know. He has shut up the drinking water of the Shu taru people!

RANAJIT Why has he shut it up?

BOYS To give them a good lesson.

RANAJIT What for?

BOYS To make them smart.

RANAJIT Why?

BOYS Because they are bad!

RANAJIT Why bad?

BOYS Oh they are terribly bad. Every body knows it.

RANAJIT Then you do not know why they are bad?

SCHOOLMASTER Certainly they know it. Your Majesty (*To the boys*) What's happened to you, you blockheads? Haven't you—Haven't you—in your books?—Haven't you—in your books?—(*in a low voice whispering*) Their religion is rotten!

BOYS Yes! Yes! Their religion is rotten.

SCHOOLMASTER And they are not like us—come answer boys—don't you remember (*pointing to his nose*)

BOYS Yes they haven't got high bridged noses.

SCHOOLMASTER Good. Of course you know what has been proved by our Professor. What does a high bridged nose denote?

BOYS The greatness of the race.

SCHOOLMASTER Good! Good! And what is the mission of the greater races?—Speak out! They conquer—speak out!—They conquer—the world—for themselves. Is not that so?

BOYS Yes! They conquer the world for themselves.

SCHOOLMASTER Is there a single case, in which Uttarakut has been defeated in a war?

BOYS No never!

SCHOOLMASTER You all know how the grandfather of our king, with only 293 soldiers put to flight 31 700 barbarians from the South. Isn't that true boys?

BOYS Yes!

SCHOOLMASTER Your Majesty may rest assured that these very boys will one day be a terror to all those who have the misfortune to be born outside our boundaries. I shall be false to my vocation as a schoolmaster if this does not happen. I never allow myself to forget for one moment the great responsibility which we teachers have. We build up men! Your statesmen merely use them—And yet Your Majesty should take the trouble to compare the pay, which they draw with what we get.

MINISTER But those very students are your best reward.

SCHOOLMASTER Wonderfully uttered! Indeed they are our best reward! Beautiful! But Sir food is becoming so dear nowadays. For instance the butter from cow's milk was once—

MINISTER You need not go on. I shall powder over this question of the butter from cow's milk. Now you may take your leave.

[*The Schoolmaster with his boys departs*]

RANAJIT Inside the skull of this schoolmaster of yours there is nothing but the butter made of cow's milk.

MINISTER Nevertheless, Sire, such people are useful. He loyally repeats the lesson day after day according to the instruction that he has received. If he had

more brains, such a thing as this would not be possible

RANAJIT What is that in the sky ?

MINISTER Have you forgotten about it ? That is the top of Bibbuti's Machine

RANAJIT I have never seen it so clear as it is to day

MINISTER The storm this morning has cleared the sky That is why it is so distinct

RANAJIT Don't you see how the sun from behind it looks red with anger, and the Machine appears like the menacing fist of a giant It has not been at all proper to raise it so high

MINISTER The thing appears like a spasm of agony in the heart of the sky

RANAJIT It is time for us to go to the temple

{ They go

A second group of CITIZENS of
Uttarakut enters

1ST CITIZEN Don't you notice, how Bibbuti seeks to evade us now a days ? He tries to rub off from his skin the fact that he was bred up along with ourselves One day he'll realise, that it's not good for the sword to grow longer than the sheath

2ND CITIZEN Whatever you may say Bibbuti has upheld the reputation of Uttarakut

1ST CITIZEN Stop that nonsense ! You're making too much of him ! This embankment which has cost him all his resources has given way ten times at least

3RD CITIZEN Who knows that it won't give way once again ?

1ST CITIZEN Have you noticed the mound on the northern side

2ND CITIZEN What about it ?

1ST CITIZEN Don't you know ? Every body, who has seen it, says—

2ND CITIZEN What ? Tell me

1ST CITIZEN You are a simpleton Do as you know, that from one end to the other, it's—Oh rubbish !

2ND CITIZEN Do explain it to me a little more clearly

1ST CITIZEN Wait a while It'll explain itself, when all of a sudden— (ends with a gesture)

2ND CITIZEN Terrible ! All of a sudden ?

1ST CITIZEN Yes ! Jagru will be able to tell you all about it He has measured every inch of it

2ND CITIZEN That's the best thing about Jagru He has a wonderfully cool head When everybody's delirious with admiration he quietly brings out his measuring tape

3RD CITIZEN Some people say that all the science of Bibbuti—

1ST CITIZEN Yes yes ! It's stolen from Benkot Varma He was a great man indeed ! Yes indeed he was great ! There was nobody like him What brains ! What prodigious brain power !—And yet Bibbuti gets all the rewards and that poor man—he actually died of starvation

3RD CITIZEN Only of starvation ?

1ST CITIZEN Whether from starvation or from some food from some hand—who knows ? But what's the use of discussing it ? Some-one may overhear what we're saying There are all kinds of scandal mongers in this land Our people can't hear to hear good of others

2ND CITIZEN Whatever you may say, he's a—

1ST CITIZEN What wonder is there in that Just consider in what soil he flourished That Chabua village of ours—don't

setting sun has drawn in the sky the picture of my own life's adventure

SAJJAN To me the picture is different. I look how the top of that Machine has pierced the heart of this evening. It seems like a stricken bird falling head foremost into the valley of night. I do not like this omen! Now is the time for rest. Come into the palace.

ABHIJIT Where there is an obstruction there can be no rest.

SAJJAN How have you discovered after all these days this obstruction of which you are speaking?

ABHIJIT I discovered it when I heard that they had bound the waters of Mukta dhara.

SAJJAN I do not understand the meaning of these words.

ABHIJIT Every man has the mystery of his inner life somewhere written in the outer world. The secret of my own life has its symbol in that waterfall of Mukta dhara. When I saw its movements shackled I received a shock at the very root of my being. I discovered that this throne of Uttarakut is an embankment built up across my own life's current. And I have come out into the road to set free its course.

SAJJAN Take me with you as your companion.

ABHIJIT No! You have to find out your own course. If you follow me then I shall only obscure it—your own true path.

SAJJAN Do not be so hard. You hurt me!

ABHIJIT You know my heart and you will understand me even when I pain you.

SAJJAN I do not wish to question you as to the source from which your call has come. But Prince now it is evening

and the music of the nightfall comes floating from the palace tower. Has not this also its call? All that is stern and strenuous may have its glory. But all that is sweet has also its value.

ABHIJIT The pursuit of the hard is for paying the price of the sweet.

SAJJAN Do you remember the other day you were surprised to find a white lotus before your seat where you have your prayer? Some one had gathered that lotus early in the morning before you were awake and you were not told who it was. Can you ignore at a moment like this the divine gift which lies hidden in the heart of that little incident? Does not the face of that timid creature haunt your memory who hid herself but not her worship?

ABHIJIT Yes it does! And for the sake of that very love which is in this world I cannot tolerate this hideousness. It kills the music of the earth and laughs its sinister laughter displaying its rows of steel teeth in the sky. Because I love the paradise of the Gods I am ready to fight the Titans who menace it.

SAJJAN Cannot you see the picture of an infinite sorrow in the twilight glow clinging to that purple hill?

ABHIJIT Yes my heart fills with tears. I never boast of harshness as heroic. Look at that tiny bird sitting on the topmost branch of the pine tree all alone. I do not know whether it will go to its nest or take its journey across the night to a distant forest. But the sight of that lonely bird gazing at the last ray of the setting sun fills my heart with a sadness which is sweet. How beautiful is this world! Here is my salutation to all that has made my life sweet.

Enters Batu

BATU They would n't let me go on,
but turned me back with blows

AMUJIT What has happened to you,
Batu? There is a wound on your forehead,
from which blood flows

BATU I came out to warn them, I
cried out to them to leave that path and
go back

AMUJIT Why?

BATU Don't you know, Prince?
They're going to instal upon the altar
of the Machine, the Demon Thirst They
will sacrifice human beings to this Demon

SIVJAN What is this wild talk?

BATU They've already poured out
the blood of my own two grandsons at
the foundation of this altar I'd hoped
that this shrine of sin would break into
pieces with its own load of evil But that
has not yet come to pass and the God
Bhairava has not yet awakened out of
sleep

AMUJIT Yes, the shrine will break in
pieces The time has come!

BATU (*coming close to him whispers*)
Then you must have heard—heard the
call of Bhairava?

AMUJIT Yes, I have heard

BATU Then there is no escape for you?

AMUJIT No escape for me!

BATU Don't you see how the blood
flows from my wound? Will you be able
to bear it, Prince, when your heart bleeds?

AMUJIT By the grace of Bhairava I
shall bear it

BATU When everybody becomes your
enemy? When your own people renounce
you?

AMUJIT I must bear it!

BATU Then there's no fear!

AMUJIT No fear for me

BATU Good! Keep me in your mind
I'm also bound for that path You'll be
able to recognise me, even in the dark, by
this mark of blood which Bhairavn Him-
self has pointed on my forehead

[Batu goes]

Enters the King's Guard, Uddhab

UDDHAB (*to the Crown Prince*) Sir,
what made you open out the road along
the Nandi Pass?

AMUJIT To save the people of Shiu-
torai from perpetual famine

UDDHAB Our King is kind! Is he
not always ready to help them?

AMUJIT When the right hand in its
miserliness shuts out the path of plenitude,
the generosity of the left hand is no help
at all For this I have freed the passage
of provisions in Shiu torai I have no
respect for that mercy which keeps
poverty dependent on it

UDDHAB The King says that you
have taken the bottom out of *Uttarakut's*
food vessel by breaking down the fort of
the Nandi Pass

AMUJIT I have set Uttarakut free
from remaining for all time a parasite of
Shiu torai

UDDHAB It was extremely rash of
you The King has heard the news I
dare not say any more Leave this place
at once, if you can do so It's not safe
far me to be seen talking with you on the
road

[Uddhab goes]

Enters Amba

AMBA Suman my darling! Have
none of you followed that path, along
which they took my Suman?

AMUJIT Have they taken your son
away?

AMBA Yes towards the West, where

the sun sinks, where the days come to their end

ABHIJIT My journey is also along that path

AMBA Then remember an unfortunate woman like me When you meet him, tell him that mother is waiting

ABHIJIT Yes, I shall tell him

[*Amba goes out*

The Devotees of Bhuravi enter singing

Victory to Him, who is Terrible !

The Lord of Destruction !

The uttermost Peace !

The Dissolver of doubts,

The Breaker of fetters !

Who carries us beyond all conflicts

The Terrible ! The Terrible !

[*They go*

Enters a General, Bijaypal

BIJAYPAL Princes, accept my humble salutation I come from the King

ABHIJIT What is his command ?

BIJAYPAL I must tell it to you in secret

SANJAY (*holding Abhyjit by his hand*) Why in secret ?—Secret even from me ?

BIJAYPAL Such is my instruction I beg you, Crown Prince, to enter the teot

SANJAY I must accompany him (*Attempts to do so*)

BIJAYPAL No ! That will be against the wishes of the King

SANJAY Theo I shall wait for him at this road side

[*Abhyjit, followed by Bijaypal, goes towards the tent*

Enters a Flower-seller

FLOWER SELLER (*to Sanjay*) Sir, who is this man, Bibbuti, of Uttarakut ?

SANJAY Why do you seek him ?

FLOWER SELLER I'm a stranger coming from Deotali, and I've heard that they

are throwing flowers on his path in Uttarakut He must be some saint So I've brought these flowers from my own garden to offer to him

SANJAY He is not a saint, but a clever man

FLOWER SELLER What has he done ?

SANJAY He has bound up our water fall

FLOWER SELLER Is all this worship for that ? Will the binding of the water fall serve God's purpose ?

SANJAY No It will fetter God's own designs

FLOWER SELLER I don't understand

SANJAY It is good for you not to understand it Go back again ! (*She starts to go*) Stay, hear me ! Will you sell that white lotus to me ?

FLOWER SELLER I can't sell this flower, which I had already offered in my mind to some saint

SANJAY The saint, whom I venerate more than any one else, shall have this

FLOWER SELLER Then take it (*He offers money*) No ! No price for this ! Give the Father my salutation and tell him that I'm the poor woman of Deotali, who sells flowers

[*She goes*

Enters Bijaypal

SANJAY Where is the Crown Prince ?

BIJAYPAL He is a captive to the teot

SANJAY The Crown Prince a captive ! What arrogance !

BIJAYPAL Here is the warrant from the King

SANJAY Whose conspiracy is this ? Let me go to him for a moment

BIJAYPAL Pardon me, I cannot

SANJAY Then arrest me, also ! I am a rebel !

DIHANJAY I have not the instructions

SANJAY I go myself to force from him the instructions (*He goes some way, and then returns*) Give this white lotus to the Crown Prince, in my name

[*They go out*]

Enters the Bairagi, Dhananjay of Shm tarai with citizens who are his followers from Shuntaru

DIHANJAY (*to one of his followers*) You look as pale as a ghost! Why? What's the matter?

1ST SHM TARAI CITIZEN Master, the blows from Chandapal, the King's brother-in-law, have become intolerable!

The Shm tarai Leader, Ganesh, enters

GANESH Father, give me your orders! Let me snatch away the baton from that scoundrel, Chandapal, and prove to him what a blow can really mean

DIHANJAY * You had better try to prove what a 'no blow' can really mean! The helm is not for heaving the waves, but for conquering them by keeping itself steady

2ND SHM TARAI CITIZEN Then, what's your wish?

DIHANJAY Raise your head! Say that nothing hurts you, and then the hurt will receive its death blow

3RD SHM TARAI CITIZEN It's difficult to say that nothing hurts me!

DIHANJAY The true man within us is a flame of fire. He consumes all hurts in light. Only the brute beast is hurt. The brute beast is flesh, and it goes whining when it is struck.—Why do you stand

with your mouths gaping wide open? Cannot you follow my words?

2ND CITIZEN Father, we understand you! It doesn't matter if we fail to understand your words

DIHANJAY Then it's past cure

GANESH It takes a most tedious time to understand words. But when we understand you, we are saved at once

DIHANJAY Saved at once? But what about later on?

GANESH We know that we must come to you for our shelter, and that shows that we understand

DIHANJAY No, not in the least. That's why your eyes are still red with passion, and your voice lacks music. Shall I give you the proper tune?

He sings

Let your hurts come upon me, Master!

More, if you wish, and yet more!

You cowards! In order to avoid being hurt, you either hurt others, or else run away. Both are the same. Both are for the brute beasts

He sings again

I hide myself, I run away

I try to avoid you in fear

Capture me, and take all that I have!

Look here, children! I am going to make my final reckoning with the great God, Mrityunjay,* the Conqueror of death. I want to say to him, "Try me, and see if blows hurt me, or not." I must not in this voyage burden my boat with those who fear and those who frighten others.

He sings again

May this be my last stake at the game!

Let me see whether I win or thou!

* The character of Dhananjay and a great part of the language he utters are taken from an earlier play of the Poet called *Priyashchitta* which was written more than fifteen years ago

* A name of the God Shiva meaning the Death Conqueror

In the markets so the highways among
the crowds

I had my mirth and I laughed

Let me see if at last you can make me
weep

ALL (*Crying out together*) Bravo
Father — Let me see if at last you can
make me weep

2ND S CITIZEN Tell us where are you
going ?

DHANANJAY To the King's Festival

3RD S CITIZEN But the King's Festival
is not for you Why do you go there
at all ?

DHANANJAY I must make my name
known in the King's Court

4TH S CITIZEN When once he catches
you there he'll — But no that must
never be !

DHANANJAY Let it be mao Let it
be to the full !

1ST S CITIZEN You're not afraid
of the King Master But we dread him

DHANANJAY That's only because in
your secret hearts you want to hurt
But I don't want to hurt and therefore
I never fear

2ND S CITIZEN Very well then We
also shall accompany you !

3RD S CITIZEN Yes We shall go to
the King's Court

DHANANJAY What will you ask the
King ?

3RD S CITIZEN There are so many
things to ask But the question is which
of them will be granted

DHANANJAY Why not ask for the
kingdom ?

3RD S CITIZEN Father you're joking

DHANANJAY Not at all If the king-
dom belonged to the king alone and not
also to the subjects then the hopping

about of that one-legged kingdom
might make you jump with fright but
it would bring tears to the eyes of
God ! — You must claim the kingdom for
the sake of the king himself

2ND S CITIZEN But when they come
to push us out ?

DHANANJAY The push from the king
will come back upon the king himself
if your claim has truth

He sings

I forget and forget again my Lord
That Thou callest us to Thine own seat
— Shall I tell you the truth children ? So
long as you don't recognise the seat to be
His your claim to the throne will be futile

He sings again

Thy door keepers do not know us

They shut the gate against our face
We stand outside Thy house

How are the door keepers to recognise
us ? The dust has settled upon the mark
of royalty on our foreheads We can
show nothing to prove our claim

He sings once more

Thou hast given us life with Thine
own blood

And with it Thy crown of honour
But greed fear and shame smudge it
with grimy touch

And Thy gift is obscured day by day

1ST S CITIZEN Whatever you may
say we don't understand why you're
going to the King's Court

DHANANJAY Shall I tell you why ?
It's because I have misgivings in my mind
about you

1ST S CITIZEN Why Father ?

DHANANJAY The more you cling to
me while trying to swim the more you
forget your lessons in swimming and also
keep dragging me down I must take my

leave of you and go where nobody follows me

1ST S CITIZEN But the king won't easily let you go !

DHANANJAY Why should he let me go ?

2ND S CITIZEN We can never remain quiet, if they molest you !

DHANANJAY If He, to whom I have dedicated this body of mine, chooses to suffer through me, you also will have to be patient

1ST S CITIZEN Very well, then, Father ! Let us also go, and then let happen what may !

DHANANJAY You must wait here for me This is a strange place and I must get to know something about the neighbourhood

[He goes

1st S CITIZEN Have you noticed the features of these men of Uttarakut ? They look as if the Creator, when He made them, had begun with a big lump of flesh and had had no time to finish His work .

2ND S CITIZEN And do you see how they dress themselves in tight clothes

3RD S CITIZEN They pack themselves up tightly in bundles as though to prevent the least leakage

1ST S CITIZEN They're born to drudgery They spend their lives in going from market to market, and from one landing place to another

2ND S CITIZEN They've no culture worth speaking of The hooks that they have are worth nothing

1ST S CITIZEN Nothing at all Haven't you noticed the letters in them like lines of white ants creeping across the page

2ND S CITIZEN Well said ! White ants indeed ! Their culture gnaws everything to pieces

3RD S CITIZEN And heaps up earth mounds They kill life with their arms and destroy mind with their hooks

2ND S CITIZEN Sin ! Sin ! Our guru says that even to cross their shadow is a sin Do you know why ?

3RD S CITIZEN Tell me, why

2ND S CITIZEN After the aectar had been churned up by the Gods and Titans from the sea, some drops of it were spilt from the Gods' cups From the clay thus formed the ancestor of the Shiu tarai was made And when the Titans licked the nearly empty cups of the Gods and threw them into the ditch, the broken pieces of the cups were fashioned into the ancestor of the Uttarakut people That's why they are so hard and fangh !—so unclean !

3RD S CITIZEN Where did you learn all this ?

2ND S CITIZEN From our own guru !

3RD S CITIZEN (reverently bowing his head) Guru, you're truth itself !

A group of Uttarakut citizens enters

1ST UTTARAKUT CITIZEN Everything has passed off so happily, excepting the admission of that blacksmith, Bibhuti into the Kshatriya order by our king

2ND UTTARAKUT CITIZEN That's all a domestic question We shall deal with that, later on Meanwhile let's cry "Long live the Royal Engineer, Bibhuti !"

3RD UTTARAKUT CITIZEN He who has united the Kshatriya's weapons with the tools of the Vaishya ! "Long live Bibhuti !"

1ST U CITIZEN Hallo ! There are some men from Shiu tarai

2ND U CITIZEN How d'you know ?

1ST U CITIZEN Don't you see their ear caps, How queer they look ! They

seem like people suddenly thumped on the head and thus stopped in their growth

2ND U CITIZEN Of all head dresses why have they chosen this ? Do they think that ears are a mistake of the Creator ?

1ST U CITIZEN They have put no embankment over their ears lest the precious little intelligence which they have should ooze out

3RD U CITIZEN No it is rather to prevent any common sense entering in to trouble them

1ST U CITIZEN Some ear pulling ghost of Uttarakut might haunt them !

(They all laugh)

1ST U CITIZEN Hallo ! You clodhoppers from Shu taru ! What's the matter with you ?

3RD U CITIZEN Don't you know that to day's our festival ? Come and join us in our cry— Loog live the Royal Engineer Bihhoti !

1ST U CITIZEN Are your throats dry ? Shout Long live Bihhoti !

GANESH Why should we cry Long live Bihhoti ! What has he done ?

1ST U CITIZEN Just hark at him What has he done ? The tremendous news has not reached them yet That's all the result of their ear-caps !

(The U Citizens laugh)

3RD U CITIZEN Do you ask what he has done ? Why ! The water to quench your thirst is in his hands ! If he withholds it then you will dry up like toads in a time of drought !

2ND S CITIZEN Our water in Bihhoti's hands ! Has he suddenly become a God ?

2ND U CITIZEN He has dismissed God from service He'll take up God's work himself

1ST S CITIZEN Is there any specimen of his work ?

1ST U CITIZEN Yes ! That embankment across Mukta dhara

(Shu taru people laugh loudly)

2ND U CITIZEN Do you take this to be a joke ?

GANESH Why ! What else can it be ? That son of a blacksmith to snatch away from us the gift that comes from Bhairava Himself !

1ST U CITIZEN See with your own eyes there in the sky !

2ND S CITIZEN Great heavens ! What oo earth is that ?

3RD S CITIZEN Good God ! It looks like a gigantic grasshopper just going to jump towards the stars !

1ST U CITIZEN That grasshopper is going to stop with his legs your water supply

GANESH Leave off that foolery woo't you ? Some day you will be saying that the son of this blacksmith is riding the grasshopper in order to catch the moon !

1ST U CITIZEN That's the beauty of their ear-caps ! They refuse to listen and thus they perish !

1ST S CITIZEN We refuse to perish !

RD U CITIZEN That sounds well ! But who is to save you ?

GANESH Haven't you seen our God our Vairagi Dhananjay ? One of his bodies is in the temple and one outside

3RD U CITIZEN Listen to these men with their ear-caps on ! Nobody can save them from utter destruction

[The Citizens of Uttarakut go out
Enters Dhananjay

DHANANJAY Fools ! What have you been saying ? Is it in my hand to save

you from death?—Then you're dead thrice over!

GANESH The Uttaranut people said to us that Bibhuti has stopped the water of Mul ta dhārā

DHANANJAY Did they say that an embankment had been raised?

GANESH Yes Father!

DHANANJAY You haven't listened to them carefully!

GANESH It is not worth listening to

DHANANJAY Have you kept all your ears with me alone? Must I hear for all of you?

3RD S CITIZEN What is there to hear at all Father?

DHANANJAY Is it a small thing to control the turbulent power whether it is outside us or within us?

GANESH That may be but what about this stoppage of—

DHANANJAY That's a different matter and Bhairava will never suffer it to be done. I must go and find out all about it. This world is full of voices. To stop listening to them is to perish.

[Dhananjay goes out]

Another Citizen from Shu tarai enters

4TH S CITIZEN Bishan what's the news?

BISHAN The Crown Prince has been recalled from Shu tarai

ALL Impossible!

BISHAN What are you to do?

ALL We shall take him back

BISHAN How?

ALL By force

BISHAN What about our King?

ALL We defy him

Enter King Pansaj and Minister

RANAJIT Whom do you defy?

ALL (to the King) Long live Your Majesty!

GANESH We have come to you with our prayer

RANAJIT What is it?

ALL We want the Crown Prince for ourselves

RANAJIT You are modest in your demand

1ST S CITIZEN Yes we must take him back to Shu tarai

RANAJIT And then triumphantly forget to pay the taxes?

ALL But we're starving

RANAJIT Where is your leader?

2ND S CITIZEN (pointing to Ganesh) Here's our leader Gaoesh

RANAJIT No Where is the Vairagi?

GANESH There he comes

Enters Dhananjay

RANAJIT It is you who make these people forget themselves

DHANANJAY Yes Sir And I forget myself also

RANAJIT Don't parry words with me! Tell me are you for paying taxes?

DHANANJAY No Sir! Decidedly no

RANAJIT You are insolent

DHANANJAY I must not give you what is not yours

RANAJIT Not mine?

DHANANJAY A part of our excess food belongs to you but not the food which belongs to our hunger

RANAJIT Do you prevent my people from paying me my dues?

DHANANJAY Yes they are timid and ready to submit But I tell them Give your life only to Him whose gift it is!

RANAJIT Their timidity you merely repress with your own assurance but when that bloated assurance is pricked

somewhere the fear will burst out with double force and then they will be lost. You have trouble written on the tablet of your fate.

DHANANJAY I have taken that tablet to my heart. There dwells He who is above all trouble.

RAAJIT (to S Citizens) All of you go back to your place and the Vairagi will remain here.

ALL No that cannot be!

DHANANJAY (Sings)

Remain! You cry

But strain hard as you may

Only that will remain which must

King! You can keep nothing by straining.
He who gives all keeps all that
which your greed tries to keep is a stolen thing.
It will have to be given up
(Sings)

You are wilful you are strong in the
injuries you inflict,

There is one who suffers

And only what he chooses to bear

Shall be borne

You make a mistake King when you think that the world which you take by force is your world. What you keep free you gain. But seize it and it eludes you. (Sings)

You dream that you make the world dance
To the tune of your own desire

Suddenly your eyes open you see

That things happen which you never wish

RAAJIT Minister keep this Vairagi under custody

MINISTER Sire — pauses

RAAJIT This command of mine is not agreeable to you?

MINISTER A terrible engine of punishment is made ready. You merely weaken it by trying to add to its fierceness.

S CITIZENS We shall never allow this

DHANANJAY I leave me. I tell you

Leave me and go

1ST S CITIZEN Have n't you heard Father that we have also lost our Crown Prince?

And S CITIZEN Who is there to sustain our strength if we lose both of you?

DHANANJAY I am defeated. Let me retire.

ALL Why, Father?

DHANANJAY You rejoice to think that you gain me and take no heed that you lose yourself. I cannot make good that loss. You put me to shame.

1ST S CITIZEN Don't say that. We shall do whatever you wish.

DHANANJAY Then leave me and go.

2ND S CITIZEN But have you the heart to keep away from us? Do you not love us?

DHANANJAY It is better to love you and keep you free than to love you and smother you by my love. Go. No more of this. Go and leave me.

2ND S CITIZEN Very well. Father we go. But—

DHANANJAY No. But. Hold your heads high and go.

ALL Very well. Father we go.

(They move slowly away)

DHANANJAY Is that what you call going? Quick. Begone.

GANESH As you wish. But you must know that all our hopes and thoughts remain with you.

[They go]

RAAJIT What are you thinking of Vairagi? Why are you so silent?

DHANANJAY They have made me anxious. King!

RAAJIT For what?

DHANANJAY I am afraid that I have succeeded in doing what your own Chandrapati has failed to accomplish with his baton

RANAJIT What makes you think so ?

DHANANJAY Once I chuckled to myself and said — ' I am strengthening their hopes and thoughts But today they brutally threw it in my face that it was I who had robbed them of their hopes and thoughts

RANAJIT How has that been made possible ?

DHANANJAY The more I excited them the less I matured their minds By making people run and rush you do not lighten their load of debts — They believe me to be greater even than their Providence and to have the power to write off the debt which they owe to their God And therefore they shut their eyes and cling to me with all their might

RANAJIT They have taken you to be their God

DHANANJAY And thus they stop at me and never reach their true God He who could have guided them from within has been obscured by me who forced them from outside

RANAJIT You prevent them when they come to pay their dues to their king But do not you suffer in your mind when they come to pay you the offering which is for their God ?

DHANANJAY I do indeed ! I feel as if I could sink through the ground They become bankrupt in their minds by spending on me all their worship The responsibility for their debt will be mine and I shall not be able to escape from it

RANAJIT What is your duty now ?

DHANANJAY To remain away from

them If it is true that I have misused an embankment across the freedom of their minds then I am afraid the God Bhairava will take both your Bibhuti and me to account at the same time

RANAJIT Then why delay ? Why not move away ? — (To Uddhab) Take this Varagi to my tent and keep him there

[Uddhab takes Dhananjay to the tent

RANAJIT Minister ! Go and see Abhyat in the guard house If you find him in a repentant mood then —

MINISTER Sure is it not right that you yourself should personally —

RANAJIT No no ! He is a traitor against his own people I shall not see his face until he confesses his guilt I go back to my palace Send me the news there [The King goes

Enter the Devotees who sing
Victory to the fearful Flame

That tears the heart of Darkness
That burns to ashes things which

are dead
Victory to Him whose voice thunders
forth Truth

Whose right arm smites the
unrighteous

Whose guidance leads mortals
across Death

[They go

Uddhab re enters

UDDHAB What is this ? The king goes away without seeing the Crown Prince !

MINISTER He was afraid lest his resolution should fail him He was prolonging his talk with the Varagi because the conflict was going on in his mind He could not decide to go into the tent or to leave the tent I must go and see the Crown Prince [They go out

Some Citizens from Uttarakut enter

1ST CITIZEN We must be firm Let's go to the King

2ND CITIZEN What's the good of it ?
The Crown Prince is the jewel of his heart
We will never be able to judge him, he will only be angry with us

1ST CITIZEN That does n't matter
We must give him a piece of our mind
whatever may happen after The Crown Prince made such a fine display of his love for us, and is this the end ? Shiu tarai has become greater in importance to him than Uttarakut

2ND CITIZEN If this can come to pass then there's no justice in the world

3RD CITIZEN It's impossible to trust anybody merely by his appearance

1ST CITIZEN If our king does n't punish him, we must do it ourselves

2ND CITIZEN What will you do ?

1ST CITIZEN He'll not find his place here He must be sent off along the very path he has opened out at Nandi Pass

3RD CITIZEN But that man at Chabur village says, that he's not at Shiu tarai at this moment And he cannot be found in the palace here

1ST CITIZEN I am sure that our King has been hiding him from us

3RD CITIZEN Hiding him ? We'll break down the palace walls and drag him out

1ST CITIZEN We'll set fire to the palace

Enter the Minister and Uddhab

1ST CITIZEN (to the Minister) Don't you try to play the game of hide and seek with us ! Bring out the Crown Prince !

MINISTER Who am I to bring him out ?

2ND CITIZEN It must have been by your advice—But I tell you—it won't do ! We'll drag him out from his hiding place

MINISTER Then take the reins of this government in your own hands and release him from the King's prison

3RD CITIZEN From the King's prison !

MINISTER The King has imprisoned him

ALL Long live the King ! Victory to Uttarakut !

2ND CITIZEN Come, let's go to the prison, and there—

MINISTER What ?

2ND CITIZEN We'll take the flowers from the garland that Bibhuti has cast off, and put the string of it on the Crown Prince's neck

MINISTER The Crown Prince is guilty, you say, because he has broken the Fort But is there no guilt in it when you break the laws of the realm ?

2ND CITIZEN That's altogether a different affair

3RD CITIZEN But if we do break the laws ?

MINISTER You may jump into the void because you are not in love with the ground underneath your feet But I can assure you that you won't find yourself in love with that void

3RD CITIZEN Then let's go and stand before the Palace and shout, Long live the King !

1ST CITIZEN Look there ! The sun has set and the sky's growing dark But that framework of Bibhuti's machine is still glowing It looks as if it had got red with drunkenness

2ND CITIZEN And on that trident the last sinking light of the day is held aloft It looks a kind of—I don't know how to describe it

[*The Citizens of Uttarakut go out*
MINISTER Now I understand why

the King has left the Crown Prince captive in his own camp

UDDHAN Why ?

MINISTER To save him from the hands of his people. But things look ugly. The excitement is growing wilder every moment.

Inter Sanjay

SANJAY I dare not show my enger-ness to the King because that only helps to make his determination stronger.

MINISTER Prince try to keep quiet. Do not add to the complications which are already too great.

SANJAY I went to talk to the people. I knew that they loved the Crown Prince more than life itself, that they would not tolerate his imprisonment. But I found them flaming with anger at the news of the opening out of Naadi Pass.

MINISTER Then you ought to understand that the Crown Prince's safety lies in his imprisonment itself.

SANJAY I have ever followed him from my childhood. Let me follow him into the prison.

MINISTER What good will that do ?

SANJAY Every man is but half a man by himself. He finds his unity only when he is truly united with someone else. My unity I find in my union with the Crown Prince.

MINISTER But where the union is true, a mere outward meeting is superfluous. The cloud in the sky and the water in the sea are truly one in spite of their distance from each other. Our Crown Prince must manifest himself through you where he is absent.

SANJAY These words do not seem like your own. They sound like his.

MINISTER His words are everywhere

in the air of this place. We make use of them and yet forget that they are his.

SANJAY You have done well to remind me of this. I shall serve him by living away from him. I must now go to the King.

MINISTER Why ?

SANJAY I shall ask the King to give me the Governorship of Shu torai.

MINISTER But the times are very critical.

SANJAY And therefore, this is the best time.

[They go]

Inter Ishwajit the King's Uncle

VISHWAJIT Who is there ? Is that Uddhab ?

UDDHAN Yes Sir.

VISHWAJIT I was waiting for it to grow dark. Have you received my letter ?

UDDHAN I have.

VISHWAJIT Have you followed my advice ?

UDDHAN You will know within a short time. But—

VISHWAJIT Have no misgivings in your mind. The King is not ready to give him freedom, but if by some chance someone without his knowledge effects it, it will be a great relief to the King.

UDDHAN But he will never forgive the man who does it.

VISHWAJIT My soldiers will take you and your guards captive. The responsibility is mine.

A voice from outside Fire ! Fire !

UDDHAN There it is ! They have set on fire the kitchen tent which is near the guard room. This is the opportunity

for me to release Dhananjay and the Crown Prince

(*He goes out and Abhijit comes in later*)

ABHIJIT (*to Vishwajit*) Why are you here ?

VISHWAJIT I have come to capture you You must come to Mohangarh

ABHIJIT Nothing will be able to keep me captive today,—neither anger nor affliction You think that you are the agents who set this tent on fire ? No ! This fire has been waiting for me ! The leisure has not been granted to me to remain in captivity

VISHWAJIT Why child ? What work have you to do ?

ABHIJIT I must pay off the debt of my birthright The current of the water full has been my first nurse and I must set her free

VISHWAJIT There is time enough for that but not today !

ABHIJIT All that I know is this that the time has come ! And no one knows when that time will ever come again

VISHWAJIT We also shall join you

ABHIJIT No the quest is mine it has never reached you

VISHWAJIT The people of Shuntara who love you and are eagerly waiting to join hands in your work—will you not call them to your side ?

ABHIJIT If my call had come to them also they would never sit waiting for me My call will only lead them astray

VISHWAJIT It is growing dark my child

ABHIJIT The light comes from that direction from whence comes the call

VISHWAJIT I have not the power to turn you from your own path Though you are taking a plunge into the dark

ness I will trust in God to guide you I must leave you in His hands Only let me hear one word of hope Tell me that we shall meet again

ABHIJIT Keep it ever in your mind that we can never be separated

[*They go in opposite directions*
Enter Batu and Dhananjay

BATU Father the day is ended and it grows dark

DHANANJAY My son we have formed the habit of depending upon the light which is outside us and therefore we are blinded when it is dark

BATU I had thought that the dance of the God Bhairava would commence from today But has the Engineer Bihhuti bonnd up even His Lunds and feet with the machine ?

DHANANJAY When Bhairava begins His dance it is not visible Only when it comes to its end is it revealed

BATU Give us confidence Master We are afraid Awake Bhairavn ! Awake The light has gone out The path is dark ! We find no response Lord of all conquering Life ! Kill our fear with something still more dread ! Bhairava awake ! Awake ! [*He goes*

Enter Citizens of Uttarakut

1ST CITIZEN It was a lie ! He's not in the prison house They have hidden him somewhere

2ND CITIZEN We shall see how they can hide him

DHANANJAY No They will never be able to hide him The walls will break down the gate will be shattered The light will rush into the dark corner, and everything will be revealed

1ST CITIZEN Whos this ?—He gave me such a start

3RD CITIZEN All's right! We must have some victim! This Vairagi will serve us quite well. Bind him!

DIHANANJAY What is the use of catching one, who has always surrendered himself?

1ST CITIZEN Leave your smithiness behind you! We are not your followers.

DIHANANJAY You are fortunate! I know some miserable wretches who have lost their teacher by following him.

1ST CITIZEN Who is their teacher?

DIHANANJAY Their true teacher is he, from whom they get their blows.

Enter the Devotees who sing
Victory to the fearful Name,

That tears the heart of Darkness,
That bursts to ashes things which are dead,
Victory to Him, whose voice thunders
forth Truth,

Whose right arm smites the unrighteous,
Whose guidance leads mortals across death,
Victory to Him!

3RD CITIZEN Look there! Look at that! The evening is darkening and that machine is looking blacker and blacker.

1ST CITIZEN In the day time, it tried to outmatch the sunlight, and now it's rivaling the night itself in blackness. It looks like a ghost!

2ND CITIZEN I can't understand why Bibhut built it in that fashion. Wherever we are in the town, we cannot help looking at it. It's like a shriek rending the sky.

Enters 4th Citizen

4TH CITIZEN Our King's uncle has carried away by force the Crown Prince along with the guards who guarded his prison.

1ST CITIZEN What's the meaning of that?

3RD CITIZEN It shows he has the blood of Uttarakut in his veins. He must have done it, for fear lest the Crown Prince should fail to get his proper punishment from our King.

1ST CITIZEN 'Outrageous! Think of it! To encroach upon our right to punish our own Prince ourselves!'

2ND CITIZEN The best thing to do, friend, is to—you understand?

1ST CITIZEN Yes, yes. The gold mine which he has in his territory,—

3RD CITIZEN And I've heard from a most reliable source that he has at least fifty thousand head of cattle in his stall. We must take possession of them, confiscate every head. This is insufferable!

4TH CITIZEN And then again, the yearly yield of his saffron field must amount at least to—

2ND CITIZEN Yes! yes! His State must be made to disgorge it. What an affront!

1ST CITIZEN Come! Let us inform the King about it.

[They all go]

Enters a Traveller, who shouts out

1ST TRAVELLER Budhan! Sambhu! Budhan! Sambhu! What a nuisance! They sent me in advance, saying they'd overtake me, following the short cut. But there's no sign of them—(Looking up) That black iron monster over there! It's making grimaces at me! It makes me shiver with fear—

Enters another Traveller

Who's there? Why don't you answer? Are you Budhan?

2ND TRAVELLER I'm Nimku, the lamp seller. They've got an all night festival in the Capital, and lamps will be needed—Who are you?

1ST TRAVELLER I'm Hubba I belong to a band of strolling players Did you meet with our party on the way, and their leader Andu ?

NIMKI There are crowds of men coming up How could I recognise them ?

HUNNA But our Andu is an entire man by himself You don't have to put on glasses to pick him out of the crowd He's not a mere fraction—I say ! What a quantity of lamps you have in your basket ! Can't you spare one for me ? Those who are out in the street have greater need of lamps than those who are in their houses

NIMKI How much will you pay for it ?

HUNNA If I could afford to pay I should order you in a loud voice and not waste my sweet tones on you !

NIMKI You seem to be a humorist

[*He goes*

HUNNA I failed to get my lamp but I got my recognition as a humorist ! That's something ! Humorists have the knack of making themselves felt even in the dark Confound this chirping of the crickets It is like pins and needles in the limbs of the sky made audible—I wish I had used my muscle with that lamp seller instead of displaying my humour

Enters a Recruiter

RECRUITER Up ! up !

HUNNA Oh goodness Why on earth do you go and frighten me in that way ?

RECRUITER Get ready to start !

HUNNA That was exactly my intention my friend And now I am trying to digest the lesson how to get stuck when one tries to go ahead

RECRUITER Your party is ready Only you are wanting

HUNNA What do you say ? We, inhabitants of Tin Mobāna are remarkably inept at understanding words when their meaning is not clear What do you mean by my party ?

RECRUITER We inhabitants of Chabua village have become wonderful adepts in making our meaning clear by other means than words (*Gives him a push*) Now you understand !

HUNNA Hm ! Yes ! The simple meaning is I must start whether I wish it or not But for what place ? Please make your answer a little more gentle this time That first push of your talk has cleared my mind greatly

RECRUITER You have to go to Shuutarai

HUNNA To Shuutarai ? On this dark night ? What is the subject of the play there ?

RECRUITER The subject is The rebuilding of the fort of Nnndi Pass

HUNNA You mean to rebuild the Fort with my help ? My dear friend it's only because you can't get a good sight of me in this darkness that you could ever utter such an absurdity as that ! I'm—

RECRUITER I don't care who you are You've got your two hands

HUNNA That's only because I could not help it But can you call these—

RECRUITER The proof of the use of your hands doesn't come from your mouth We shall do cover it at the right time Come now ! Get up !

Enters 2nd Recruiter

2ND RECRUITER Here's another man Kallār

KALLAR Who is he ?

WAYFARER I'm nobody, Sir ! I am

LACHMAN I sound the goong in the Temple of Bhairava

KANKAR That means your hands are strong Come to Shiu tarai !

LACHMAN But the goong ?

KANKAR Bhairava will sound His own goong himself

LACHMAN Pray, have pity on me ! My wife's ailing !

KANKAR She'll either be cured or dead, when you're absent And the same thing'll happen if you're present

HUNNA Lachman, my good fellow ! Don't make a fuss The work has its risk, I know But your objection also has its own risk, and I've had some taste of it already

KANKAR Listeo ! I can hear the voice of Narsingh

Narsingh enters with a gang of men

KANKAR Is the news good, Narsingh ?

NARSINGH I've gathered these men for our purpose And some have already been despatched

ONE OF THE PARTY I refuse to go

KANKAR Why ? What's the matter with you ?

ONE OF THE PARTY Nothing But I'm not going

KANKAR What's his name, Narsingh ?

NARSINGH His name's Banwari He makes rosaries out of lotus seeds

KANKAR Let me settle with him (To Banwari) Why do you refuse to go ?

BANWARI I've no quarrel with the Shiu tarai people They're not our enemies

KANKAR But let's suppose that we are their enemies ! Hasn't that also its responsibility ?

BANWARI I'd hate to take part in wrong doing

KANKAR Wrong's only wrong where you've the right to judge Uttarakut is a great body, you're only a part What ever you do as a part of it—you can have no responsibility for that !

BANWARI There's a greater body, whose part's Uttarakut as well as Shiu tarai

KANKAR I say, Narsingh ! This man argues ! Nobody's a greater nuisance for the country than the man who argues !

NARSINGH Hard work is the best cure for that ! This is why I'm taking him along with us

BANWARI I'll be only a burden to you, and of no use for your work

KANKAR You're a burden to Uttarakut, and we're trying to get rid of you.

HUNNA My dear friend Banwari, you seem to belong to that class of men who are rational and you won't accept the fact that there's another class of men who are powerful And you two always clash ! Either learn their method, or else give up your own and keep quiet

BANWARI What's your method ?

HUNNA I usually sing But that would only be useless now, and therefore I keep silence

KANKAR (to Banwari) Now tell me what you're going to do

BANWARI I shan't move a step further

KANKAR Oh ! Then we'll have to make you move I say there ! Bind him with this rope

HUNNA (intervening) My dear sir, please let me say one word Don't be angry with me ! The force you spend in carrying this man can be better used, if you save it

KANKAR Those who are unwilling to serve Uttarakut—we've got our un

pleasant duty towards them and we can't neglect it. Do you understand?

HIMBA: Hm yes! Very clearly indeed!

[*They all go out except Narsingh and Kankar*

NARSINGH: Here comes Bibhuti. Long live Bibhuti!

Enters Bibhuti

KANKAR: We've made great progress. Our party's grown strong. Why are you here? They're waiting for you at their Festival.

BIBHUTI: I have no heart for this Festival.

NARSINGH: Why?

BIBHUTI: The news about the Nandi Pass has deliberately been sent to us today in order to take away from the glory of my reception. There is a rivalry against me.

KANKAR: Who's the rival?

BIBHUTI: I do not want to utter his name. You all know it. The problem has become acute with him—whether he shall have more honour in this country than I. I have not told you one fact. A messenger came to me from the other party to lure me away and he also gave me a hint that they are ready to break the embankment.

NARSINGH: What impudence!

KANKAR: How could you bear it, Bibhuti?

BIBHUTI: It is useless to contradict the ravings of madness.

KANKAR: But is it right to feel too secure? I remember how you said once that there are one or two weak spots which can easily be—

BIBHUTI: Those who have any information about these weak spots also

know that they themselves will be carried away by the flood if they meddle with them.

NARSINGH: Wouldn't it be wise to keep guards at those places?

BIBHUTI: Death itself is keeping guard there. There is not the least fear for my embankment. If only I can shut up once again the Nandi Pass, I shall die happy.

KANKAR: It's not at all difficult for you to do that.

BIBHUTI: My appliances are ready. Only the Pass is so narrow that it can be defended by a very few men.

KANKAR: That means we shall require men who must die.

From behind the scene the cry comes

Awake Bhairava! Awake!

Enters Dhananjay

KANKAR: This is so evil a sight for us at the moment of starting for our adventure.

BIBHUTI: Narsingh says that you have never succeeded in awakening Bhairava. But men like myself whom you call infidels are on our way to give Him a good rousing up.

DHANANJAY: I have no doubt in my mind that it's for you to awaken Him.

BIBHUTI: Our process of awakening Him is not through sounding temple gongs and lighting temple lamps.

DHANANJAY: No! When you bind Him with your fetters, he will wake up to break them.

BIBHUTI: Our fetters are not easy to break. The evils are innumerable and there are an infinite number of knots.

DHANANJAY: His time comes when the obstacle becomes insurmountable.

*The devotees come, singing,
Victory to Him, the Terrible,
The Lord of Destruction,
The Uttermost Peace,
The Dissolver of doubts,
The Breaker of fetters
Who carries us beyond all conflicts,
The 'terrible' The 'terrible' !
Enter Ranajit and Minister*

MINISTER Sire, the camp is deserted
and a great part of it is burnt away
The few guards, who were there—

RANAJIT Never mind about them
Where is Abhijit ? I must know

KANKAR King ! We claim punishment
for the Crown Prince

RANAJIT Do I ever wait for your claim
in order to punish the one who deserves
it ?

KANKAR The people harbour suspi-
cions in their minds when they cannot
find him

RANAJIT Suspicions ? Against whom ?

KANKAR Pardon me, Sire ! You
must understand the state of mind of your
subjects Owing to the delay in finding
the Crown Prince, their impatience has
grown to such a degree, that they will
never wait for your judgment, when he
is discovered

BIBHUTI Of our own accord we have
taken in hand the duty of building up
again the Fort of Nandi Pass

RANAJIT Why could you not leave
it in my hands ?

BIBHUTI We have the right to suspect
your secret sanction to this outrage done
by the Crown Prince

MINISTER Sire the mind of the public
is excited by their self glorification on the
one hand and by their anger on the other
Do not add to their impatience, and make

it still more turbulent by your impatience
RANAJIT Who is there ? Is it Dhanaan-
jay ?

DHANANJAY I am happy to find that
you have not forgotten me !

RANAJIT You certainly know where
Abhijit is

DHANANJAY I can never keep secret,
what I know for certain

RANAJIT Then what are you doing
here ?

DHANANJAY I am waiting for the
appearance of the Crown Prince

*From outside, the voice is heard of Amba
Suman ! Suman, my darling ! It's
dark ! It's so dark !*

RANAJIT Who is that calling ?

MINISTER It is that mad woman
Amba

Enters Amba

AMBA He has not yet come back

RANAJIT Why do you seek him ? The
time came and Bhairava called him away

AMBA Does Bhairava only call away
and never restore,—secretly ? In the depth
of the night ?—My Suman !

[Amba goes out]

Enters a Messenger

MESSENGER A multitude of men from
Shu tarai is marching up

BIBHUTI How is that ? We had
planned to disarm them by falling on
them suddenly There must be some
traitor among us ! Kankar ! Very few
people knew, except your party Then
how was it,— ?

KANKAR Bibhuti ! You suspect even
us !

BIBHUTI Suspicion knows no limits

KANKAR Then we also suspect you

BIBHUTI You have the right ! But

when the time comes, there will be a reckoning

RAAJIT (to the Messenger) Do you know, why they are coming?

MESSENGER They have heard that the Crown Prince is in prison, and they have come to seek him out and rescue him

BIBHUTI We are also seeking him, as well as they. Let us see who can find him!

DHANANJAY Both of you will find him. He has no favourites

MESSENGER There comes Ganesh, the leader of Shiu tarai

Laters Ganesh

GANESH (to Dhananjay) Father, shall we find him?

DHANANJAY Yes

GANESH Promise us!

DHANANJAY Yes, you shall find him

RAAJIT Whom are you seeking?

GANESH King! You must release him

RAAJIT Whom?

GANESH Our Crown Prince! You do not want him, but we do! Would you shut up everything that we need for our life,—even him?

DHANANJAY Fool! Who has the power to shut him up?

GANESH We shall make him our King

DHANANJAY Yes, you shall! He is coming with his King's crown

Later the devotees, singing

Victory to the fearful Flame,

That tears the heart of Darkness,

That burns to ashes things

which are dead

Victory to Him whose voice

thunders forth Truth,

Whose right arm smites

the unrighteous,

Whose guidance leads mortals

across Death

From outside there is heard the cry of Amba

ANNA. Mother calls, Suman! Mother calls! Come back, Suman! come back!

(A sound is heard in the distance)

BIBHUTI Hark! What is that? What is that sound?

DHANANJAY It is laughter, bubbling up from the heart of the darkness

BIBHUTI Hush! Let me find out from what direction the sound comes

In the distance the cry is faintly heard, 'Victory to Bhairava!'

BIBHUTI (listening with his head bent towards the ground) It is the sound of water

DHANANJAY The first beat of the drum in the dance—

BIBHUTI The sound grows in strength!

KANKAR It seems—

NARSINGH Yes! It certainly seems—

BIBHUTI My God! There is no doubt of it! The water of Muktaadhara is freed!—Who has done it?—Who has broken the embankment! He shall pay the price! There is no escape for him!

[He rushes out

[Kankar and Narsingh rush out, following him]

RAAJIT Minister! What is this!

DHANANJAY It is the call to the Feast of the Breaking of Bondage—(Sings)

The drum beats,

It beats into the beatings of my heart

MINISTER Sire, it is—

RAAJIT Yes, it must be his!

MINISTER It can be no other man than—

RANAJIT Who is so brave as he ?

DIHANANJAY (*Sings*)

His feet dance,

They dance to the depth of my life

RANAJIT I shall punish him, if punished he must be But these people, maddened with rage,—O my Abhjit ! He is favoured of the Gods ! May the Gods save him !

GANESHI I do not understand what has happened, Master !

DIHANANJAY (*Sings*)

The night watches,

And watches also the Watchman

The silent stars throb with dread

RANAJIT I hear some steps !—Abhjit ! Abhjit !

MINISTER It must be he, who comes

DIHANANJAY (*Sings*)

My heart aches and aches,

While the fetters fall to pieces

Enters Sanjay

RANAJIT Here comes Sanjay !—Where is Abhjit ?

SANJAY The waterfall of Mukta dhārā has borne him away, and we have lost him

RANAJIT What say you Prince ?

SANJAY He has broken the embargo

RANAJIT I understand ! And with this he has found his freedom ! Sanjay ! Did he take you with him ?

SANJAY No ! But I was certain he would go there And so I preceded him, and waited in the dark—But there it ends He kept me back He would not let me go

RANAJIT Tell me more !

SANJAY Somehow he had come to know about a weakness in the structure, and at that point he gave his blow to the monster Machine The monster returned

that blow against him Theo Mukta dhārā, like a mother, took up his stricken body into her arms and carried him away

GANESHI We came to seek our Prince ! Shall we never find him again !

DIHANANJAY You have found him for ever !

Enter the Devotees of Bhairava, singing
Victory to Him who is Terrible,

The Lord of Destruction,

The Uttermost Peace !

The Dissolver of doubts,

The Breaker of fetters,

Who carries us beyond all conflicts

The Terrible ! the Terrible !

Victory to the fearful Flame,

That tears the heart of Darkoess !

That Turns to ashes things that are dead !

Victory to Him, whose voice thunders

forth Truth,

Whose right arm smites the unrighteous,

Whose guidance leads mortals across

death !

The Terrible ! the Terrible !

(*The End*)

Note by the Author

[The waterfall round which the action of this play revolves is named Mukta dhārā—the Free Current Such a descriptive name may sound strange in English but those who are familiar with geographical names prevalent in India, will at once be reminded of the *Pagla jhora*—the waterfall of Darjeeling, whose meaning is the Mad Stream

The name Free Current is sure to give rise to the readers minds to the suspicion that it has a symbolic meaning, that it represents all that the word 'freedom' signifies to human life This interpretation

Who wait expectantly
Wistfully seated on my prepared bed ?
What other thing, O Friend, could there be
Love brought me all the way
Taught not to fear or stay
How without sight of him to endure till
My dreams are gone the lightning scorcheth
My heart the thunder roll
Re echoes in my soul—
But Jñānādāsa saith Your Love is at the

Smile and look O Radha look and smile
Wouldst thou kill the life in one who loveth
The moon nectar giving cooleth the world
Why do t thou burn me with the same moon
Who would not be pleased seeing dust
To wish to touch her foot s dust—is that to
So saith Jñānādāsa

Nay, since thou flutest flutest flutest so
The dam el doth but yearn the more the
And how should she make her feelings not
Now thy beauty s charm is revealed
Like the waning moon in the day time glare
She looks because she keeps awake
And sorrow that is more than any heart
Pales her with grief and her breathing
I everybody says that if you meet her now
For Gokul 't will be good 't will be good
And Jñānādāsa saith 'Ay Svām but
Thy name is precious for her every every

Only a Lover can understand
The beat of the Loved one s heart
For me the charms of the world depart
I lie in my Love s one hand
Over the household work I start
And ever my soul is making morn
And none can prevent it On my life
Among the folk or here alone
I feel like a tinker s wife
In the house the elderly people heap
Abuse on my head all day
Bitter as death are the things they say
From morning till time to sleep
And my Beloved it is always
That maketh them do such bane
There is no soul to take my part
None knoweth the aching of my heart,
To whom should I then complain ?
Chandidās saith The happy way
Is boldly all your love to say

In my pride I built a palace,
And my Lover was to hold me there
In his arms like wine within a chalice
All the night long that the moon made fair
When the cuckoo called with his voice
Unto his mate I clad myself in robes
Who e colours were to make my Love
And so these ornaments and pearly globes
Someone unknown hath lured my Love away
Broken my palace—who could think such
How shall I live the whole night through
Outside the joy all others paint within ?
The e betel spiced and camphored—unto
To give them now ? and ye mālati flowers
Wreathed to make glad my Lover in this
How shall I breathe throughout the lonely
Why do I not die quickly ? Is there still
Hope in these breasts that only feel their
Patience my Lady soon you have your
So saying Nārottama Disa goes

A STORY IN FOUR CHAPTERS

BY RADINDRANATH TAGORE

IV

I SRIVILAS

THERE was once an Indigo factory on this spot. All that now remains of it are some tumble-down rooms belonging to the old house, the rest having crumbled into dust. When returning homewards, after performing Damini's last rites, the place as we passed by it, somehow appealed to me, and I stayed on alone.

The road, leading from the river side to the factory gate, is flanked by an avenue of sissoo trees. Two broken pillars still mark the site of the gateway, and portions of the garden wall are standing here and there. The only other memento of the past is the brick built mound over the grave of some Musalmañ servant of the factory. Through its cracks, wild flowering shrubs have sprung up. Covered with blossoms, they sway to the breeze and mock at death, like merry maidens shaking with laughter while they chaff the bridegroom on his wedding day. The banks of the garden pool have caved in and let the water trickle away, leaving the bottom to serve as a bed for a coriander patch. As I sit out on the roadside, under the shade of the avenue, the scent of the coriander, in flower, goes through and through my brain.

I sit and muse. The factory, of which these remnants are left, like the skeleton of some dead animal by the wayside, was once alive. From it flowed waves of pleasure and pain in a stormy succession, which then seemed to be endless. Its terribly efficient English proprietor, who made the very blood of his sweating cultivators run blue,—how tremendous was he compared to puny me!

Nevertheless, Mother Earth girded on her green mantle, undismayed, and set to work so thoroughly to plaster over the disfigurement wrought by him and his activities that the few remaining traces require but a touch or two more to vanish for ever.

This scarcely novel reflection, however, was not what my mind ruminated over. "No, no!" it protested. "One dawn does not succeed another merely to smear fresh plaster* over the floor. True, the Englishman of the factory, together with the rest of its abominations, are all swept away into oblivion like a handful of dust,—but my Damini!"

Many will not agree with me, I know. Shankaracharya's philosophy spares no one. All the world is *maya*, a trembling dew drop on the lotus leaf. But Shankaracharya was a *sannyasin*. "Who is your wife? who your son?" were questions he asked, without understanding their meaning. Not being a *sannyasin* myself, I know full well that Damini is not a vanishing dew drop on the lotus leaf.

But, I am told there are householders also, who say the same thing. That may be. They are mere householders, who have lost only the mistress of their house. Their home is doubtless *maya*, and so likewise its mistress. These are their own handiwork, and when done with, any homestead is good enough for sweeping their fragments clean away.

* The white and daub cottages of a Bengal village are cleaned and renovated every morning, by a moist, clay mixture being smeared by the housewife over the plinth and floors.

I did not keep house long enough to settle down as a householder, nor is mine the temperament of a sannyasin,—that saved me. So the Damini whom I gained became neither housewife nor *mata*. She remained true to herself and, to the end, my Damini. Who dares call her a shadow?

Had I known a Damini only as mistress of my house, much of this would never have been written. It is because I knew her in a greater, truer relation that I have no hesitation in putting down the whole truth recking nothing of what others may say.

Had it been my lot to live with Damini as others do in the every day world, the household routine of toilet and food and repose would have sufficed for me as for them. And after Damini's death I could have heaved a sigh and exclaimed with Shanl aracharya 'Variegated is the world of *maya*' before hastening to honour the suggestion of some aunt or other well meaning elder, by another essay at sampling its variety. But I had not adjusted myself to the domestic world, like a foot in a comfortable old shoe. From the very outset I had given up hope of happiness—no no, that is saying too much, I was not so non human as that. Happiness I certainly hoped for but I did not arrogate to myself the right to claim it.

Why? Because it was I who persuaded Damini to give her consent to our marriage. Not for us was the first nuptial vision* in the rosy glow of festive lamps to the rapturous strains of wedding pipes. We married in the broad light of day with eyes wide open.

2

When we went away from Lilananda Swami, the time came to think of ways and means, as well as of a sheltering roof. We had all along been more in danger of surfeit than of starvation, with the hospitality which the devotees of the Master pressed on us, wherever we

went with him. We had almost come to forget that to be a householder involves the acquiring, or holding or at least the renting of a house, so accustomed had we become to cast the burden of its supply upon another, and to look on a house as demanding from us only the duty of making ourselves thoroughly comfortable in it.

At length we recollected that Uncle Jagamohan had bequeathed his share of the house to Satish. Had the Will been left in Satish's custody, it would by this time have been wrecked, like a paper boat, on the waves of his emotion. It happened, however, to be with me for I was the executor. There were three conditions attached to the bequest which I was responsible for carrying out. No religious worship was to be performed in the house. The ground floor was to be used as a school for the leather dealers' children. And after Satish's death the whole property was to be applied for the benefit of that community. Piety was the one thing Uncle Jagamohan could not tolerate. He looked on it as more defiling even than worldliness, and probably these provisions which he facetiously referred to in English as 'sanitary precautions', were intended as a safeguard against the excessive piety which prevailed in the adjoining half of the house.

'Come along,' I said to Satish. 'Let's go to your Calcutta house.'

'I am not quite ready for that yet,' Satish replied.

I did not understand him.

'There was a day,' he explained, 'when I relied wholly on reason only to find at last that reason could not support the whole of life's burden. There was another day, when I placed my reliance on emotion, only to discover it to be a bottomless abyss. The reason and the emotion, you see, were alike mine. Man cannot rely on himself alone. I dare not return to town until I have found my support.'

'What then do you suggest?' I asked. 'You two go on to the Calcutta house. I would wander alone for a

* At one stage of the wedding ceremony a red screen is placed round the Bride and Bridegroom and they are asked to look at each other. This is the Auspicious Vision.

time I seem to see glimpses of the shore. If I allow it out of my sight now, I may lose it for ever."

As soon as we were by ourselves Damini said to me "That will never do! If he wanders about alone who is to look after him? Don't you remember in what plight he came back, when he last went wandering? The very idea of it fills me with fear."

"Shall I tell the truth?" This anxiety of Damini's stung me like a hornet leaving behind the smart of anger. Had not Satish wandered about for two whole years after Uncle's death—had that killed him? This question of mine did not remain unnoted. Rather some of the smart of the sting got expressed with it.

"I know Srivilas Dabu," Damini replied. "It takes a great deal to kill a man. But why should he be allowed to suffer so long as the two of us are here to prevent it?"

"The two of us!" Half of that meant this wretched creature Srivilas. It is of course a law of the world that in order to save some people from suffering others shall suffer. All the inhabitants of the earth may be divided into two such classes. Damini had found out to which I belonged. It was a compensation indeed that she included herself in the same class.

"I went on and said to Satish, 'All right then let us postpone our departure to town. We can stay for a time in that dilapidated house on the river side. They say it is subject to ghostly visitations. This will serve to keep off human visitors.'"

"And you two?" inquired Satish.

"Like the ghosts we shall keep in hiding as far as possible."

Satish threw a nervous glance at Damini—there may have been a suggestion of dread in it.

Damini clasped her hands as she said imploringly, "I have accepted you as my guru. Whatever my sins may have been let them not deprive me of the right to serve you."

I most confess that this frenzied pertinacity of Satish's quest is beyond my understanding. Here was a time when I would have laughed to scorn the very idea. Now I had ceased to laugh. What Satish was pursuing was fire indeed, no will of the wisp. When I realised how its heat was consuming him, the old arguments of Uncle Ingram in a school refused to pass my lips. Of what avail would it be to find with Herbert Spencer that the mystic sense might have originated in some ghostly superstition or that its message could be reduced to some logical absurdity? Did we not see how Satish was burning—his whole being aflame?

Satish was perhaps better off when his days were passing in one round of excitement—singing, dancing, serving the Master—the whole of his spiritual effort exhausting itself in the output of the moment. Now that he has lapsed into outward quiet his spirit refuses to be controlled any longer. There is now no question of seeking emotional satisfaction. The inward struggle for realisation is so tremendous within him that we are afraid to look on his face.

"I could remain silent no longer," Satish suggested. "don't you think it would be better to go to some guru who could show you the way and make your spiritual progress easier?"

This only served to annoy him. "Oh, do be quiet! As for me, I broke out irritably. For goodness sake keep quiet! What does one want to make it easier for? Delusion alone is easy. Truth is always difficult."

But would it not be better, I tried again, if some guru were to guide you along the path of Truth?

Satish was almost beside himself. Will you never understand? He groaned that I am not running after any geographical truth? The Dweller within can only come to me along my own true path. The path of the guru can only lead to the guru's door.

What a number of opposite principles have I heard enunciated by this same mouth of Satish! I Srivilas, once the

favorite disciple of Uncle Jagamohan — who would have threatened me with a big stick if I had called him Master,— I had actually been made by Satish to massage the legs of Lilananda Swami. And now not even a week has passed, but he needs must preach to me in this strain! However, as I dared not smile, I maintained a solemn silence.

I have now understood! Satish went on "Whiv our scriptures say that it is better to die in one's own *dharma* rather than court the terrible fate of taking the *dharma* of another. All else may be accepted as gifts, but if one's *dharma* is not one's own, it does not save, but kills. I cannot gain my God as alms from any body else. If I get Him at all, it shall be I who win Him. If I do not, even death is better."

I am argumentative by nature and could not give in so easily. "A poet," said I, "may get a poem from within himself. But he who is not a poet needs must take it from another."

"I am a poet," said Satish, without bleaching.

That finished the matter. I came away.

Satish had no regular hours for meals or sleep. There was no knowing where he was to be found next. His body began to take on the unsubstantial keenness of an over-sharpened knife. One felt this could not go on much longer. Yet I could not muster up courage to interfere. Damini, however, was utterly unable to hear it. She was grievously incensed at God's ways. With those who ignored Him, God was powerless—was it fair thus to take it out of one who was helplessly prostrate at His feet? When Damini used to wax wroth with Lilananda Swami she knew how to bring it home to him. Alas, she knew not how to bring her feelings home to God!

Anyhow, she spared no pains in trying to get Satish to be regular in satisfying his physical needs. Numberless and ingenious were her contrivances to get this misfit creature to conform to domestic regulations. For a considerable space, Satish made no overt objection to her endeavours. But one morning he waded

across the shallow river to the broad sand-bed along the opposite bank, and there disappeared from sight.

The sun rose to the meridian it gradually bent over to the West, but there was no sign of Satish. Damini waited for him, fasting till she could contain herself no longer. She put some food on a tray, and with it toiled through the knee-deep water till she found herself on the sand-bank.

It was a vast expanse on which not a living creature of any kind was to be seen. The sun was cruel. Still more so were the glowing billows of sand, one succeeding the other, like ranks of crouching sentinels guarding the emptiness. As she stood on the edge of this spreading pallor, where all limits seemed to have been lost where no call could meet with any response no question with any answer, Damini's heart sank within her. It was as if her world had been wiped away and reduced to the dull blank of original colorlessness. One vast "No" seemed to be stretched at her feet. No sound, no movement, no red of blood, no green of vegetation, no blue of sky,—but only the drab of sand. It looked like the lipless grin of some giant skull, the tongueless cavern of its jaws gaping with an eternal petition of thirst to the unrelenting fiery skies above.

While she was wondering in what direction to proceed, the faint track of foot steps caught Damini's eye. These she pursued and went on and on, over the undulating surface, till they stopped at a pool on the further side of a sand-drift. Along the moist edge of the water could be seen the delicate tracery of the claw marks of innumerable water fowl. Under the shade of the sand-drift sat Satish.

The water was the deepest of deep blue. The fussy snipe were poking about on its margin, hobbing their tails and fluttering their black and white wings. At some distance were a flock of wild duck quacking vigorously and seeming never to get the preening of their feathers done to their own satisfaction. When Damini reached the top of the mound which

formed one bank of the pool, the ducks took themselves off in a body, with a great clamour and beating of wings.

Satish looked round and saw Damini. "Why are you here?" he cried.

"I have brought you something to eat," said Damini.

"I want nothing," said Satish.

"It is very late—" ventured Damini.

"Nothing at all," repeated Satish.

"Let me then wait a little," suggested Damini. "Perhaps later on—"

"Oh, why will you—" burst out Satish, but as his glance fell on Damini's face, he stopped short.

Damini said nothing further. Tray in hand she retraced her steps through the sand, which glared round her like the eye of a tiger in the dark.

Tears had always been rarer in Damini's eyes than lightning flashes. But when I saw her that evening,—seated on the floor her feet stretched out before her,—she was weeping. When she saw me, her tears seemed to burst through some obstruction and showered forth in torrents. I cannot tell what it felt like within my breast I came near and sat down on one side.

When she had calmed herself a little I inquired, "Why does Satish's health make you so anxious?"

"What else have I to be anxious about?" She asked simply. "All the rest he has to think out for himself. There I can neither understand nor help."

"But consider, Damini," I said. "When man's mind puts forth all its energy into one particular channel, his bodily needs become reduced correspondingly. That is why, in the presence of great joy or great sorrow, man does not hunger or thirst. Satish's state of mind is now such, that it will do him no harm even if you do not look after his body."

"I am a woman," replied Damini. "The building up of the body with our own body, with our life itself, is our *dharma*. It is woman's own creation. So when we women see the body suffer, our spirit refuses to be comforted."

"That is why," I retorted, "those who are busy with things of the spirit

seem to have no eyes for you, the guardians of mere bodies!"

"Haven't they?" Damini flared up. "So wonderful, rather, is the vision of their eyes, it turns everything topsy turvy."

"Ah, woman," said I to myself. "That is what fascinates you. Srivilas my boy, next time you take birth, take good care to be born in the world of topsy turvy-dom."

4

The wound which Satish inflicted on Damini, that day on the sands, had this result that he could not remove from his mind the agony he had seen in her eyes. During the succeeding days he had to go through the purgatory of showing her special consideration. It was long since he had freely conversed with us. Now he would send for Damini and talk to her. The experiences and struggles through which he was passing were the subject of these talks.

Damini had never been so exercised by his indifference as she now was by his solicitude. She felt sure this could not last, because the cost was too much to pay. Someday or other Satish's attention would be drawn to the state of the account, and he would discover how high the price was then would come the crash. The more regular Satish became in his meals and rest, as a good householder should, the more anxious became Damini the more she felt ashamed of herself. It was almost as if she would be relieved to find Satish becoming rebellious. She seemed to be saying, "You were quite right to hold aloof. Your concern for me is only punishing yourself. That I cannot bear!—I must," she appeared to conclude, "make friends with the neighbours again, and see if I cannot contrive to keep away from the house."

One night we were roused by a sudden shout. "Srivilas! Damini!" It must have been past midnight, but Satish could not have taken count of the hour. How he passed his nights we knew not, but the way he went on seemed to have cowed the very ghosts into flight.

We shook off our slumbers, and came

out of our respective rooms to find Satish on the flagged pavement in front of the bouse, standing alone in the darkness "I have understood!" he exclaimed as he saw us "I have no more doubts"

Damini softly went up and sat down on the pavement. Satish absently followed her example and sat down too. I also followed suit.

"If I keep going," said Satish, "in the same direction along which He comes to me, then I shall only be going further and further away from Him. If I proceed in the opposite direction then only can we meet."

I silently gazed at his flinching eyes. As a geometrical truth what he said was right enough. But what in the world was it all about?

"He loves form," Satish went on, "so He is continually descending towards form. We cannot live by form alone so we must move on towards His formlessness. He is free, so His play is within bonds. We are bound, so we find our joy in freedom. All our sorrow is, because we cannot understand this."

We kept as silent as the stars.

Do you not understand Damini? pursued Satish. He who sings proceeds from his joy to the tune, he who hears, from the tune to joy. One comes from freedom into bondage, the other goes from bondage into freedom. Only thus can they have their communion. He sings and we hear. He ties the hoods as He sings to us we untie them as we hear Him.

I cannot say whether Damini understood Satish's words but she understood Satish. With her hands folded on her lap she kept quite still.

"I was hearing His song through the night," Satish went on, "till in a flash the whole thing became clear to me. Then I could not keep it to myself and called out to you. All this time I had been trying to fashion Him to suit myself and so was deprived — O Desolator! Bearer of ties! Let me be shattered to pieces within you again and again for ever and ever. Bonds are not for me that is why I can bind on to no bond for long. Bonds are yours and so are you kept eternally bound in

creation. Play on then, with our forms and let me take my plunge into your formlessness — O Eternal, you are mine, mine, mine —" With this cry Satish departed into the night towards the river.

After that night, Satish lapsed back into his old ways, forgetful of all claims of rest or nourishment. As to when his mind would rise into the light of ecstasy, or lapse into the depths of gloom we could make no guess. May God help her, who has taken on herself the burden of keeping such a creature within the wholesome of worldly habit.

5

It had been stiflingly oppressive the whole day. In the night a great storm burst on us. We had our several rooms along a verandah in which a light used to be kept burning all night. That was now blown out. The river was lashed into foaming waves, and a flood of rain burst forth from the clouds. The splashing of the waves down below and the dashing of the torrents from above played the cymbals in this chaotic revel of the gods. Nothing could be seen of the deafening movements which resounded within the depths of the darkness and made the sky, like a blind child break into shivers of fright. Out of the bamboo thickets pierced a scream as of some bereaved giantess. From the mango groves burst the crackling and crashing of breaking timber. The river side echoed with the deep thuds of the falling masses of the crumbling banks. Through the bare ribs of our dilapidated house the keen blasts howled and howled like infuriated beasts.

In such a night the fastenings of the human mind are shaken loose. The storm gains entry and plays havoc within scattering into disorder its well arranged furniture of convention, tossing about its curtains of decorous restraint in disturbing revelation. I could not sleep. But what can I write of the thoughts which assailed my sleepless brain? They do not concern this story.

What is that? I heard Satish cry out all of a sudden in the darkness.

"It is I,—Damini," came the reply. "Your windows are open and the rain is streaming in. I have come to close them."

As she was doing this she found Satish had got out of his bed. He seemed to stand and hesitate, just for a moment, and then he went out of the room.

Damini went back to her own room and sat long on the threshold. No one returned. The fury of the wind went on increasing in violence.

Damini could sit quiet no longer. She also left the house. It was hardly possible to keep on one's feet in the storm. The sentinels of the revelling gods seemed to be scolding Damini and repeatedly thrusting her back. The rain made desperate attempts to pervade every nook and cranny of the sky.—If only Damini could give outlet to her agony in just such a world-drowning flood!

A flash rent the sky from end to end with terrific tearing thunder. It revealed Satish standing on the river brink. With a supreme effort Damini reached him in one tempestuous rush outwring the wind. She fell prone at his feet. The shriek of the storm was overcome by her cry: "At your feet I swear I had no thought of sin against your God! Why punish me thus?"

Satish stood silent.

"Thrust me into the river with your feet, if you would be rid of me. But return you must!"

Satish came back. As he re-entered the house he said: "My need for Him whom I seek is immense,—so absolutely, that I have no need for anything else at all. Damini, have pity on me and leave me to Him."

After a space of silence Damini said: "I will."

G

I knew nothing of this at the time, but heard it all from Damini, afterwards. So when I saw through my open door, the two returning figures pass along the verandah to their rooms, the desolation of my lot fell heavy on my heart and took me by the throat. I struggled up from

my bed. Further sleep was impossible that night.

The next morning, what a Damini was this who met my gaze? The demon dance of last night's storm seemed to have left all its ravages on this one forlorn girl. Though I knew nothing of what had happened, I felt bitterly angry with Satish.

"Srivilas Babu" said Damini: "Will you take me on to Calcutta?"

I could guess all that these words meant for her, so I asked no questions. But, in the midst of the torture within me, I felt the halm of consolation. It was well that Damini should take herself away from here. Repeated buffeting against the rack could only end in the vessel being broken up.

At parting, Damini made her obeisance to Satish, saying: "I have grievously sinned at your feet. May I hope for pardon?"

Satish with his eyes fixed on the ground replied: "I also have sinned. Let me first purge my sin away and then will I claim forgiveness."

It became clear to me, on our way to Calcutta, what a devastating fire had all along been raging within Damini. I was so scorched by its heat that I could not restrain myself from breaking out in revilement of Satish.

Damini stopped me frenziedly: "Don't you dare talk so in my presence!" she exclaimed. "Little do you know of what be saved me from! You can only see my sorrow. Had you no eyes for the sorrow he has been through in order to save me? The hideous thing tried to destroy the Beautiful and got well kicked for its pains—Serve it right!—Serve it right!" Damini began to beat her breast violently with her clenched hands. I had to hold them back by main force.

When we arrived in the evening, I left Damini at her aunt's and went over to a lodging house, where I used to be well known. My old acquaintances started at sight of me: "Have you been ill?" they cried.

By next morning's post I got a letter from Damini: "Take me away," she wrote. "There is no room for me here."



It appeared that her aunt would not have her scandal about us was all over the town. The Poojah numbers of the weekly newspapers had come out shortly after we had given up Lilananda Swami. The instruments for our execution had been kept sharpened. The cornage turned out to be worthy of the occasion. In our *shostras* the sacrifice of the animals is prohibited. But, in the case of modern human sacrifice, a woman victim seems to add to the zest of the performers. The mention of Damini's name was skilfully avoided. But no less was the skill which did away with all doubt as to the intention. Aoyhoo, it had resulted in this shrinkage of room to the house of Damini's distant aunt.

Damini had lost her parents. Not I had an idea, that one of her brothers was living. I asked Damini for his address, but she shook her head saying they were too poor. The feet was, Damini did not care to place her brother in so awkward position. What if he also came to say there was no room?

"Where will you stay, then?" I had to inquire.

"I will go back to Lilananda Swami."

I could not trust myself to speak for a time,—I was so overcome. Was this, then, the last cruel trick which Fate had held in reserve?

"Will the Swami take you back?" I asked at length.

"Gladly!"

Damini understood men. Sect mongers rejoice more in catching adherents, than in gaining truths. Damini was quite right. There would be no dearth of room for her at Lilananda's, but—

"Damini," I said, just at this juncture. "There is another way. If you promise not to be angry, I will mention it."

"Tell me," said Damini.

"If it is at all possible for you to think of marrying a creature, such as I am—"

"What are you saying, Srivilas Babu?" interrupted Damini. "Are you mad?"

"Suppose I am," said I. "One can sometimes solve insoluble problems by becoming mad. Madness is like the wishing carpet of the Arabian Nights. It can

walk one over the thousand petty considerations which obstruct the every-day world."

"What do you call petty considerations?"

"Such as: What will people think?—What will happen in the future?—and so on, and so forth."

"And what about the vital considerations?"

"What do you call vital?" I asked in my turn.

"Such as, for instance: What will be your fate, if you marry a creature like me?" said Damini.

"If that be a vital consideration, I am reassured. For I cannot possibly be in a worse plight than now. Any movement of my prostrate destiny, even though it be a turning over to the other side, cannot but be a sign of improvement."

Of course I could not believe that some telepathic news of my state of mind had ever reached Damini. Such news, however, had not, so far, come under the head of 'important'—at least it had not called for any notice to be taken. Now action was definitely demoted of her.

Damini was lost in silent thought.

"Damini," I said. "I am only one of the very ordinary sort of men,—even less, for I am of no account to the world. To marry me, or not to marry me, cannot make enough difference to be worth all this thought."

Tears glistened in Damini's eyes. "Had you been an ordinary man, it would not have cost me a moment's hesitation," she said.

After another long silence, Damini murmured: "You know what I am."

"You also know what I am," I rejoined.

Thus was the proposal mooted, relying more on things unsaid than on what was said.

Those who, in the old days, had been under the spell of my English speeches had mostly shaken off their fascination during my absence, except only Narco, who still looked on me as one of the rarest

products of the age. A house belonging to him was temporarily vacant. In this we took shelter.

It seemed at first that my proposal would never be rescued from the ditch of silence, into which it had lumbered at the very start. Or at all events that it would require any amount of discussion and repair work before it could be hauled back on the high road of yes or no.

But man's mind was evidently created to raise a laugh against mental science with its sudden practical jokes. In the spring which now came upon us the Creator's joyous laughter rang through and through this hired dwelling of ours.

All this while Damini never had the time to notice that I was anybody at all, or it may be that the dazzling light from a different quarter had kept her blinded. Now that her world had shrunk around her it was reduced to me alone. So she had no help but to look on me with seeing eyes. Perhaps it was the kindness of my fate which contrived that this should be her first sight of me.

By river and hill and sea shore have I wandered along with Damini as one of Lalanandus Kirtan party setting the atmosphere on fire with passionate song to the beat of drum and cymbal. Great sparks of emotion were set free as we rang the changes on the text of the Vaishnava poet. *The noose of love hath bound my heart to thy feet.* Yet the curtain which hid me from Damini was not burnt away.

But what was it that happened in this Calcutta lane? The dingy houses crowd in upon one another blossomed out like flowers of paradise. Verily God vouchsafed to us a miracle. Out of this brick and mortar he fashioned a harp-string to voice forth His melody. And with His wand He touched me the least of men and made me all in a moment wonderful.

When the curtain is there the separation is infinite. When it is lifted the distance can be crossed in the twinkling of an eye. So it took no time at all. I was in a dream, said Damini. It wanted this shock to wake me. Between

that 'you of mine and this 'you of mine there was a veil of stupor. I salute my master again and again for it is he who dispelled it.

Damini. I said. Do not keep your gaze on me like that. Before when you made the discovery that this creation of God is not beautiful I was able to bear it. But it will be difficult to do so now.

I am making the discovery, she replied, that this creation of God has its beauty.

Your name will go down in history. I exclaimed. The planting of the explorer's flag on the South Pole heights was child's play to this discovery of yours. Difficult is not the word for it. You will have achieved the impossible.

I had never realised before how short our spring month of Phalgun is. It has only thirty days and each of the days is not a minute more than twenty-four hours. With the infinite time which God has at his disposal such parsimony I failed to understand.

This mad freak that you are heat on—said Damini—what will your people have to say to it?

My people are my best friends. So they are sure to turn me out of their house.

What next?

Next it will be for you and me to build up a home fresh from the very foundations. That will be our own special creation.

You must also fashion afresh the mistress of your house from the very beginning. May she also be your creation with no trace left of her old battered condition!

We fixed a lay in the following month for the wedding. Damini insisted that Satish should be brought over.

What for? I asked.

He must give me away.

Where the madcap was wandering I was not sure. I had written several letters but with no reply. He could hardly have given up that old haunted house otherwise my letters would have been returned as undelivered. The chances

were, that he had not the time to be opening and reading letters

"Damini," said I, "you must come with me and invite him personally. This is not a case for sending a formal invitation letter. I could have gone by myself, but my courage is not equal to it. For all we know, he may be on the other side of the river, superintending the preening of the ducks' feathers. To follow him there is a desperate venture of which you alone are capable!"

Damini smiled. "Did I not swear I would never pursue him there again?"

"You swore you would not go to him with food any more. That does not cover your going over to invite him to a repast!"

8

This time everything passed off smoothly. We each took Satish by one hand, and brought him along with us, back to Calcutta. He was as pleased as a child receiving a pair of new dolls.

Our idea had been to have a quiet wedding. But Satish would have none of that. Moreover, there were the Muslim friends of uncle Jagmohan. When they heard the news, they were so extravagantly jubilant,—the neighbours must have thought it was for the Amir of Kabul, or the Nizam of Hyderabad at the very least. But the height of revelry was reached by the newspapers in a very orgy of calumny. Our hearts, however, were too full to harbour any resentment. We were quite willing to allow the blood-thirstiness of the readers to be satisfied, and the pockets of the proprietors to be filled—along with our blessings to boot.

"Come and occupy my house, Visi old fellow," said Satish.

"Come with us, too," I added. "Let us set to work together, over again."

"No, thank you," said Satish. "My work is elsewhere."

"You won't be allowed to go, till you have assisted at our house warming," insisted Damini.

This function was not going to be a crowded affair, Satish being the only

guest. But it was all very well for him to say "Come and occupy my house." That had already been done by his father, Harimohan,—not directly, but through a tenant. Harimohan would have entered into possession himself, but his worldly and other worldly advisers warned him that it was best not to risk it,—a Muslim man having died there of the plague. Of course the tenant, to whom it was offered, ran the same spiritual and physical risks, but then why need he be told?

How we got the house out of Harimohan's clutches is a long story. The Muslim leather dealers were our chief allies. When they got to know of the contents of the Will, we found further legal steps to be superfluous.

The allowance, which I had all along been getting from home, was now stopped. It was all the more of a joy to us to undertake together the toil of setting up house without outside assistance. With the seal of Premchand Koychand, it was not difficult for me to secure a professorship. I was able to supplement my income by publishing notes on the prescribed textbooks, which were eagerly availed of as patent nostrums for passing examinations. I need not have done so much, for our own wants were few. But Damini insisted that Satish should not have to worry about his own living while we were here to prevent it.

There was another thing, about which Damini did not say a word, and which, therefore I had to attend to secretly. That was the education of her brother's son and the marriage of his daughter—both matters beyond the means of her brother himself. His house was barred to us, but pecuniary assistance has no caste to stand in the way of its acceptance. Moreover, acceptance did not necessarily involve acknowledgment. So I had to add the sub-editorship of a newspaper to my other occupations.

Without consulting Damini, I engaged a cook and two servants. Without consulting me, Damini set them packing the very next day. When I objected, she made me conscious how ill-judged was my attempted consideration for her. "If I

am not allowed," she said, "to do my share of work, while you are slaving away, where am I to hide my shame?"

My work outside and Damini's work at home flowed on together like the confluent Ganges and Jumna. Damini also began to teach sewing to the leather dealers' little girls. She was determined not to take defeat at my hands. I am not enough of a poet to sing how this Calcutta house of ours became Brindaban itself, our labours the flute strains which kept it enraptured. All I can say is, that our days did not drag, neither did they merely pass by,—they positively danced along.

One more springtime came and went, but never another.

Ever since her return from the cave temple, Damini had suffered from a pain in her breast, of which, however, she then told no one. This suddenly took a turn for the worse and when I asked her about it she said "This is my secret wealth, my touchstone. With it as

dower, I was able to come to you. Else, I would not have been worthy."

The doctors, each of them, had a different name for the malady. Neither did they agree in their prescriptions. When my little hoard of gold was blown away between the cross fire of the doctors' fees and the chemists' pills, the chapter of medicament came to an end, and change of air was advised. As a matter of fact, nothing else of changeable value was left to us except air.

"Take me to the place from which I brought the pain," said Damini. "It has no dearth of air."

When the month of Magh ended with its full moon, and Phalgun began, while the sea heaved and sobbed with the wail of its lonely eternity, Damini, taking the dust of my feet, bade farewell to me with the words

"I have not had enough of you. May you be mine again in our next birth."

THE END

RAM-LEELA*

By MISS SEETA CHATTERJEE

THE hot and sultry evening was drawing to a close. It was still insufferably warm and the leaves of the guava tree which stood by the house were unstirred by a single whiff of air and looked like the creation of a painter's brush so motionless they were.

The house stood at the extreme end of a small town of the United Provinces but one look sufficed to tell that the inhabitants came from Bengal. On the small verandah in front two children sat playing. One was about five years of age another about three. The elder was clad in a dirty and ragged cloth which ill became his beautiful and fair

* The annual festival in Upper India to celebrate the defeated hero Ram's victory over the Rakshas King Ravana of Lanka or Ceylon.

appearance. The younger was not good looking at all. But he was dressed in a frock of gaudy pink silk profusely decorated with black lace whose pristine glory had become somewhat tarnished through constant contact with the oily body of the child.

A voice cried out shrilly from the inner apartments. Sheolal why don't you bring in baby here? I have been shrieking for about half an hour, are you deaf that you cannot hear?

Being thus addressed in atrocious Hindustani the boy servant Sheolal had reluctantly to come down from the guava tree where he had been hunting for edible fruits. The voice acted like a storm signal and with two half-ripe guavas in his hand he picked up the rebellious child and proceeded to enter the

house. The elder one followed voluntarily, having been thus deprived of his playmate.

As soon as he had reached the kitchen the child wriggled himself free of his servant's arms and tumbled upon the back of the lady, who was busy cooking there. He scented something extra good and so at once tried to secure a share. The elder child too, after a bit of hesitation, came and stood behind.

The mistress of the house tried to shake off the greedy child and cried out impatiently.

'Now get down, it is too hot and I cannot endure it. Here take this.'

But the gift which her outstretched arm offered did not reach the proper quarter. Before the smaller child could get off her back and take it, the eager hand of the elder had already grabbed it and bitten a large piece off. And then the fat was in the fire.

The shrill cries of the defrauded child filled the room. The mistress of the house sprang up in a tearing rage and cried out.

'You burnt-faced child, how dare you snatch things off the hands of my own child? You beggar, we have spoilt you too much with this she dealt him two or three blows with the hot frying iron.'

But this child too had a mother. As soon as she heard her child crying she arrived on the scene. She was the widowed cousin of the master of the house and this was her only child. She snatched up the child in her arms and said sharply, 'Why how is this sister? You too are a mother then how could you beat this child so unmercifully? What if he had taken a sweetmeat?'

The quarrel promised to be a good one but it ended untimely. Mohinee was only a cousin and a poor dependant moreover. So of course she had to give up soon and resorted to tear. The rest of the family soon gathered and after a period of fierce abuse and heated words all agreed that never in their lives had they come across such a piece of wickedness as that Dulal son of Mohinee and to think that Mohinee should take the part of that boy of hers and quarrel with her protectress! Here was ingratitude if you like!

Mohinee had to retire discomfited from the scene. After dealing out two or three smart slaps on the back of Dulal who was the centre of the strife and cause of all her sufferings, she flung herself down on the damp floor of her room and began to weep.

Dulal was now in a fix. To snatch things off from other people's hands and to eat them was all right. And if in consequence he received blows with heated iron implements he minded them very little. To beat the weak and to be beaten by the strong came quite natural to him and if one was the party beaten a bit of howling cleared the sky again and one need not think more about it. But it was too hard for his child's heart to bear the silent anger and indifference of the whole household. He did not mind the beating at all but why did not they speak to him? He wandered about disconsolately all over the house and at last came and stood by his mother's door. His face wore a depressed look. But his mother also took no notice of him. He stood there for a long time then moved off slowly. He had to pass a solitary evening while sorrow took gradual possession of his little heart. Even when he went to sleep his troubles had no ending. On other nights he used to clasp his mother tight in his arms and so fall asleep on the poor bed but to night his mother pushed away his hand and said, 'Get away from me you wretched child. Why must you be so greedy you beggar's brat? What insults had I not to suffer for your sake?'

Every morning the youngest child was sent out for an airing in a perambulator. The child's mother washed him and dressed him in fine clothes and Sheolal brought out the perambulator and took away the child. Dulal sometimes accompanied them on foot but more often he did not. He usually sat by his mother while she cut up the vegetables with the knife and he played with the potatoes. But to day he was angry with his mother. Why should everyone treat him so unkindly? He had only taken a bit of a sweetmeat. He too would no more speak to mother let her remain silent. Dulal would go away to the old man who sat by the ruined temple selling sweets, and he would not come back any more no never. The old man was very good he always gave Dulal sweet things to eat and never asked for a price. But the place was very far off how to reach it? He did not know the road well. Sheolal too had started long ago otherwise Dulal could have followed him easily. But no matter. Sheolal would go again in the evening and then Dulal would follow him unseen and so go away from these bad people. He would sit by the side of the old man and help him.

sell sweets Would not that be great fun ?
Let mother sit alone he did not want her
any more

The evening came apace Dulal ran
home in a hurry, scarcely finishing his play
with the gardener's boy Sheolal might have
already gone He could see no signs of the
perambulator or of Sheolal Dulal ran along
the road expecting to see him in front every
moment He went on and on The last
rays of the setting sun were then filtering
through the thick leaves of the wayside
trees A single ekka would now and then
jingle past, or a passenger pass singing on
But where had Sheolal gone with baby's
perambulator? But was not this the way
which led to the ruined temple? Dulal turned
into it with great glee He would soon
reach his old friend and then farewell to
sorrows and cares

As soon as it became dark Sheolal came
back wheeling the carriage The child in it
was drooping with sleep Mohinee ran out
anxiously Sheolal, where is Dulal? she
asked

Sheolal was dragging the heavy peram-
bulator up the verandah and he replied in
his imperfect Bengali I don't know aunt
I have not seen him

The house was thoroughly searched the
usual haunts of Dulal were all visited but in
vain Sheolal even went to the length of dis-
regarding the frowns of his mistress Dis-
tressed at the sight of the poor widow's tears
he went and looked up and down all the
neighbouring streets But no Dulal any-
where The master of the house heard
nothing of his nephew's disappearance that
night, because his wife thought it foolish to
trouble him after his day's work

But on the next morning the foolish
Mohinee could no more be restrained Her
weeping and wailing disturbed the whole
household The police were informed
Mohinee offered twenty rupees as a reward—
it was all that she possessed—to anyone
who would find Dulal for her But none turned
up to claim it But the days passed on
Time regards not sorrow or joy Six
years went past

II

The deep joy which throbs through the
heart of autumn constantly reminds man of
the source of all joys So this is the season
in which every part of the country holds its

chief religious festival In Bengal there is
heard the music which accompanies the
worship of the goddess Durga The upper
provinces, too do not remain behindhand
Old and young look forward eagerly to the
celebration of Ramleela It seems as if, their
god Ramchandra really does come down from
his celestial abode to dwell for a few days
with his devout worshippers. They see again
enacted those scenes which first had taken
place in a forgotten age in the magnificent
capital of King Dasaratha in the green
forest glades of Panchabati, and in the city of
Lanka overcast with the grim shadow of
death

To-day the big procession of Ramleela
was to parade the streets of the city
Groups of children dressed in gay attire went
about in every direction accompanied by
servants A thousand rainbows seem to have
appeared together on the streets In these
parts of India there must be found a coloured
cap for the little boy and a coloured scarf for
the little maid even if you don't find anything
else The road along which the procession
was to pass was full to overflowing The
noise was enough to tear down the very
heavens The large buildings on both sides
of the road were gaily decorated and eager
black eyes darted through every door and
window every chink and crevice The sight
seems though come to pay their respects to
the ancient ages were yet fully alive to the
demands of the present one The stalls of
the sweetmeat sellers the betel leaf venders
and sherbet sellers looked like beehives from
the number of eager customers More enter-
prising traders were hawking about their
dainty merchandise shouting in stentorian
voices to attract attention A large house
stood on the left side of the street and all
its verandahs terraces and cornices were
crowded with Bengalis The children were
playing and shouting on the wide verandah
in front Some five or six girls sat immovable
amidst this joyous clamour their young faces
unnaturally grave and their braided hair
covered with gold lace They were not more
than ten or twelve years of age but they
already thought themselves too old to play
The inner apartments, too were full of lady
guests Whether they had a good sight of
the procession or not mattered little to them
the joy of getting out of their homes for once,
was enough Laughter, jokes, and criticism
of one another's new dress and ornaments

flowed unrestrained. Malicious remarks about one another's manners and conduct too were not wanting. The ladies of the household could not sit and enjoy their tempting conversation; they had to go about serving refreshments to the guests, mostly uninvited. The green fields of Bengal and the joyous autumnal festival were far away, but man cannot live without joy, so these exiles were trying their best to make the festival of this province their own.

The ladies had small hopes of seeing the procession, so they contented themselves with talking. But the others were visibly getting impatient. There was no sign whatever of the procession and meanwhile the dust and heat were stifling them.

But what was that? The expectant crowd heaved a sigh of relief. The procession must be really coming this time. The sounds of music drew nearer and nearer and shouts proclaiming the victory of Ramchandra grew louder every moment.

First appeared a band of horsemen. The sunlight flashed like fire upon their dress of rich brocade and on the caparisons of the horses, profusely decorated with gold work. These were the heralds of the procession; the mere sight of them chased away all fatigue and impatience and an immense shout went up from the populace. Victory to the Lord Ramchandra!

The main body of the procession now swung into sight. It was a huge concourse of elephants, horses, chariots and richly dressed attendants. These carried flags of various colours and sizes, some of them were small and worked with gold thread, others were huge banners of dark coloured cloth gaily streaming in the breeze. Some also carried long rods of silver. Four or five white stallions were seen very gaudily caparisoned, walking in the procession with their beautiful heads proudly held high as if conscious of their importance. They had no riders on their backs. The elephants had howdahs of gold and silver and caparisons of red and velvet hung down their backs. They carried the gods and goddesses and went on their stately way without paying any attention to anything. Each carried on its back one celestial couple: Shiva and Durga, Vishnu and Lakshmi, or Indra and his queenly consort. The crowd bowed down to each with folded hands. To them they were real gods and goddesses.

Suddenly a ludicrous strain mingled in this stream of pious fervour. The undulating motion of the elephant caused the wig of false hair to fly off the head of the charming queen of heaven, disclosing the shaved head beneath. She hastened to cover her shame by drawing a veil over her head.

But there were others too taking part in the stately pageant who did not properly belong either to the Kamayana or to any of the Puranas. A girl was seen riding a spirited horse. She carried a drawn sword in her hand and had a bow and quiver slung on her shapely shoulder. She was meant to represent the heroic Queen of Jhansi who died defending her kingdom.

Clowns too appeared in numbers. The small children gaped in dismay and wonder at their frightful appearances. The elephant carrying Ram Lakshman and Seeta were to come last. All looked expectantly in that direction.

The procession now became thin and straggling. The elephants and horses no longer crowded upon one another's heels. A tree made of silver was borne past. From each of its branches hung a splendidly dressed nymph. When all eyes were turned to it with wonder, the elephant of Ram heaved into sight. Again the shout went up from countless throats, 'Victory to the great god Ram!' All began to bow down with folded hands to the beautiful youths seated on the elephant. Flowers showered down upon them like rain from the roofs and balconies of the houses and were thrown up to them from the bystanders. The monkey god Hanuman, the chief votary of Ram, also came in for a share of the shouts and flowers of the populace. The procession thus came to an end and the crowd now began to stream towards the field where scenes representing the abduction of Seeta and the burning of Lanka were to be enacted.

At one end of the large field a number of houses had been set up, built of bamboo frames and covered with coloured paper. This was intended to represent the city of Lanka. On the other side was set up the forest of Panchabati. Surpanakha, the demon princess, and Jatayu, the king of birds, were waiting in the forest, but the band of Rakshases could not yet be seen. Here too, was the same immense crowd and the same tremendous clamour. The purdah ladies had appeared in closely shut up

carriages, to witness the festivities. The horses had been taken off, the children hoisted up on the roof of the carriages, while the fair occupants of the carriages tried to satisfy their curiosity by looking over one another's head through the partially opened shutters of the windows.

The play had begun. People could not clearly see the abduction of Seta, but immediately after, they caught sight of an immense bird, made of wood which gave furious chase to Ravana the king of demons and struck him repeated blows on the head with a pair of beaks made of bamboo. But alas a few minutes after, the sword of Ravana cleft off his head which rolled down to the ground. The forest of Panchabati stood desolate and deserted, while the king of the demons fled away taking its presiding goddess.

Then began the burning of Lanka. The energy and enthusiasm of Hanuman the great monkey, knew no bounds. He flourished his immense tail and soon had the whole city of Lanka in flames. The architects had concealed a large number of rockets, bombs and crackers within the bamboo frameworks. These now went off with awful noise. The glare of the flames, the noise of the fireworks and the shouts of the populace made the scenes quite realistic.

The affair now came to an end. Ram and Lakshman had now to retire from the scene on their elephant. Their attendants made

way for them through the thick crowd with the help of their sticks and succeeded in bringing them close to the elephant. It had not been brought in amongst the crowd for fear of accidents, but had been kept outside. The shower of flowers again began and shouts rent the air once more.

But suddenly something strange occurred in front. The crowd began to shower abuses upon someone. A tussle ensued, some one was trying to force a way to the divine pair, but the attendants would not allow it. Terrible shrieks rent the air, someone was fighting a way to Ram.

Suddenly a Bengali woman, dressed in the white garments of a widow, tore herself from the detaining hands of the crowd and flung herself before Ram. 'Oh my darling, oh my Dulal,' she cried and clasped the bejewelled form of the youthful Ram to her breast.

For a moment amazement robbed the crowd of speech and motion. The next moment the attendants of Ram roughly pushed her back. The face of the young boy, the object of worship to so many thousands, expressed marks of deep disgust. He hastily walked to the elephant and mounted up.

'Victory to Lord Ram,' cried the crowd and the huge elephant passed slowly out of it.

His mother had once pushed Dulal away from her. And Dulal now pushed her away from him more completely.

AN AMERICAN SAVANT AT CALCUTTA UNIVERSITY

BY DR. SIDDHINDRA BOSH, M.A., PH.D., LECTURER IN THE DEPARTMENT
OF POLITICAL SCIENCE, STATE UNIVERSITY OF IOWA

FOR the first time in the history of the University of Calcutta, an American has been chosen as the next Tagore Lecturer of International Law. The name of this savant is Dr. James W. Garner.

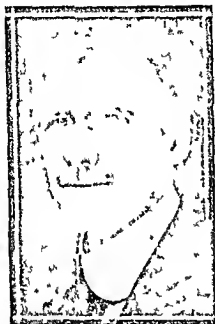
He is a man of international fame. As the head of the Department of Political Science at the State University of Illinois for the past seventeen or eighteen years, he has ranked among the foremost political thinkers

of this continent. During the year 1921, he was exchange professor in the universities of France, lecturing in the University of Paris and nine of the provincial universities. He also lectured in the Universities of Brussels, Ghent and Cambridge. His lectures in the French universities have been published at Paris under the title *Idees et Institutions Politiques Americaines*. Recently Professor Garner has been elected a Fellow of the

Royal Historical Society of England

The fact that he is going to Calcutta next fall has won the kindly expressions of opinion from the students of political science all over the United States. India need a scholar of his proportions.

Dr. Garner is a sound political thinker and deep historical philosopher. His sympathies as the writer can recall when he in his undergraduate days used to attend Professor



DR. JAMES W. GARNER

Garner's lecturers at Illinois are democratic. He despises moral torism. He is a born liberal and progressive. He is in world politics an optimist whose American enthusiasm is tempered by his practical wisdom and tactful ability. He is however a man of strong convictions—and what is more—he has to the full the courage of those convictions.

Professor Garner has made many valuable

contributions to the enrichment of historical and political studies. He has published more than two hundred articles on political and legal questions in American and European scientific journals and in 1910-1911 was editor in chief of *The Journal of American Society of Criminal Law and Criminology*. He has also contributed various articles to *Nere International Encyclopaedia*, *Encyclopaedia Americana* and the *Encyclopaedia of American Government*. He is the author of a long list of books among them *History of the United States* in four volumes (in collaboration with Senator Henry Cabot Lodge), *Government of the United States*, *Introduction to Political Science*, and *International Law and the World War* in two volumes. Besides he is the translator from the French of Brisson's *History of French Public Law*. In 1921 he published through an Indian firm in Calcutta a book entitled *Civil Government for Indian Students* (in co-operation with Sir William Morris, Governor designate of Assam).

Though a scholar by instinct and a keen analyst of abstruse governmental theories and systems by profession, Dr. Garner is a man's man. He is a very gracious person to meet. He has none of that snobbishness which is frequently associated with European professors in India. Indeed Dr. Garner has about him a magnetic quality which makes a centre of human interest.

Professor Garner is a real successful teacher because he can not only teach his subjects admirably but he can inspire his students to greater efforts. Though always in touch with the realities of the matter of fact world he is fresh in mind and young in sympathy. To have this hundred percent American scholar at Calcutta would go a long way toward a careful study of political science in general and international law in particular.

THERE IS NO NIGHT

There is no night it is not true
The world is one vast dawn of blue
Wherein the stars are faintly seen
Wandering dreamland that has been

The is no dark it cannot be
I know in every lovely tree
The joy of souls that passed along
Unshadowed pathways into song

E. E. SPEIGHT

'On the 7th of April, 1817, Lord Moira warned Sir Evan Napier that war between the British and the Peshwa was imminent and that he was to hold himself in readiness, to seize the Peshwa's portion of Gujarat and the Northern portion of the Konkan' (Bombay Gazetteer, Baroda volume, page 225)

Thus it was not the Peshawa but the English who wanted war. And if the Peshawa was found to make warlike preparations, we cannot blame him for knowing the sentiments of the English towards him, and seeing their preparations for war, Baj Rao naturally, as a precautionary measure and in self-defence, tried to amass troops. But no one could

* If we are to believe the testimony of two English officers, it would seem that it was never the intention of Baj Rao to go to war with the English. This will be evident from the following extract from a paper of Lieut. General Briggs published by Colebrooke in his life of Elphinstone —

"The doctor, who was in the habit of passing an hour every day with Mr. Elphinstone reading Greek and Italian, was supposed to be in his (Peshwa's) confidence, though he was only treated as a common friend. The Peshwa begged that the doctor might be sent to attend some members of his family and the kindness that he there received, and the manner in which the Peshwa spoke of his fidelity and attachment to the English deceived the doctor till the day when the war was declared. In the same manner he gained over the services of the English commandant of the contingent who, to the first hour, professed to believe that the Peshwa would never make war with us."

The following account penned by General Briggs shows the feelings of gratitude which the Peshwa entertained for the British General John Briggs writes —

"At length, one day—it was in April 1817—the Peshwa sent a message by his Minister that he desired to see Mr. Elphinstone, to confer on state affairs

On the arrival of Mr. Elphinstone and suit, the Peshwa was found sitting in a small private apartment, from which, after the usual compliments, he dismissed the attendants, and said, 'I have requested this meeting, Mr. Elphinstone, to endeavour to disabuse your mind of some injurious impressions you seem to have formed as to my feelings, and intentions towards your Government. Remember that I have been connected with you from my childhood. Let me go back to the time when a cabal united against my father, now in heaven, on the death of his nephew, who was assassinated by his own guards in his palace, and when he, the next heir, came forward to claim his rights, you are aware how he was persecuted, and driven by the rebellious nobles out of his country. At this crisis there were the great chiefs, Holkar and Scindia and Gaekwar to whom it would have been natural for him to apply for aid against his own sub-

overreach the English diplomatists because of their wonderful capacity for intrigues. Elphinstone's capacity for intrigues was notorious.

The chief among the intriguers whom Elphinstone looked upon as his friend and on whose information he acted was Balajee Pant Natoo, a name which should be held in detestation by every Indian. His conduct was fully exposed to the world by the agent of the deposed Raja of Satara, Rango Bapoojee. Balajee Pant Natoo was capable of every dishonest and mean act in order to carry favour with the English. And yet he was the confidential friend of Mr. Elphinstone

jects, but he passed them by, and placed himself under the protection of the British Government and made a treaty with it. Sincerely had I reached the age of manhood when an accident left the Masnad agrin vacant, and my enemies deprived me of my claim of succession. Your Government interfered, and I eventually obtained my rights. But my opponents were too strong, and, having marched an army to Poona, defeated my troops. I fled not to seek assistance from my countrymen, but from the English at Bombay, and by your armies I was restored to my capital and my throne. How can you believe that, with all this load of obligation to your Government, I should ever have a design to make war against it? My whole body, from my head to my feet, has been nourished by the salt of the English. Look at the situation, however, from another point of view. I am not so ignorant of the history of British power in this country as not to know that whosoever has engaged in war with it has been defeated and his sovereignty has passed away. In former times, when Hyder Ali, aided by the French, made war against the English, he could gain no ground and it is said that on his death bed he urged his son, Tippu Sultan, to keep at peace and to cultivate the friendship of the English. He was too proud and too confident. In two great wars, although assisted by the French, Tippu was beaten, his territories divided, and at last he was destroyed. Since my re-establishment at Poona, have I not witnessed the defeat of those regular troops of infantry and artillery, trained under European officers for the great Marhatta chiefs, Holkar and Scindia, who carried everything before them in Hindustan, but who, when they ventured to oppose the English, were beaten time after time with heavy losses and eventually reduced to make peace at great sacrifices of territory and treasure? In my case, however, I ask, where are the regular troops? Where are my infantry or my guns to cope with your enemies? Yet, I am suspected of desiring to engage in war against my best friends."

'During the whole of this speech' which was delivered in his native tongue, Marhatta, the Peshwa was perfectly cool, nor did he exhibit any symptoms either of agitation or resentment."

Memoir of John Briggs, pp. 44-45.

who followed his advice and acted on his information.*

Another confidential friend of Mr. Elphinstone was Yashvantrav Ghorepade. Regarding this man, the author of the Poona volume of the Bombay Gazetteer writes :—

"Yashvantrav Ghorepade, a friend of Mr. Elphinstone and of many British officers, was at this time in disgrace with Mr. Elphinstone on account of some intrigues."

But Yashvantrav knew the royal road to favor with Mr. Elphinstone. The latter hated the Peishawa like anything and so any cock and bull story against Baji Rao would not only please Elphinstone but certainly secure his favour and goodwill. So all the evidence of the so-called treachery of the Peishawa rests on Mr. Elphinstone's correspondence, who depended for information on such men as Balaji Pant Natoo and Yashvantrav Ghorepade.

* Balaji Pant Natoo was a menial employed on 5 or 6 rupees a month at Bhore in the Satara District. From Bhore he went to Poona and was in the service of the Rastri Sardars. These Sardars were not in the good graces of the Peishawa Baji Rao. Balaji Pant Natoo was introduced into the British Residency at Poona as an agent of the Rastri Sardars. In that capacity he used to tell the successive British Residents, tales and fibs against the Peishawa, for he thought that by so doing he would further the cause of his masters, the Rastri Sardars. He so ingratiated himself with Mr. Elphinstone that the latter looked upon him as his tight hand man, and depended upon him for all informations regarding the Peishawa and his doings.

After the overthrow of the Peishawa, Balaji Pant Natoo was highly praised and recommended to the Governor General of India by Mr. Elphinstone for the grant of a jaghire. In his letter to Mr. John Adam, Chief Secretary to Government, Fort William, dated camp at Corygaum, 5th September, 1818, Mr. Elphinstone wrote

"The services of Balaji Pant have been before brought to the notice of His Excellency the most noble the Governor-General. He has since conducted himself with exemplary fidelity notwithstanding the Peishawa's frequent attempts to corrupt him. His services were of the greatest use both during the war and the period which preceded it and he is at present employed under Captain Grant with the Raja of Satara, the most confidential situation held by any native in this part of the country. I therefore beg leave earnestly to recommend the villages mentioned in the enclosed should be conferred to him by a regular Naam grant under the seal of the Governor-General or under mine by His Excellency's authority.

We have said before that Baji Rao's preparations were in their very nature indicative of self-defence. Elphinstone knowing that the English Government wanted to go to war with the Peishawa, made some extraordinary demands on him.† Trimbakji Danglia had been confined at Tannah under the guard of British troops. But he escaped from his place of confinement and was again at large. It did not reflect much credit on the English vigilance, that one of their prisoners escaped from their prison without their knowing anything about it. Trimbakji was said to be in the Peishawa's territory. Without showing much respect or courtesy to the Peishawa, Elphinstone

"His present salary is calculated on the principle of his receiving the pension formerly granted to him. I would therefore not recommend his pension being reduced in consequence of his new grant. It is indeed desirable to make the grant in a spirit of liberality, as it is the first reward yet made to any of our immediate dependants, and as the zeal with which we are served must depend on those rewards. The grant will of course be included in the one I have recommended for rewards to adherents."

Of course the Governor-General approved of the recommendation of Mr. Elphinstone. When the latter left India for good he gave the following certificate to Balaji Pant Natoo written with his own hand.

"Balaji Pant Natoo was connected with the Poona Residency from the time of Sir Barry Close in 1803 or 4. He entered into the residency employments about 1816 and in the troubles that followed and in the settlement of the country showed himself an able, zealous, and trustworthy public servant. He was my principal native agent during most of the time I was commissioner in the Deccan, was consulted by me on all subjects and gave me every reason to be satisfied with his judgment and fidelity."

Bombay 13th November, 1820

(Sd.) M. Elphinstone."

† How Elphinstone was anxious for the sight of a war will be evident from the following extract from his diary

"Active employment, bodily or mental, here or in a camp enlarging my knowledge, keeping awake my imagination, enterprising journeys, the sight of a war if possible—bustle at Calcutta, applause for zeal and energy—these must be the grand objects of my desires, and must not be longed for, but prized or worked for."

Again, under April 6th, 1817, he entered in his diary—

"I think a quarrel with the Peishawa desirable, and therefore look on everything with perfect security, except the prospect of undecided conduct on the part of Lord Morda. Even on the 31st I did not feel the slightest anxiety."

taxed him in a very offensive manner to deliver up Trimbakji or war with the English must follow. He demanded the surrender of Trimbakji within a month and the immediate delivery of the three hill forts of Sinhgad, Puraodhar and Rungad as a pledge that Trimbakji would be surrendered. Elphinstone was going to invest Poona with British troops when on the 8th May 1817 Bajirao issued an order for the surrender of the three hill forts. With the humiliation inflicted on the Peishawa one would have thought that the English would have been quite content. But the English were quite prepared for the war. So to add insult to injury the Brahman chief was obliged to sign the treaty known as Treaty of Poona dated 13th June 1817. This was forced on him in a manner which he could not resist. The English wanted a pretext for this new treaty and so it was alleged to be necessary as a compensation for the murder of Gangadhar Shastree. Two years had elapsed since the murder of that Brahman ambassador and it would be remembered that it was convenient for the English Government to affect to believe that the Peishawa was not a party to the murder. But circumstances had now altered and so the English raked up the old matter and made the Peishawa confess at the point of the bayonet that he had a hand in the murder of Gangadhar Shastree. The Peishawa was a weak man and as repeatedly said above he was false to himself. To him power was sweet and the friendship with the English was sweeter still. To maintain the show of authority and also the friendship of the Christian English he was ready to do anything. So there was not much difficulty for Elphinstone to extort the so called confession of the murder of the Shastree from the Peishawa. Bajirao did not possess that metal of which Pratap Singh the Raja of Satara was made. When the English charged the Raja of Satara with conspiring against them the Raja was told that if he would sign a paper admitting his guilt all differences then existing should fall into oblivion. It is well known how the Raja lost his kingdom but did not

sign that paper. The Raja was true to himself which the Peishawa was not. For reasons already adduced before it is impossible to believe that the Peishawa was guilty of the murder. But supposing that Bajirao was a party to the murder, why were two years allowed to expire before any reparation was demanded of him?

By this new treaty of Poona, Bajirao lost most of his fertile provinces and his resources were seriously crippled. The British Government did not arbitrate to settle the pecuniary demands of the Peishawa on the Gail war but by this treaty the Peishawa was made to part with his share of the revenue of Gujarat in settlement of all his claims on the Gaikwar. Of course the English had all along an eye on the fertile provinces of Gujarat, and the Peishawa and Trimbakji Dhangla incurred their displeasure because the lease of the Ahmedabad Farm was not received in favor of the Gaikwar but was given to Trimbakji.

The blow dealt to the Peishawa by this new treaty was one from which it was difficult for him to recover. He was so much disgusted with all these transactions that he left Poona and went to Pandarpur and thence to Mahuli in the vicinity of Satara at the junctions of the two rivers Krishna and Yena and hence a place regarded as sacred by all devout Hindus. It was at this place that he requested Sir John Malcolm to see him—a request which Malcolm complied with. Bajirao complained of his crippled state under the Treaty of Poona and of the loss of the friendship of the English and declared his longing to have the friendship renewed. Sir John Malcolm advised him to collect troops and send a contingent to the aid of the English in the coming war with the Pindaris. Sir John Kaye, the biographer of Malcolm writes—

When in August Malcolm was importuned to visit him he (Bajirao) had appeared to be really sincere in the expression of his desire to stand fast by the British alliance but he had then been much exasperated by recent transactions—an unwelcome treaty had been forced upon him—and it was not difficult in this frame of mind to persuade him that the sovereignty of the Marhattas was threatened

General Smith and Colonel Burr, came with their troops to Poona and on the 5th November, 1817 was fought the memorable battle of Kirkee in which the Peishawa's troops were defeated. The Peishawa watched the battle from the celebrated Parvati Temple. The defeat did not cast any reflection on Babu Gokhla's military skill, for not having worthy generals under him, he had to plan and conduct every movement of the

provoked the Peishawa and the Mahrattas to go to war against the English. His biographer writes —

'On the afternoon of October 30th the British battalion marched into the cantonment and Mr Elphinstone hesitated no longer to order the withdrawal of the whole force to a well chosen position four miles from the city, an act which both parties understood as a preparation for war. This seasonable reinforcement and the additional security we obtained by the position of the troops put an end to the motives which made Mr Elphinstone desire to anticipate hostilities and he now calmly awaited the attack, knowing the moral importance which belongs to the fact of not appearing to be the aggressor in such a conflict.

Thus it is evident that Mr Elphinstone did every thing in his powers to provoke the war.

The want of plan of campaign also shows that the Peishawa and his ministers never contemplated seriously to go to war with the English. Babu Gokhla was credited with possessing a thorough knowledge of the tactics of European warfare. Hence had he strong and good grounds to believe that the Peishawa meant war with the English, it is not likely that he would have committed those fatal mistakes which cost him his life and the Peishawa's kingdom. In all probability he would have made his plan of campaign such as would have led him to success, victory and glory. Had the Peishawa been determined on war with the English the author of *Fifteen Years in India* writes —

'Thoughtless in reflecting upon what he saw and heard, was much at a loss to account for the conduct of the Peishwa who considering it a hopeless undertaking again to attack Colonel Burr, nevertheless remained near Poona in a position backed by a chain of high hills, affording no retreat but through difficult passes, while an enemy flushed with success and inflamed with resentment was approaching to attack him. In short Charles expected that the force would have been immediately led against the enemy, with the certainty of complete success. He inferred that the Peishwa had committed a fatal error by awaiting the junction of General Smith's division with that of Colonel Burr, and that after his failure at Kirkee his real interests demanded a retreat from Poona into the plains of the Deccan where his numerous cavalry would have been useful in harassing a pursuing enemy, and in keeping up the spirit of his confederates.'

It seems that the Peishawa had no intent on to go to war with the English, but seeing the threatening position of the English, there was no other alternative for him than to attack the English, without forming any definite plan of campaign.

troops. Besides there were traitors in his camp who not only supplied information to the Resident, Mr Elphinstone, but did everything in their power to defeat Babu Gokhla's undertaking. Moreover, his advice to attack the English before the junction of the troops under General Smith and Colonel Burr could take place, was not attended to. All these points satisfactorily account for the defeat of the Peishawa at Kirkee. The author of *"Fifteen Years in India"*, who was an officer and took part in the battle at Kirkee, thus bears testimony to the high military skill possessed by Gokhla.

Gokhla's men were individually brave, and as he was an experienced and able general, well acquainted with our tactics, for he had fought as an auxiliary under Sir Arthur Wellesley, and seen some of the most dosing service in India, but his troops being in a disorganised state, and without that mutual dependence upon each other which discipline ensures he never could actuate them with his own brave spirit, and they invariably deserted him in the hour of trial.

The same author in another place of his work thus speaks of him —

'His (Gokhla's) person was large, his features fine and manly, and his complexion nearly fair. It is impossible not to respect the spirit of Gokhla. The judgment with which, he prepared to receive General Smith was only equalled by his valour and skill in bravely endeavouring to retrieve the day, and the muse of history will encircle his name with a laurel for fidelity and devotion to his country's cause.'

After the battle of Kirkee, the Peishawa left Poona as a fugitive, still at the head of a large army under command of Babu Gokhla. Several battles were still fought with varying fortunes so inseparable from war. But the death of his able commander in chief Babu Gokhla seemed to have damped his spirit and there being no other general who could have properly taken his place, and he himself being of a timid nature and possessing no military training, the Peishawa was now anxious to sue for peace and accordingly he made overtures to Sir John Malcolm.

* *Fifteen Years in India* or, Sketches of a Soldier's Life. From the journal of an official in His Majesty's service. London 1823, p. 492.

† *Ibid* pp 504 & 505.

Mr Elphinstone knew fully well how unpopular the English were in the Deccan and even the death and capture of the Peishawa would not crush their spirit of independence. The Mharattas were not going to part with their liberty. To pacify them he commenced intriguing with the Raja of Satara. That prince was at that time in the camp of the fugitive Peishawa. Mr Elphinstone by means of his emissaries succeeded in getting hold of his person and used him as a trump card in this political game.

But the timid Bajirao lost all heart to any longer resist the English. He made overtures to Malcolm which were very favourably received, the reasons for which Malcolm thus wrote to the Chief Secretary to Government. He wrote—

The opportunities I have had of judging the state of feeling of every class from the prince to the lowest inhabitant of this extensive empire now and formerly subject to the Mharattas makes me not hesitate in affirming that so far as both the fame of the British Government and the tranquillity of India are concerned the submission of Bajirao and voluntary abdication of his power are objects far more desirable than either his captivity or death. Should he be slain his fate would excite pity and might stimulate ambition, as the discontented would probably either now or hereafter rally round a real or pretended heir to his high station. If he were made prisoner, sympathy would attend him and the enemies of the English Government would continue to cherish hopes of his one day effecting his escape. But if he dismisses his adherents, throws himself upon our generosity and voluntarily resigns his power the effect so far as general impression is concerned will be complete and none will be found to persist in defending a cause which the ruler himself has abandoned.

These considerations prompted Malcolm to obtain as soon as possible the voluntary submission of Bajirao. He tempted Bajirao with a large pension of 8 lakhs of rupees a year. The bait was tempting to the timid Peishawa and he was very easily netted thus sealing the doom of the line of the Peishawas.

It was not from any spirit of generosity but from sheer selfishness that Malcolm was prompted to grant the pension of 8 lakhs to Bajirao. This will

be apparent from his letters, a few extracts from which are given below. To Sir Thomas Munro he wrote afterwards—

‘I have not been so happy in this case as to anticipate the wishes of the Governor General. He expected Bajirao would get no such terms that his distress would force him to submit on any conditions and that his enormities deprived him of all right either to princely treatment or princely pension. I think the lord will when he hears all regret the precipitancy with which he formed his judgment. In the first place he will find that in spite of the report made by every commanding officer who ever touched Bajirao that he had destroyed him that the latter was not destroyed, but had about six thousand good horses and five thousand infantry and the gates of Asseer wide open all his property sent in there, and half his councillors praying him to follow it while the want of Bajirao was passionately ambitious of being a martyr in the cause of the Marhatta sovereign add to this the impossibility of besieging Asseer till after the rains—the difficulty of even half blockading it and the agitated state of the country—and then let the lord pronounce the article I purchased was worth the price I paid and he will find it proved I could not get it cheaper.’

Again in a letter to Mr Adam dated 19th June 1818 Malcolm declared, in the first place that the condition of Bajirao was not so desperate at the beginning of June but that he might have protracted the war with no hope assuredly of eventual success but with the certainty of keeping our armies for some time in the field at a ruinous expense to the State.

Bajirao made his submission in June 1818 and was sent to Bithoor, near Cawnpore on the river Ganges, where he died at an advanced age in 1850. He was the last of the Peishawas and his political career terminated in 1818.

English writers have described him as addicted to all sorts of debauchery, and a cruel oppressive and tyrannical sovereign. The falsity of these statements will be some evident when we remember the fact of the old age which he attained and the vigorous physical constitution which he always maintained—quite impossible for any man addicted to debauchery.

But even assuming that he was a debauched prince, was he worse off than many of the sovereigns of that period? Why do English writers take delight in

printing him in the blackest colours possible forgetting that the members of their own royal family of that period were not immaculate saints? What about the secret history of the Georges and the mysteries of the court of London?

If it be true that he was cruel and oppressive to his subjects then it would have been quite impossible for his subjects to have attained that material prosperity which they undoubtedly did under his regime. The population of Poona at that time was much larger than it is now and as to its prosperous condition an Englishman has borne testimony as follows —

On a late excursion into the Deccan I was exceedingly pleased and surprised to observe the great appearance of prosperity which the city of Poona exhibited and which was the more remarkable after the scenes of desolation, plunder and famine it had been so lately subjected to. All the principal streets and bazars were crowded with people whose dress and general appearance displayed symptoms of comfort and happiness of business and industry not to be exceeded in any of our own great commercial towns. The whole indeed was a smiling scene of general welfare and abundance. On noticing this to the Resident he informed me that the Peshawa since his return with a view of promoting the prosperity of Poona had exempted it and the surrounding country from every description of tax and to prevent the possibility of exactions unknown to himself had even abolished the office of Cutwal. This fact is at least one proof among various others of the practicability of introducing what are termed the European principles of economy into Indian societies with the same happy effects as have been experienced elsewhere.*

But it must be admitted that Bajirao was a timid man and false to himself for he tried to curry favour with the English. Had he not done so he would have met with treatment far different from what he did.

He was an unlucky man and though possessing the sweetest of tempers and most fascinating manners the times were against him and he was a victim of base intrigues and foul conspiracies on the part of the English in general and Elphinstone in particular. From the analysis of the facts

which have been set forth above, it will be gathered that Elphinstone all along treated him with scant courtesy and defied his authority and by forcing on him the unwelcome treaty of 1817 provoked him to war which certainly was not of Bajirao's own seeking. Then it should be remembered how Elphinstone surrounded the Peshawa with spies and paid emissaries and intriguers to calumniate him and keep himself informed of all his doings. An upright Resident of the type of Sir Barry Close would have certainly prevented those occurrences which brought the Peshawa to ruin and would have made the English name famous for justice and fair play. But in all the acts of Mr Elphinstone are to be seen his meanness of spirit and selfish motives for aggrandisement at the expense of the Peshawa.

* So complete our information that one of the charges made by Bajirao to Sir J. Malcolm at Maloy against Mr Elphinstone was that he was so completely attached to the latter that the very dishes that were served at his meals

(I cut General Briggs' memorandum quoted by Sir F. P. Colbrooke in his life of Mountstuart Elphinstone Vol I p. 303)

† It is the policy of the British Government of India of the day to bring about the ruin of the Peshawa. The British considered to be the main link which held together the Marhatta Confederacy and by its being struck out of the chain that confederacy was dissolved for ever.

In order to effect the ruin of the Peshawa he was ill-treated and provoked to hostilities by the British authorities. Some color is lent to this view by the Parliamentary Papers relating to the Rajah of Satara ordered by the House of Commons to be printed 18th August 1831. On page 904 of the Papers it is stated —

The dispute between the Peshawa and the English in 1817 has been adjusted after having been notified through Channadhar Shastree. Had the mutual agreement in question not been pledged

What the mutual agreement was is described as follows in these Papers —

In consequence of Bajirao's conduct the dissatisfaction of the people and the opposition he had caused to His Highness the Maharaja and in order to adjust the irregularities His Highness the Maharaja considered that a man of greater character of course was required to settle the matter and Bajirao was reconciled with the English and thereafter his misdeeds commenced forthwith.

Clutoursing Rao a Bhoslay, the deputed Jadedar of Dadra and Bapoo Phurnures to the Governor General while he was at Delhi requested an order to the Governor Mr Duncanson at Bombay for the management of the country who in reply stated that the

* R. Richards 7th July 1808. Quoted by Mr William Dugby C. I. in his Prosperous British India — a Revelation on page 43.

request cannot be acceded to until any differences are brought into the treaty which has been made between the English Government and Baj Rao Peshwa and if such should happen His Highness should rest assured that he being the possessor of the dominion it shall then revert to him

*Afterwards Mr Elphinstone the late Governor of Bombay who for the purpose of obtaining information relative to the affairs of Holapoorkur invited Balwant Rao Malabar the Chitrees Pundit Soonunt and his father when they both satisfied Mr Elphinstone of

the supreme power of His Highness over the chettas as the Peshwa pretended to be independent of His Highness Mr Elphinstone on having been explained by them the fact stated that when any differences occur in the treaty between the English and Baj Rao or should he anywhere levy war then His Highness the Maharaj should be confident of my word which I have just pledged for the restoration of his Government

MAPATHA
(Concluded)

ABANINDRANATH TAGORE THE MAN AND HIS ART

By SURFISH CHANDRA BANERJEE

IN the history of the spiritual renaissance of Bengal, revival of Indian Art occupies a place of surpassing importance. It is a vital movement fraught with immense possibilities. Ushered into being not much over a decade ago by Abanindranath Tagore it has drawn into its folds a devoted band of artists and critics mainly from Bengal some of whom have already attained striking success in interpreting the ideals of India through the medium of an Art which combines in itself the freshness and glow of Mughal and Rajput painting with the masterly technique and fine fervour of Buddhist art so eloquently depicted in the frescoes of Ajanta.

I. THE MAN

Abanindranath Tagore was born of princely parents in the year 1871. He belongs to the Tagores of Calcutta, noted far and wide for their refinement, wealth and above all for their deep and uncommon culture who have contributed so lavishly towards building up the fine spiritual edifice of the India of to-day. He is not the product of any modern university but in the manner of all true geniuses has drawn his inspiration from the hidden springs of his soul. In this respect he is not unlike his uncle Rabiindranath Tagore, the far famed poet of *Gitanjali*.

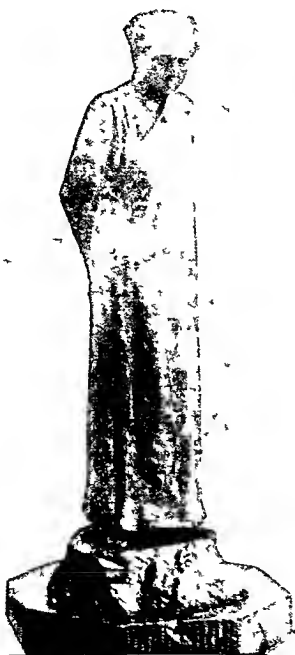
Picture a plain looking man of simple habits, unostentatious and unconventional, clean shaven with a merry twinkle in his eyes and happy under all circumstances—you have the subject of our study. Bald headed, fanciful and wrapped up in gorgeous dreams of color, he is one of those men whose bodies grow old but never the minds one who ever retains the faculty of enthusiasm for ideas. His mastery over the pen is no less remarkable than his skill with the brush. Indeed the rich imagery and consummate artistry of his writings remind one of a Pierre Loti or a Lafcadio Hearn. He is the possessor of histrionic talents of a rare order and is an ardent lover of music.

If you drop into his stately residence of a morning you will find him at work in a spacious veranda overlooking a small garden beautifully green and resonant with the song of many birds. At his right on a low stool stands a bowl of water in which he dips his brush from time to time to wash the color off his small picture which he holds in his hand.

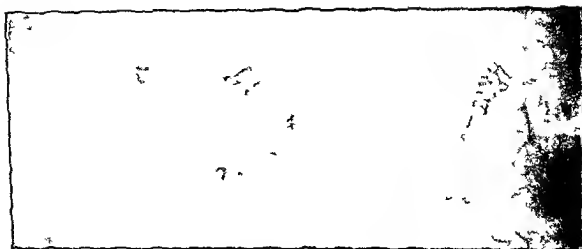
He is a big smoker. In fact one always finds him with a cigar, a pipe or the mouthpiece of his *hookah* or hubble bubble between the lips. Friends and visitors call pretty frequently while he is at work. He does not seem to be inconvenienced on the contrary, he carries on a slow



DR. ABANINDRANATH TAGORE, D. Litt., C.I.E.
As seen By Mlle. Andre Kappeler.
—(From an Oil-Painting.)



DR. ABANINDRANATH TAGORE D. LIT. CIE
As seen by Mr. Dev prasad Raychoudhur —[From a Statue.



THE POET, PATRIOT AND PHILOSOPHER
By Dr. Abanindranath Tagore in English

conversation with them with his eyes fixed on the picture and his fingers moving busily

We shall now let the artist recount the story of his early life in his own piquant and luminous style

Close upon ten o'clock in the morning could be heard loud protestations and lamentations of boys unwilling to go to school. In my own case this was a regular fixture. The servant forcefully pulling me up from my prostrate position on the floor and depositing me in the carriage waiting to take us to school was a sight far too common.

Normal school. That was the name of the school I was in. It was quite close to our place almost next door. That was a mercy as we did not feel being quite transplanted from home. In a dark room Lakshminath Pandit our teacher would be doing on his chair with his pair of canes lying on the desk before him while we his pupils sat huddled up in rows like so many sparrows. Tiffin and romping during the midday recess drills immediately before closing time finally off home with a spirited shout of *Jai Maharani Victoria* the Victory to Empress Victoria.

After a whole day thus spent in painful confinement my mind would grow restive and years for home and the adjoining garden where butterflies were on the wing, colored beetles were perched on the walls like bits of emerald while from hollows in the trees came squawks fortively looked out for me from a time to time. Sometimes the carriage would be late then I could scarcely hold my patience and forthwith started for home on foot or seated on the shoulders of the attendant.

When I had nearly finished my studies at

school and stood at the portals of the university, I drew a long breath and bid my Alma Mater good bye. And let me tell you I was not a whit ashamed to do so.

From the age of nineteen to twenty nine Abanindranath devoted himself to music after which he started work with the brush. At first he took lessons from an European teacher of Art and exerted himself to master the secrets of western methods of painting. India cannot be too grateful to this Western teacher for pointing out to young Abanindranath the futility of such attempts. He it was who urged him to be true to his traditions, to learn and master the art expressions of his native land instead of wasting himself in vain efforts to master something alien to his nature and environments.

Abanindranath Tagore followed his instructions until he discovered himself, and today he is acclaimed as the Master artist who interprets the ideals of his homeland in terms of colour—colour which is subtle and elusive like exquisite music.

II HIS ART

The fundamental difference between Indian Art and that of Europe has been very ably enunciated by Mr. Havell. Says he—

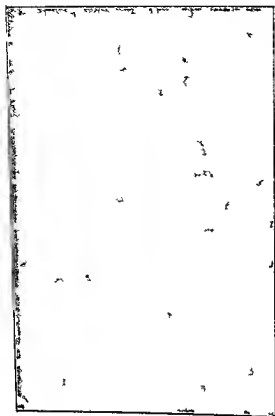
European art has as it were its wings clipped. It knows only the beauty of earthly things. Indian art soaring into the highest



By Dr. Manindranath Tagore & L. H. C. R.



By Dr. Manindranath Tagore
By the courtesy of the owner of the copyright Mr. C. R. Chandra R.



THE BINDIA

By D. Abanindranath Tagore D. Litt. C. I. E.

emphrean is ever trying to bring down to earth something of the beauty of the things above. Physical beauty is as to the Greeks and is characteristic of the perfect human animal received divine honours from them both before and after death.

The Hindu artist has an entirely different starting point. He believes that the highest type of beauty must be sought after not in imitation or selection of human or natural forms but in the endeavours to suggest something finer and more subtle than ordinary physical beauty. Indian Art is essentially idealistic, mystic, symbolic and transcendental. The artist is both priest and poet.

While subscribing to the above in full Abanindranath Tagore recognises the basal unity of all great Art despite differences in treatment and method of expression.

Indian art he holds is not something alien to all other arts but it is an epitome of the art currents of Asia. Beginning from the age of Buddha down to the time when the curtain was rung down on the

Mughal Empire in India art currents from different lands have flowed into India and merged themselves in the art of the land.

Indian art is the pivot on which rests the vast Art of Asia that stretches from Turkey to the Land of the Rising Sun. And the sum total of Indian Art is meditation. To illustrate which Abanindranath writes

I for the last fifty years no portrait or statue of my grandfather could be found. But all the same I did not feel its want very much. The stories I heard regarding him from his friends and acquaintances helped me to picture a laughing face soft and pleasant in my mind. Later on quite unexpectedly a portrait in oil colors was discovered in the Burdwan Palace. Of course I was glad at the find but I confess I was disappointed when I saw the picture. It was so very different from the grandfather of my imagination. Gone were the soft and plump body, the face full of health and smile.



THE CHILD OF THE INDIA STAGE

(A Caricature)

By Dr. Abanindranath Tagore D. Litt. C. I. E.

and the charming abandon of his native garb ! In due course the picture found a place in the family portrait gallery but the correct material likeness failed to replace the picture I had stored up in my imagination as something vitally real and true. And do not our scriptures say truth can't be seen it can only be felt !

Tagore's standpoint in regard to Art would be further clear from the following extracts from his writings

Art is not the imitation of Nature but its interpretation

More than what is seen by the physical eyes the true artist sees with the light that is within him

The doctor knows my anatomy much more perfectly than does my mother. But when it comes to knowing my self my mother bends the doctor hollow. Why ? Because the former sees with his physical eyes while the latter does so with her soul

We love Art because in it we discern the soul of the artist

Like the Aeolian Harp of the Greeks the mind of the artist should be so set in tune with Nature that it may resound at its slightest touch. It should be so set in tune with the universe that rejoicing or sorrowing struggling or aspiring it may resound to the spiritual waves raised by the vast work-a-day world in which we move and have our being

Art schools cannot make artists. You may join an Art school only if you be an artist. It sounds paradoxical but it is true none-the-less. If it be true that one has to be brave before one can aspire to wield a sword one must be imaginative before one can write poetry. It follows as a matter of course that one must be an artist before one can handle the brush.

You cannot explain what is Art. The artist knows it. Just as mother's love is beyond describing so is Art. It can be recognised when seen one can feel it but you fail when you try to explain it to others



THE FLOWER GIRL

By Dr. Abanindranath Tagore D. Litt. C. I. E.

The variety and extent of Abanindranath Tagore's works are phenomenal. Mythology, history, nature, life, landscapes, bird studies—far too numerous to mention. But to whatever class they belong they all bear the stamp of his fine idealism. He has also illustrated in color *Omar Khayyam*, *Rabindranath Tagore's Crescent Moon* and *Sister Nivedita's Myths and Legends of India*. The *Omar Khayyam* pictures are superb specimens of idealistic painting.

INDIA IN SHELLEY'S POETRY

SHELLEY the poet of revolutionary idealism found something congenial to his inquiring spirit in this land of spiritual visions and ideals. His poetry contains many references direct or indirect to India and her people. It is true there are other English writers who have treated about Indian subjects in their works or who have

been deeply influenced by Indian thought and philosophy. Tennyson's *Abbas Dream* and *Defence of Lucknow* or Kipling's *Parrack room Ballads* or *The Jungle Book* do not take us by surprise nor does the striking resemblance between the teachings of Emerson or Schopenhauer and the philosophy of the Vedanta strike us with

how he instinctively knew and appreciated the simple, faithful and self-sacrificing nature of Indian character. In the *Hellas*, a lyrical drama, an Indian slave, sitting beside the couch of the Sultan Mahmud and singing him to sleep, expresses her loyal sentiment in the following lines :

"I breathe my soul on thee"
And could my prayers avail,
All my joy should be
Dead, and I would live to weep
So thou mightst win one hour of quiet sleep."

How truly do the words embody the selfless devotion and love of the Indian wife and mother in their daily domestic life! The much-injured and maligned Rosalind in *Rosalind and Helen*, vindicating her steadfast love for her departed husband, compares herself to the unflinching Satree :

"The Indian on the pyre
Of her dead husband, half consumed
As well might there be false as I."

Shelley's information about India might have been partly derived from some globe-trotter's superficial account of his travels or a not unprejudiced version of some self-interested missionary. Liking as he did in the times of Clive and Hastings, who had grown immensely rich by shaking the pagoda tree in India, he believed in the traditional rumours of the fabulous wealth of our country and incidentally speaks in *Hellas* of 'ten camel-loads of Indian gold'. Probably he had also read stories about the inhuman sacrifice of innocent babies under the car at Jagannath; for in *Queen Mab* he writes

"Whether hosts
Stain his death-blushing chariot wheels as on
Triumphantly they roll, whilst Brahmins raise
A sacred hymn to mingle with the groans"

There is also a passing reference in one of his juvenile poems to the unfortunate Pariah :

"Not the swart Pariah in some Indian grove,
Lone, lean and hunted by his brother's hate,
Hath drunk so deep the cup of bitter love,
As that poor wretch who cannot, cannot love."

A somewhat obscure allusion is to be found in Shelley's poetic epistle written in a light and humorous vein from Italy to Maria Gisbourne :

"He you not heard.
When a man marries, dies, or turns Hindoo,
His best friends hear no more of him"

It probably refers to the lot of a convert to Hinduism once he has been absor-

ed into the conservative fold of Hindu society.

III

What is of abiding interest to us is Shelley's vivid realization of the spiritual significance of India and Indian civilization. He was all his life an incessant seeker after spiritual knowledge and experience. Himself a dreamer and visionary, the soaring philosophic truths of Hindu religion found a genuine response in his heart. Styling himself an atheist, he was one of the purest and most religious of men. Enumerating the various religions and divinities worshipped in different countries, he twice speaks of 'Moses and Buddha, Zerdusht and Brahma and Foh,' 'Siva, Buddha, Foh, Jehovah, God or Lord,' whose names and attributes may vary but are really forms of the one Supreme Being.

Alastor, an allegorical poem, treats of the wanderings of a pure and noble youth in quest of spiritual realization, imbued with 'a thirst for intercourse with an intelligence similar to itself. He roams through many countries in the hope of meeting face to face 'the prototype of his conception,' but is sorely disappointed, until he

"O'er the aerial mountains which pierce down
Indus a d'OUx from their icy caves,
In joy and exultation he led his way"
Till in the vale of Cashmir far within
Its loneliest dell where odorous plants entwined
Beneath the hollow rocks a natural bower,
Beside a sparkling rivulet he stretched
His languid limbs."

Here for the first time he feels the divine thrill of hopes 'that never yet had flushed his cheeks'. He sees the vision of a 'veiled maid'.

"Her voice was like the voice of his own soul
Heard in the calm of thought"

Knowledge and truth and virtue were her theme,
And lofty hopes of divine liberty,
Thoughts the most dear to him, and poesy,
Herself a poet."

Is it not highly significant that the young poet sage, who had renounced his home and country in search of God had to find the first gleams of spiritual light and peace in holy Cashmere, vouchsafed to him by 'the spirit of sweet human love,' a goddess in the form of a veiled maid?

Another remarkable instance that confirms the above view is found in *Prome-*

thus Unbound In this sublime allegorical drama unique in English literature the hero Prometheus, the saviour and strength of 'suffering man' is nailed to a steep rock and subjected to manifold tortures of body and mind by the tyrant Jupiter but conquers over his enemy at the fated hour Strange as it may seem the scene of this Greek story is laid in A ravine of ice rocks in the Indian Caucasus, which other evidence shows to mean the Karakoram mountains, the source of many springs and rivers of the Punjab For in one place Prometheus exclaims

Ye icy spring stagnant with writhing frost
Which vibrated to hear me and then crept
Shuddering through India etc
And a Voice from the spring says in reply
'Never such a sound before
To the land in waves we bore
During the period of his incarceration
his devoted wife Asia (what a characteristic name)
Was it in that far India val
The scene of her sad exile regarded once
And dwelt in frozen India etc

After the final overthrow of Jupiter, symbolizing the victory of good over evil, Prometheus and Asia contemplate retiring to a beautiful retreat among the mountains to lead a holy and blissful life there How reminiscent is the picture of some *Asram* on Mount Kailas or near like Mansarovar

Beyond India and its tribute rivers
And up the green ravine across the vale
Beside the windless and crystalline pool
Where ever flows on unerring waves
The image of a temple built above
Dost not with column arch arch traverse
And palm-like capital
Beside that temple's the destined cave'

In the above sketch, only direct references to India in Shelley's poetry are included no mention being made of the many striking resemblances between the poet's religious views and the Vedantic philosophy Truly he is the most spiritual of English poets and his spiritual home is India

P. K. VINAYAKAR

RABINDRANATH TAGORE'S BALAKA

By PRINCE ALBERT EDWARD J. THOMPSON, M.A.

BALAKA his greatest book of lyrics was written in 1914 at the height of his world wide recognition Its title which means *A Flight of Cranes* is symbolical, for migratory birds have always stood for the soul in its passage through these phenomenal skies to eternity The title has an especial fitness, for these lyrics are pilgrim songs, eagerly looking, beyond this plane of time and sense to other lives, whether incarnate here or placed beyond our sun and stars The poet is over fifty years of age which to an Indian is old, and to him has come the same experience as to Dryden when over seventy, when thoughts crowded so thick and fast upon him that his only care was whether to versify them or to run them into the other harmony of prose His favourite imagery is of a river, in this there is nothing new,

but the river is now not always or even usually, one which flows through these lands of his sojourn Often it is an aerial river, the magnificent streaming of that space flood on whose eddies the stars are floating hills In these lyrics his intellectual greatness is revealed His mind is like a stream, from whose depths thoughts and similes bubble incessantly The effervescence of ideas is never checked for a moment, and especially notable is the flow of abstract ideas The gracious life of grass and blossom is as dear as ever, and even more delightfully handled, but the poet is not the slave of his fancy, a sterner or at any rate a stronger mood being in possession of his fleeting moments

The lateness of many of his developments as Mr Mahalanobis has pointed out to me is very noteworthy From one point of view

the most precocious of poets already voluminous while in his teens, from another he is the most slow and orderly in development. That is why a selection from the work of all his periods would show him as a greater poet than he seems either in the pitiless completeness of his Bengali text or the hap hazard mutilation of his English one. In *Balaka* not only has the more abstract side of his mind found expression at last, but in diction he has struck a balance, after his experiments, between the colloquial tongue and the rich Sanskrit vocabulary. This balance is as perfect as can be a marriage of poise and dignity, of lissom ease and power. The critics have Rabindranath's gracious permission as once Tennyson's, to blasphe-mize 'Let them rave.' As for this undignified *chalita bhas*?

'let the Sufi shout'

Of this base metrel shall be filed a key
That shall unlock the door he howls without

In the opening poem an invocation from the old poet to the spirit of youth of the new age iconoclastic and rebellious-diction and thought are rollicking. The old are gray parrots screening their foolish heads under their wings the young flit disrespectful tails, to a delighted poet's encouragement.

The form of *Balaka* is extraordinarily free. He can do what he likes with metre and rhythm, and he no longer cares for any rules except those that justify themselves by resultant beauty or force. Sometimes his metres stream and scatter over the page like fountains making way down a Himalaya in height. It is F. E. Brown at his delightful freest. There is practically nothing second rate. The least important group of lyrics are altogether joy bringing. There is the song of untimely Spring of the impetuous flowers that 'pushing before all with shrill high laughter blossomed and fell in heaps. These in love with death O crazy ones, O heedless of cost reckoning' Drunk with the sound of his footsteps from afar you spread your deaths over the dust of his path for that quest! Neither seeing nor hearing you but t your bonds, you would not wait for vision of your eyes!'' Then there is the dancing lyric which contrasts the two goddesses of his

imagination, superbly sung by him so often. Here is great praise of Autumn, personified as Lakshmi seen in the fulness of the fruitful gold beautiful peace of the dewy season. Hardly less is the praise of Urvasi she who 'with both hands scatters the delirium of Spring in blood red *palas* flowers and roses, and in the song of unsleeping youth.'

Another group of poems mirror his religious experience. These are deeper than those of *Gitanjali* their flights are wider and more sustained. His human love, ever since the first fine careless rapture of the pre-*Manasi* period was finished showed increasingly a tendency to merge into the divine love. Now we have reached a third stage, in which the human love is never more than a starting point from which the divine love takes off. Thus, in the *Boatman** lyric we know that the singular figure who ventures out in such a storm with only the burden of a white rose is a symbol. It is one of his fine Padma storms finer than ever but these earthly water will now carry to the end un earthly voyagers and the flicker of ghostly sails. All his sublimity of imagination crowds the great *Oarsmen* poem† His exhilaration rise at this prospect of life upon life all creation rushing to apparent extinction. In their hundreds they rush to death like the stars in their myriads to the light of dawn the blood of heroes the tears of mothers will all this worth be lost in the dust of the Earth. Will not Heaven be bought with it. It is true that he spoils this passage, with its superb rhetoric and its flashing imagination by adding the question.

Will not the Treasurer of the Universe repay so vast a debt? But if he resembles Wordsworth in such occasional prosy interjections amid sublimest beauties he resembles him also in the way his peaks of lofty thought are tinted with the sunrise of imagination. In these poems winds from lands not quickened by the sun cast their shadows on verse whose serenity they fail to ruffle.

The *Oarsmen* poem is written in mid-throe of the Great War in 1916. To his horror struck gaze an evilage was breaking

* *Lovers Gift*, no. 5

† *Id.*, no. 4

* *First Gathering*, no. 41

† *Id.*

up amid anguish ineffable. He hated the arrogance of the strong. Yet it is characteristic of him that in this poem he insists that the cowardice of the weak, and the rancour of the destitute are equally culpable. He has never been one to console the shrinking and feeble-wailed by casting all blame upon the vigorous and bold.

Yet the profound peace of these poems is the most healing thing imaginable. Even in those which are songs of battle this central core of rest remains untroubled. He speaks of the glimpses which have come to him here. He to whom I shall sing that song on the banks of new light is all day with me encircling my earth. In the *stuti* groves of Autumn He walks veiled with the fragrance of flowers. In *Phalgun* He puts on my head His garland of wooing. In a twist of the path suddenly He shows Himself though but for a moment! In the twilight He sits alone on the lonely heath. Thus He orders His comings and goings. Thus making blow through the heart's forest His wind laden with pain. He goes whispering and with murmurs. * A thought on which he insists repeatedly is man's necessity to God. Thus day after day you buy your sunrise in my eyes, he says†. In some of these poems his extreme theism shows a theism so much more definite than ordinary Christian theism that it is the harder to reconcile with the pantheism which is the breath of Hinduism and which appears so abundantly in his work. But he is poet not theologian and this personal individualisation of his religion the very heart of his poetic utterance is his most characteristic contribution on this side. We may be sure this is what he feels and lives by however passages in prose lectures may seem to contradict. In No. 2‡ he expresses this by the blindest and strangest yet most natural metaphor in the world 'When the chill leaves the womb it sees its mother. When Thy affection covers me, I lie hidden in its entrails and then I know Thee not. When Thou dost with violence thrust me far from Thy shelter, in this separation I find consciousness. I see Thy face.'

In no book is there richer reminiscence

* *Fruit Gathering* no. 43

† *Id.* no. 7

‡ *Id.* no. 1

of lives dimly living at the roots of what is too vague to be called memory. As he puts it, 'the dense crowd of what I have not seen surrounds what I have seen'. Or again* there is a looker on who sits behind my eyes, a very free rendering of the Bengali, which says, 'In the corner of my heart, at the window of my eyes thou art gazing in the dawn light.'

But the texture of *Balikā* is variegated. The Englishman thrills to find in its pages a tribute to Shakespeare from this unlikelyst of admirers.

When you are beyond the distant sea,
And England drew you to her breast, then she,

O Universal Poet for her own
Believed you—held you hers and hers alone!
A space she kept you, kissing your bright brows

hid in the tangles of her forest boughs,
Screened with her skirts of fog within the court

Whither the elvish tribes for play resort,
With dewy grass and full blown wildwood flowers

Made bright! Not yet the island's silvan bowers

Had awakened to your praise O Poet Sun!
But while the ages in calm sequence run
You at the signal of Eternity

Leaving the horizon's lap by slow degree
Have mounted to the noon's bright blazing height,

Have taken filling the world's heart with light

Your seat at the centre! At the ages' end
Lo how beside the Indian sea ascend

Where fronded cocoa palms sway to the breeze

Your praises crowning the full centuries!

Here is an exquisite image and close observation. From a floating cloud suddenly on the river's flow there is the silent walking of a shadow. One of the loveliest songs, 25 shows how richly he takes the passing of youth, this man whose youth had been so abounding and so blest with good things. The whole song is a jet of beauty, from his showering opulence.

Spring that in my courtyard used to make
Such riot once and buzzing laughter lift
With heaped drift

* *Letters Cft.* no. 33

touch his mind with similar fire, but it never does 'The jingling of thy beautiful ones anklets, in a corner of the broken palace diving away with the e cadas cries makes the night sky weep. But my English travesties the text. The poem is filled with fine things, is one of the noblest of all his poems, a full tide of imagery. Its finish is splendid. The forms of Beauty remain forlorn in their perfection. Life has left them going its endless way. Today his* chariot has gone at the call of Night at the song of the stars towards the lion gate of dawn.

He never wrote a richer or more decorative poem and its fame among his countrymen equals that of *Urbasi*. Yet the poem which follows is greater. *The Stream of Being*† as it may fitly be called is the greatest poem in the book—a magnificent *Psalm of Life*. As this was the genesis of *Balaka* I quote the poet's account of its composition. I was in Allahabad at my nephew's house. I used to have a very quiet time there in the evening sitting on the terrace. One day I felt the restfulness of the scene and everything around me. It was a dark evening and suddenly there came on me the feeling there is flowing rushing all round me—that invisible rush of creation—the stars flecks of foam I could feel the flow of that dark evening with all the stars shining and that current of eternity touched me very deeply. I felt in the heart of it. So I began to write. And when I start writing one thing leads to the next. That was the beginning of *Balaka*—the sweep of this impalpable and invisible stream.

* Shal jehan.

† *The Fugitive* no. 1. The English verses next to not 11, of the original.

As these words show, and as the poem shows still more clearly, he has launched his boat on its greatest tide, a movement of weighty reflection of waves iridescent and bubbling with incessant fancy and imagination. The World Energy pulses in these lines which make their way in perfect ease and freedom, the metre responding swiftly to the changing thought within it. It is a magnificent picture of the streaming life process from whose strength and force comes the calm and composure of each individual part. It has no pattern save the consummate one which is dictated by its internal necessity. Yet even this stream is not without its flowers, for here is a Muse who knows no deserts. Blossoms fall continually in showers, jasmine, *champa*, *bakul*, *parul*, full in thy path from the platter of thy sea-son. Nor does he forget earthly rivers though he calls them by heavenly names. Thy dancing Mandakini ever welling leaves the world life cleansing it with the bath of death. At length the sky has blossomed in crystal bright azure. Yet the unseen and the eternal governs his passion for the phenomenal and passing. No one knows that in his blood the waves of thy serenade the forest restlessness trembles. This thought fills my mind today that I have come, from age to age dropping silently from form to form from life to life. I have come using up in gift after gift in song after song what ever my hand has gained in night and morning. So we go our ways, this poet who on this plane of time and space has charmed and fed our minds so greatly and we who have met him for our little moment—go, drawn to the great stream from the tumult of the past what lies behind—to the bottom less dark to the shoreless light!

THE RAILWAY STRIKE

THE time has not yet arrived when it will be possible to apportion with accuracy the blame on either side for the great disaster of the Railway Strike upon the East Indian Railway which is just over. What I propose to do in this

paper is to try to throw some light upon the struggle by quoting a few detached notes taken on the spot. I have not marked them with any dates, but that will not matter. They represent different aspects which seemed at the time to be important.

They are not to be taken as final opinions

I must make it quite plain at the outset that the strike as it developed divided itself into two sections which corresponded to the upper and lower portions of the long railway line. The dividing point was at Moghal Serai. My own experience lay entirely in the upper section which had its centre at Tundla. It was there that the strike began and there the strike first ended. The lower section had its centre at Aunsool. The strike went on there for nearly a month longer. But that field I did not touch at all.

My notes run as follow —

I

It has been a sudden and unexpected change for me to come out of the area of the Moplah Revolt in Malabar in Southern India straight to this Northern climate with its piercingly cold night. I wish I had brought warmer thing with me. Yet in spite of climatic differences there is some slight resemblance in the two situation. The soldiers are guarding the railway stations here in Tundla and elsewhere just as they were guarding the railway in the Moplah area in the South. There is also the same distress and hunger among those who may be called the 'refugees'—especially the women and the children. Hungry little children look up to my face here as they did in Malabar.

I have been studying the deeper causes of the revolt in the Moplah area they need to be studied very carefully here also. The newspapers give all kinds of superficial explanations summing up lightly the whole situation under such titles as 'political unrest', non-cooperation and the like. But it is necessary to get deeper down than this—just as it was absurd to sum up the whole Moplah revolt under the one word *Khilafat*.

It was manifestly impossible to refuse to listen to the appeal which the strikers made to me to come up here to their help though I longed to remain at Shan-tiniketan. No, I am so glad I have come. Living with the men in their own quarters and sharing everything with them it should not be difficult to find out their own version of the causes of the strike. The official version has been presented long

ago in the newspapers, and I can also hear it again from the railway officials whenever I meet them. But the men themselves are very nearly inarticulate and owing to their complete lack of literary training they have a bad habit of spoiling their own case in the press.

II

Both at Allahabad and Tundla I have found intense bitterness among the strikers because of the treatment which the subordinate Indian staff has received at the hands of the highly paid Anglo-Indians and Europeans. This bad treatment seems to be specially prevalent in the Locomotive Department. If only one sixth of what the railway men have told me is true then the situation must be very bad indeed. I have had experience of these things on other railways but the facts then stated were never told me with such intense bitterness and anger as this. It is a new phenomenon a red danger signal.

Probably what I now see is due to a new race consciousness. The same assaults were happening before but no one took any notice. The Indian employee regarded himself in the past as an inferior and therefore expected to be knocked about. But now he is in revolt and if the strike had not happened in this way, it would have happened in some other way instead.

I remember so well two Anglo-Indian railway men with whom I travelled down in an intermediate carriage from Calcutta. Almost every sentence they uttered was marked by the word *nigger*—with the British soldiers' favourite adjective in front of the noun. They kept on repeating *B—nigger*. No wonder the Indian railway men refuse to stand this any longer in their own country! Yet the moment they openly resent it the result to them may be something even worse in the way of insult and assault.

One of the very best men present to night told me that the railway workmen had endured passively these incessant insults in the past but they weren't going to put up with them any longer. He said that the men's thoughts now had become absorbed in this one subject and it stirred their passions more than any other. The only remedy was to get rid of the cause of the irritation.

III

'Certainly there is no sign up here in Tundla, of the strike being political in origin. I have not heard a single word of politics since I came to this place. There has not even been a shout of 'Mahatma Gandhi ki jai'. The talk has been concentrated on the strike itself and nothing else is mentioned. The men are in deadly earnest. The question of bad treatment is always to the fore. It has become very nearly an obsession.

I have found some highly intelligent railway workmen here among the clerks and others in the spot and among the delegates who could give me a fairly dispassionate account. They explained things simply to me and I could follow their argument. It was in the main they said an economic problem. For if the Anglo-Indians were once put in open competition with the Indians on the basis of equal pay for equal work, there would be no trouble at all. But for purely political reasons the foreign British Government had decided that the Indians could not be trusted. Exactly the same policy had been followed on the P. & M. Railway as in the Army. In each instance, the proportion of the foreign element had to be kept up in order to check any mutiny up country. The P. & M. Railway was the great artery of the North of India. No risk must be run of this artery ever being severed.

'Anglo-Indians they said, who were in many cases inferior in intelligence, sobriety and diligence were taken on in superior posts and Indians were kept out. The European scale of pay, which the Anglo-Indians received made them socially arrogant and racially intolerant. They wished to show that they were *Sahibs*, and they tried to do this by insulting Indians on every possible occasion.

'If such is really the true state of things, then it is somewhat ridiculous to find the Member for Commerce getting up in the Legislative Assembly, in Delhi and saying that the strike was a disgraceful one on the part of the men because it was 'purely political and had stirred up 'racial hatred'. This is the 'pot calling the kettle 'black' with a vengeance'. It reminds me of a scene I once witnessed in the streets of London, where one boy kicked another

savagely in my presence and then burst out crying with all his might and shouted out, that the boy - *him* - *he had just kicked* had struck him! - The Government of India first puts the East Indian Railway on a political basis and encourages racial arrogance by its own policy and then cries out against the Indian employees if they resent being kicked in consequence!

IV

'For some days now I have been in Tundla with the workmen and I have had their own private opinions on many doubtful issues. I am sorry to find after all that the men themselves have been deceived about Ram Lal*. He is a bit of a fraud but not quite so much of a fraud as the officials have tried to make out. I have seen him and examined him carefully. He *was* assaulted, there can be no doubt about that. But he is evidently one of those men who through lack of education cannot avoid exaggerating and thus spoiling a story. He gave out that he had been beaten over the head and body with a shovel and thrown off the footplate of the engine. But omitting the evidence of the Railway medical officer, the Civil Surgeon (who saw him two days after the occurrence) could only find one slight injury. His pulse and temperature were normal—Ram Lal himself has just been in this room where I am writing and he is in as sound health as I am. He tried to show me some minute marks, but I could not even detect it. He has been quite obviously exaggerating!

'But worse than this, he contradicted his own sworn evidence in my very presence, - after having been told repeatedly to speak nothing but the truth! It is clear to me also that there has been a good deal of theatrical pretence in order to excite sympathy and pity.

What a tragic thought it is that thousands and tens of thousands of strikers must suffer, and poor women and children must die of want and misery, and even of starvation on account of an assault so feebly testified to as this one!

'On the other hand, I have no doubt whatever that there was an assault. It appears to me equally certain that Carroll

* Ram Lal was the person assaulted, on account of whom the strike was called.

gave false evidence. It is beyond question I believe that assaults far worse than this frequently occur and are hushed up. It is equally beyond question to me personally that the root of this present trouble is not political but essentially due to the bad treatment of Indians by Anglo Indians and Europeans all over the railway line. And I think I could prove all these things to the Member of Commerce and the Railway Board if they would take the trouble to come to Tundla and live here with me in this Indian railway quarter for a time.

So then as far as I can judge at present though the strike is a weak one because it was called entirely without notice and though the Ram Lal case is a weak one because he has given false evidence under oath yet behind all this there is a deep wound—so deep and painful that it has forced the men of every centre of the railway line to go out on strike.

This grievance—to repeat what I have already written—lies in the continual hectoring and bullying of the Indian subordinate staff leading on to definite assaults especially by the Anglo-Indian railway employees. Such assaults have gone on it appears for years and years and they have recently become intolerable. So all the men inform me. And men whom I can thoroughly trust have asserted also that nine out of every ten such cases of assault by Anglo Indians and Europeans are never reported. Even those that have been reported (so they tell me) have not been dealt with drastically.

This is the men's story, and I am going to test it very carefully indeed. One thing is quite plain to me here in Tundla—the two railway quarters are divided by a great gulf—the Indian on one side and the Anglo Indian and European on the other. Each side seems to be living in a kind of water tight compartment—one might almost call it an armed camp except that externally there are no barriers or weapons. But I can well imagine what a force of internal resistance there would be to prevent a conviction for an assault if any assault had occurred. It is significant how in the ordinary life of India it is almost impossible to get a conviction where a European has assaulted an Indian. I have to ask myself—Is it easier to get justice in such assaults under the Law of the Railway, than under the Law of the State?

IV

For the last three days I have been up to Delhi in order to interview the Railway Board. The members received me with every possible consideration but it was clear to me that the wooden system of ruling all the railways from a single centre in the North of India and by a single set of rules will not answer. There must be elasticity and rapid movement. Palpable injustices must not be allowed to go on unchecked simply because regulations for all India will not admit of local exceptions.

To-day an instance of this wooden state of affairs came to my notice. Nearly a year ago I pointed out to the Railway Board the inequity and the folly of the gratuity system on the railways. The men get half a month's accumulated bonus each year as a gratuity on the one condition that they never strike. This gratuity is only paid up when a man retires from railway service. The whole sum is forfeited whenever anyone goes out on strike. Though the strike may be a perfectly just one the gratuity is forfeited all the same. Thus this payment is really a strike insurance policy not a gratuity at all. The man sells his soul to earn it because he gives up one of the very few rights which a working man possesses,—the right of refusing to work.

Now look at the folly of it all! The older railway men whose gratuity is nearly due would not wish to strike but they are compelled to do so by the younger men whose gratuity is still far distant. The younger men who call the strike promise the older men not to go back to work without getting the gratuity. The strike begins and very soon everything else might be easily settled. But the gratuity must be forfeited and so the men hold out. The Railway Board regulation blocks the way to a settlement and the Railway Board is adamant. Strike after strike has lingered on owing to this one single regulation made many years ago by the Railway Board. It never stops a strike for the younger men can always drag the older men in. But it always prolongs a strike because the younger men promise the older men not to go back without the gratuity and they try to keep their promise. Thus the men who framed this regulation have been hoist with their own petard. While attempting to bribe the men not to strike they have really prolonged every single strike almost.

indefinitely and thus cost the Government lakhs upon lakhs of rupees.¹

All this was pointed out to the Railway Board long ago, but instead of immediately changing the regulation itself, any private company would have done in a few hours—the Board has been a whole year considering its own action and even to-day, the old injustice lingers on unaltered.*

VI

I have written in these notes a good deal about the official attitude as wood n character and the inevitable racial injustice due to a foreign government. But there is also a terrible and fatal necessity which I have seen again and again overtaking the railway workmen themselves when they refuse utterly to listen to reason and commonsense and insist on being intoxicated by wild platform speeches. My own experience has been that it is difficult to speak too highly of these railway workmen as individuals: their patience, their reasonableness, and their sense of fairness are remarkable. The courtesy which I have personally received from them has been quite unbroken and their trust has been pathetic in its absoluteness. To sit with them and argue with them in their own homes as individuals has continually led to good results. It has been easy to win acceptance to the plea of reason.

But to address a mass meeting of strikers is a very different matter. Here the numbers are often very great indeed. Outsiders mingle with the strikers. The mood of the crowd varies from moment to moment. Very often the meeting itself is swept from end to end by some wild storm of passion. Yet such is the condition of affairs in India today that no strike can be fully settled without a final appeal to the mass meeting. And a single violent speech by an outsider stirring up passion may suddenly turn such a mass meeting away from reason to unreason.

I can remember so well at a certain strike centre where I was all alone with the strikers how we had finally agreed to call off the strike. Every hand had been held up in favour of resumption. Then a complete outsider, whom the men did not even know, got up suddenly and made a violent harangue about the injustices in general, from which everyone in India suffered. It was the merest chip trap mob oratory, of a vulgar

and offensive type with no argument in it no direct reference to the strike, and no appeal to reason. It had no bearing upon the settlement that had just been unanimously accepted and it was hopelessly out of order. But all the same it did its work among people who were quite illiterate—as the strikers were for the most part in this special instance. The result was the settlement already reached was abandoned and the struggle had to begin all over again.

Every day I am afraid lest the same thing should happen in the present struggle. There are racial passions which can be so easily roused and at times I fear another disaster similar to the debacle of the Assam Bengal Railway strike last year, only on a greatly extended scale.

VII

It would really seem as though these assaults by Anglo Indians and Europeans on the subordinate Indian staff are to be never ending. Only by accident, I have just found out that there was another assault in Tundla committed by one of the Anglo Indian drivers upon an Indian in the very week in which the Tundla strike began. It would appear that no fear of punishment could keep their itching hands from assaulting Indians who are on an inferior position and are treated as subordinates. There is no chivalry to appeal to no shaming then by the cowardice of it no rousing their sense of fair play by shewing up the brutality of hitting a man who cannot hit back.

In this new instance, the Anglo Indian driver escaped punishment merely because the man he had assaulted was not a railway servant. What occurred was this. He went to a neighbouring bungalow in a drunken state and asked an Indian servant there to do something for him and he refused. Thereupon the servant was so brutally assaulted that he had to be taken to the hospital. The matter was hushed up and compromised.

But only think of the insolence of it! All this happened at Tundla in the very week of the outbreak of the E I Railway strike itself. If they can't keep their hands from striking Indians in that week when are they ever likely to learn their lesson? The fact is that in nine cases out of ten, drink is at the back of it. And drink plays the very devil with a man—Even in these few days I have had to take back from the Railway station to

STATUS OF INDIANS ABROAD

INDIANS IN SOUTH AFRICA

IN SPITE of fears, there has been a welcome lull in the South African Parliament, with regard to anti Asiatic legislation. A challenge was made to the Governor-General's veto against the Natal Provincial Ordinance, disenfranchising Indians in that Province, but it was successfully met by the Government who justified the Governor-General's action. Yet this must not be thought to imply that the danger is over. It is only postponed for a time, in view of the far greater crisis of an industrial syndicalist revolt on the Rand which had to be put down with bloodshed.

We have the full account before us of the Natal Provincial Congress of the South African Party (commonly called the S A P Congress) on the Asiatic Question. The S A P it should be remembered is the Government Party in power under General Smuts, opposed to the Nationalist party in opposition under General Hertzog. It is the party which represents imperial interests and as such is likely to be more moderate in its Anti Asiatic demands than the Nationalist Party. Yet the speeches delivered and the resolutions discussed, reveal an ever widening breach between General Smuts and his party on the one hand and the Indian community on the other.

In the Official Report of the Congress, it is stated that the 'Asiatic Question' was 'one of the most important' discussed at Durban by the S A P Congress. General Smuts after warning the Congress, that India had 320 millions, and that any thing they did or said had a far reaching influence, which might even shake the foundations of the Empire immediately went on to make the alarming statement, which was telegraphed to India by Reuter, that the 'best thing they could do was to induce the Indians in ever increasing numbers to go back to their own country and to leave South Africa. Let them encourage

the 'white' population while watching the Asiatics dwindle."

Sir Thomas Watt followed General Smuts representing the Cabinet, and said that he hoped the Congress would impress upon the government the need for dealing with the Asiatic Question. *Action was long overdue and it must be directed to strengthening the hands of the 'white' man.* Natal must educate public opinion throughout South Africa. Mr. Patrick Duncan, the Minister of the Interior another Cabinet representative, stated that South Africa was faced with a population problem that was acute—the problem of white versus coloured. The Europeans were the trustees of the coloured and they must discharge their responsibilities in such a way as to ensure the *destinies of the country as a European civilisation*. (The italics are mine)

It must be understood that these three speakers, representing the Government, were speaking with the utmost caution and circumspection. It is ominous indeed when sober and cautious men such as these men of liberal tendencies on the whole—feel themselves pressed by their party to make utterances of such an obviously anti Asiatic character.

SOUTH AFRICAN ANTI ASIATIC PROPOSALS

When the actual resolutions were arrived at on the 'Asiatic Question' by the S A P Congress it was decided, on the motion of the Chairman that a secret session should be held. The Press was not admitted but was given an official report of the proceedings. Fourteen resolutions were discussed in private. Votes were not taken but it was decided, instead to leave the whole question in the hands of Parliament itself.

In the Official Report are given to the public the exact terms of the 'Fourteen Resolutions' on the Asiatic Question which were thoroughly discussed at the Congress. They may be taken as representing in a general manner the mind of the S A P. These 'Fourteen Resolutions,' therefore, are *as a document of first rate*."

tance and should be studied very carefully indeed. They run as follows:—

1 That the S. A. P. should make known as speedily as possible, the policy it proposes to pursue in order to deal fairly but effectively with the problem caused by the presence of large numbers of Asiatics especially in the Transvaal and in Natal.

2 That the Natal S. A. P. Congress respectfully requests Government to give an early opportunity for the discussion of the Asiatic problems in Parliament.

3 That it is essential that legislation be brought to bear to prevent Asiatics from acquiring further land in Natal.

4 That without disturbing existing rights legislation should be passed to prohibit further sales leases or rental of land or buildings to Asiatics except in reserved areas.

5 That the issue and renewal of general dealers licenses outside municipal areas be regulated in the manner contemplated by Natal Draft Ordinance 4 of 1921.

6 That no new trading licenses or transfers shall be granted to Asiatics except in reserved areas.

7 That no Asiatic or native shall trade under or assume a European name. That no Asiatic may hold financial interest in any business land or property, registered in the name of Europeans.

8 That where Asiatics have acquired property and trading rights *not* within reserved areas they shall be strictly required to conform to the same laws as to sanitation, good order and housing conditions as apply to Europeans.

9 That the encroachment and unfair competition of Indians in land industries, commerce, labour and spheres of employment generally suitable to Europeans, has injuriously affected the white races and increasingly menaces the economic standards, the social welfare and political status of the South African Union.

10 That in all skilled trades, commerce, industries and every sphere of employment suitable for Europeans, payment and working conditions shall be fixed by Trade Boards in accordance with white standards.

11 That no differentiation in favour of Asiatics over indigenous natives of equal grade be allowed in any legislation affecting either.

12 That the Ordinance relative to

Indian franchise in Natal, which was vetoed be re-introduced.

13 That Government be asked to introduce a Bill to apply to Municipal voters such as those contained in Section 12 of Charter of July 8 1856 and Section 2 of October 8 1806 (Natal).

14 That the Government draw up a definite statement of their policy, showing what they have done and what they are doing on the Indian question especially regarding the Indian trader, and that Government should make its policy known as widely as possible.

THE EVILS OF THE 'GHETTO'

I am afraid that we, in India, can only regard these resolutions (which were thus officially made public after the secret sessions were over) as foreboding an almost unanimous attack on the last existing rights of Indians in Natal and the Transvaal with a view to making them in every sense of the word on a level with the Kaffir. This in itself might not be objected to if the Kaffir himself had rights of citizenship in these two provinces such as he has in the Cape Province (though even there his rights of holding land have I believe been recently curtailed) but the actual situation is that the Kaffir himself, in these two provinces and in the province of the Orange Free State is bound down under conditions that border on serfdom. The Indian is fighting at all points for the rights of the Kaffir as well as his own.

Secondly it needs to be remembered, that the whole trend of policy, with regard to the coloured races in South Africa is in the direction of segregation—that is to say the old ghetto system of Europe in the Middle Ages. The intention is to keep them strictly within 'reserved areas' as far as any rights and privileges are concerned, while at the same time keeping back practically all the best land for the aristocratic 'whites'. Thus an African native may come into the white man's area as a hired labourer, but he can only hold political *rights* in the native reserves. If any one will glance down the list of these fourteen Resolutions, he will be able to see at a glance how the policy of reserved areas is everywhere at the back of the Europeans' minds. What they wish to do is either to get the Indians out of the country, or else to isolate them in 'reserves'.

It is really, as I have said, the old 'Ghetto' policy of medieval Europe, over again. It is also exactly the same as the 'untouchable' policy of India. What we in India must do, in order effectively to resist this policy, is to break down the barriers of our own 'reserved areas', here in India. I have seen with my own eyes still existing today in Malabar a worse state of 'untouchability' than anything which is now being politically contemplated in South Africa. I have been also told by those who have seen them, that in Eastern Europe there are 'ghettos' still remaining. Let us away with them, *everywhere*!

INDIAN AND AFRICAN IN KENYA

A very great effort is being made by the Europeans in Kenya Colony to throw upon the Indians the blame for the recent violent outbreak of native African indignation on the arrest of Harry Thuku. It is stated in the public newspapers that Indian leaders secretly fomented a native rising. The truth is the Indians in Kenya today are between two fires. If they keep aloof from native affairs the European settlers ask the question,—What have Indians done for the natives? If on the other hand Indians are friendly and familiar with the African natives, then they are charged with conspiracy and with encouraging native rebellion. Almost every day at Nairobi, I saw Harry Thuku, the young educated Kikuyu native, who has been deported. He was a very bright young lad with a pleasant, open face. Harry was a great friend of all our Indian leaders, who treated him with a kindness and a courtesy, which he would not usually receive from Europeans. He appeared to me to be really in earnest in his desire to help his countrymen, who were suffering under almost overwhelming disabilities. Their land has been taken from them, except certain tracts which are called 'reserves', and every effort has been made, either by compulsion or by semi-compulsion, to get them out of these reserves themselves for labour on the great European estates. There has been in Kenya in the past, not only what practically amounted to forced labour, but also excessive flogging with a very cruel whip made of rhinoceros-hide, called *liboko*.

The idea of the average European settler, at present, is to keep the African native in an inferior position. The European allows no liberties of any kind. As

a consequence, the African native has a deep inveterate fear of him, but not of the Indian. With those Indians, who are village store-keepers, the African will sit for hours and hours,—and talk. The language is often a curious mixture of dialects, but somehow an understanding is reached, and both parties enjoy the conversation.

Every day, as far as my experience goes, Europeans are seeking to make the African native *despise* the Indian. The Indian is bullied by the European in front of the African native. And what is the most cowardly thing of all the African native is at times encouraged by the European himself to insult the Indian. I have seen one such sight with my own eyes and the meanness of it made my blood boil. The best way in which this can be counteracted is for the Indian to be truly kind and considerate at all times, to the African native, and thus win his respect by sympathy and kindness. Such respect is far greater and nobler than the respect that is due to fear.

There is one thing that is happening in Kenya every day. The Indian and African are feeling more and more the common wrongs from which they suffer at the hands of the European. The African native understands that whatever rights the Indian acquires the same will inevitably come to himself also. Therefore, he is looking upon the Indian as both his fellow sufferer and also his protagonist in the struggle for human rights.

What appears to me to be needed more than anything else however, at the present time is that Indians whose hearts are filled with the love of God should go forth—as the Buddha went forth, as Chaitanya went forth, as Christ went forth,—to help and to bless the African natives, serving them with the purest service of love. Until this is accomplished in God's name the relation between Indian and African will not be made perfect.

INDIA AND AN EAST AFRICAN FEDERATION

Mr Winston Churchill has announced that he already had Sir Robert Coryndon's cordial approval of an East African Federation. Sir Robert Coryndon is the Governor. This was startling news to me, because every single European official I had met

in Uganda including two Acting Governors and two Chief Secretaries to Government had told me in most emphatic terms that they were strongly against any such Federation. There would obviously also be the practical difficulty of Tanganyika joining such a Union because a mandated territory differs from a Colony in important particulars.

The reason why Europeans in Uganda dislike any federation or union with Kenya is interesting. In Kenya (as in Rhodesia) the European settler has appropriated the land. To use Major Grogan's more accurate expression they have stolen the land from the native. Major Grogan goes on to say that having stolen his lands they afterwards stole his limbs. This again is accurately true concerning a great deal of what has happened. For the whole idea of European occupation in Kenya Colony is that the African native should *not* own land himself but should be the serf or hired labourer of the European. But in Uganda just as in Nigeria in West Africa—the idea is entirely different. The principle at work in Uganda and Nigeria is to leave the native himself in possession of the soil as *producer* and to buy his produce. Thus in Uganda and Nigeria the African native is encouraged to develop his own self government and his own initiative and to consider the soil as inalienably his own.

The Europeans in Uganda and Nigeria are rightly proud of what they have accomplished by this method in so short a time. They have done much better than the Europeans in Kenya. The Baganda native is much happier than the Kikuyu native. Thus the Europeans of Uganda are rightly afraid that if an East African Federation or Union is organised similar to the South African Union then they themselves will be flooded with European expropriators who will want to run big estates with hired native labour. This would destroy the present initiative which is such an encouraging feature in Uganda. The Indians in Uganda are entirely one with the Europeans in their idea of treatment of the African native as a *producer* from whom they can purchase raw material such as cotton. This conception not only suits their principles but also their trade and business. There is nothing that the Indians in Uganda desire less than a great East African Union or Federation in which they them-

selves would be submerged and treated with contempt.

THE C S R CO PROFITS OUT OF INDIAN LABOUR IN FIJI

Again it is necessary to call attention in India to the fabulous profits which the C S R Co of Australia have made recently out of sweated Indian labour in Fiji. It will perhaps be remembered how the Sydney Bulletin revealed without any contradiction the scandalous war profits in sugar made by this Company. It may also be remembered how the C S R Co resisted to the very last any increase in the wretched wage of the indentured Indian labourer during the time of the War although food prices had more than doubled. All that is past history.

But a still more amazing story is told with regard to profits *after* the War, especially for the year ending March 1921. I shall try to show this very briefly, using again the published facts of the Financial Editor of the Sydney Bulletin they run as follows—

Never since the original C S R Co was split in two by the formation of the Fiji and Maoriland Company in addition to the parent Company in Australia have such fat results been shown up as in the year, March 1920 to March 1921. Nor at any time have shareholders participated in such a gorgeous dividend banquet. From the parent Company (and the parent Company's interest in the subsidiary Company) shareholders get £162,500 for the past half year. In addition they get £97,500,—altogether £260,000. Nor does that give the full measure of their prosperity, for while the parent concern admits to have done well (and there may be a good deal behind the scene which it does *not* admit) the subsidiary Company *i.e.* the Fiji and Maoriland Co, has had the time of its life! Here is its record to date—

March	Profits	Reserves (accumulated)
1916	328 830	126 330
1917	340 201	256 531
1918	338 147	384 678
1919	308 403	483 081
1920	297 784	570 865
1921	461 979	789 719

The figures above are those disclosed. But how much has been going on up the sleeve? Only those within can have the slightest idea. But it can be taken for



Shrunken Man my of a Red Indian and Christian

10 inches high for the body was shrunk and preserved by a secret pickling process known only to the South American Indians.

The heads worn by Señor Kratiel were found with the shrunken warrior.

"Strong Man" Is Weaking Compared With Insect

Weight for weight the most powerful professional "strong man" is a weaking compared with many common insects. If our legs had the same relative power as those of a flea for example we could jump with ease over a church spire 300 feet high.

An ant moving a heavy pebble up a little



Beetle Drawing 45 Times Its Weight

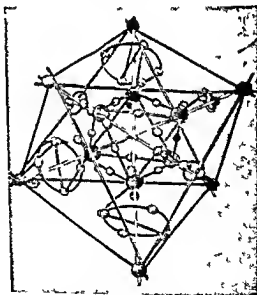
slope of earth is performing a feat equivalent to that of a man pulling a railroad train along the track single handed. Ants have frequently drawn little wagons 1400 times as heavy as themselves.

Even the weakest beetle can lift five times its own weight. The rove beetle has drawn a cart 15 times its own weight and has lifted 1800 times its weight in escaping from beneath the cover of a tin can.

An ant caught up by its hind legs with pincers, has been known to lift a small lead ball into which it has hitteo with its mandibles high into the air. As the ball weighed 500 times as much as the ant a man with strength in proportion could lift 40 tons.

Model Of One Molecule Enormously Magnified

The structure of a molecule which before the discovery of radium was considered by physicists to be the minutest particle of matter capable of separate existence has been reproduced in a model shown recently at the 111th meeting of the American Physics Society. The model is in three dimensions, superficially of crystalline form and with a diameter of 9 in. This makes it 250,000,000 times as large as an actual molecule and therefore there is plenty of room to display its component atoms, which are represented by putty balls of various bright colors. These are all constructed in proper proportion and location and show that the

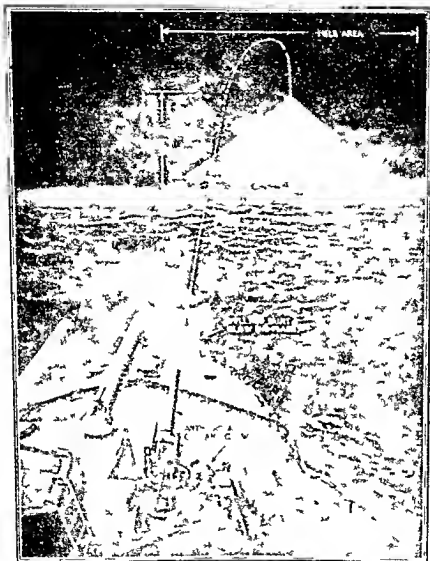


Model of a Molecule 250,000,000 Times Its Size
Being Nine Inches in Diameter

arrangement is similar to the solar system and all other planetary systems of the universe, leading to the deduction that these atoms like the planets are revolving in orbits within the molecule.

Star Shell Replaces Navy Searchlight

A shell explodes 1000 feet above an enemy warship immediately the vessel is flooded.



Star Shell II Is Suspended In Air Illustrating Principle of Ship

with dazzling beams from an 800,000-candle power light that illuminates the sea for miles.

Such in naval warfare would be the effect of a special type star shell recently adopted by the American navy to supplant the search light for night lighting at sea.

The new shell is loaded into a gun and fired. It has a range of six miles. The fusing fuse of the shell at detonation lights a powerful lamp and expels a parachute that keeps the light at a height for a full half minute.

Movie Ballet Performs Among Soap Bubbles

Beautiful scenes are common in the motion picture studios and many mechanical effects are produced which fairly dazzle the eye of the onlooker. As a climax to an unusually gorgeous set a director recently called for a dance in the midst of soap bubbles. Accordingly since a space of 10 ft had been designated to be filled with the frothy substance a metal sieve of this size was fitted in the floor. A soap solution made with 700 lbs of the product



Bubble Scene in No. 6 Ball Performance

and mixed in the same manner as plasters prepare lime was piped to the porous floor and steam forced through it. The immediate transition into bubbles began and these soon rose to a huge scintillating mass in which the dancers performed the whole presenting a scene of fairylike splendor.

A container and water forced through it. The mixture is thus made at the last moment before it is applied.

A one-sided framework of tar paper and chicken wire is erected. Iron reinforcing rods are placed against this and the concrete shot against it with the use of the gun. A wall 2 in. thick is shot in this way, allowed to dry, and the tar paper and chicken wire peeled off.

"Conversation" Understood Between Blind And Deaf

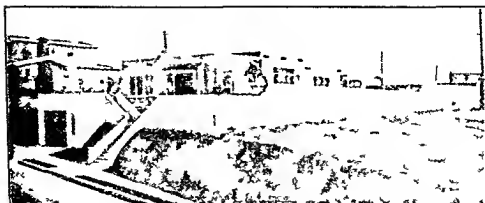
Two blind and deaf girls who have attained world-wide fame recently carried on a conversation by placing their hands on the face and chest of the other to interpret the vocal sound vibrations. Miss Wietta Huggins of Janesville Wis. and Miss Helen Keller were the principals in the demonstration and each was easily able to understand the meaning of the other. Miss Huggins also possesses the peculiar ability of distinguishing colors by her highly developed sense of smell as described in the January 1922 issue of this magazine.

"Shooting" Houses From A "Gun"

Shooting houses out of a gun is the startling latest wrinkle in concrete construction. The gun itself consists of a nozzle or affair at the end of a 1 1/2 in. concrete pipe which is



Shooting the Concrete At and the Window Frames



A Seven room Bungalow with all Modern Convenience Built by the New Cement shooting Process

The result is a solid concrete wall. Doors, windows and plumbing are put in place and the wall shot around them.

In similar fashion ceilings, floor, a fence around the yard and other parts of the house and yard are shot. Seats may be shot into the wall at one place, decorative designs in another and so on. The resulting house and yard is a complete home in one piece—a monolith.

With the gun method the walls of a five-room bungalow can be completed in two days.

Largest Coin in the World

Probably the largest coin in the world is one belonging to Garret Zerbe internationally.



Largest known Coin in the World

famous expert on rare coins. It is a piece of stamped copper plate 10 in. square and weighs 6½ lb. It has a value of 4 Daler (the daler was a coin of varying value) stamped on it and the date 1730. Such coins were commonly used in Sweden for some time during and after the wars of Charles XII.

Life-like Japanese Wood Carving

The most remarkable wooden statue ever conceived is the work of Hananuma Masachiro, greatest Japanese artist in wood or ivory who posed for himself by the aid of adjust-



Life-like Statue of the Japanese Artist Hananuma Masachiro carved in Wood by himself

able mirrors and carved his own life size image from wood. With the woodwork completed the artist applied lacquer to the statue giving it the appearance of flesh and blood. Skin blemishes, blue veins, discolorations—everything is reproduced faithfully. The hair on the figure is the artist's own. The teeth are visible through slightly parted lips and the eyes made of glass by the artist have the appearance of real eyes. The figure is in every particular even the most minute, an exact counterpart of the artist. The carving required three years. 2000 pieces of wood were separately fashioned and put together with pegs to complete the figure.

How We Laugh, Cry, Sneeze, Cough and Snore

It is almost impossible to fake a laugh or a cry so naturally that any one will be deceived. The ear instantly detects a false

note. Even the most skilful actors and singers never quite succeed.

The difficulty lies in the fact that laughing and crying are naturally produced largely by the involuntary muscles and are much more complicated operations than is generally supposed.

A laugh, for example, is produced by holding the vocal cords tense and producing a clear resounding note by forcing a series of short expiratory blasts against them. A hearty laugh may include as well the vibration of the larynx and pharynx.

In crying you partially close the glottis, the slitlike opening into the larynx, and take a short deep inspiration and a prolonged expiration. If the crying lasts long enough, there is a sudden spasmodic contraction of the diaphragm resulting in the abrupt inspiration and expiration sounds in the larynx and pharynx familiarly known as sobbing.

To cough, one first takes a deep breath, then partially closes the glottis and directs against it a violent expiratory blast which forces the glottis open and expels any mucus or other irritating matter accumulated in the air passages.

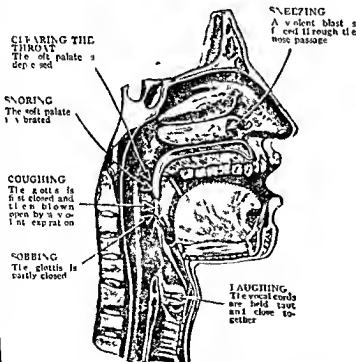
In clearing the throat a current of air is driven from the lungs and forced between the narrow space between the root of the tongue and the depressed soft palate.

A sneeze consists of an inspiration often very rapid and then a sudden blast directed through the nose. The glottis remains open throughout the operation.

In snoring an unusually steady and prolonged inspiration and expiration is set going through the open mouth until the soft palate and uvula are set in motion by the vibration of the air currents.

A hiccup is an inspiration due to a spasmodic contraction of the diaphragm suddenly checked by closing the glottis.

How "Involuntary" Actions Happen



The locations of the organs involved in producing various complicated muscular acts, such as laughing, crying, and sneezing are shown in the above cross-sectional diagram.

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed Assamese, Bengali, English, Gujarati, Hindi, Kannada, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu, and Urdu. Newspapers, periodicals, school and college text books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book reviews and notices will be published.—Editor, M. R.]

ENGLISH.

ECONOMIC CONSEQUENCES OF THE WAR FOR INDIA. By S. G. Panandikar, M. A. Ph. D. (Lond.). D. B. Tarapore & Sons & Co. Bombay. Price Rs. 6 Pp. 448.

The dearth of a reliable book treating comprehensively of the effects of the War upon the economic conditions of India was being keenly felt by people interested in Indian economic questions and Dr. Panandikar has at last supplied this want in a form which is bound at once to establish his reputation as an economist of considerable acumen. Submitted as a thesis for the newly founded Ph. D. degree of London University, the book has very properly gained for him that much coveted distinction. As the convulsions produced by the War show no signs of settling down it is as yet too early to gauge its full economic effects. Whatever conclusions are now formed are bound to be provisional. If in the near future events shape themselves differently—as they probably will—we shall naturally have to reform many of our conclusions. Dr. Panandikar is fully conscious of these limitations, and is careful to avoid anything like dogmatic statements about future developments.

The book deals more particularly with the economic effects of the War upon Indian trade and fiscal policy upon her finance and industry upon her currency, exchange and banking. We can only indicate here the nature of its contents and notice some of the main conclusions reached by the author. In the chapters on foreign trade with which the book begins, we are told how, owing to her extreme dependence on foreign countries both for the sale of her raw materials and the supply of manufactured goods, the foreign trade of India has suffered more from the War than that of any other country of the world except perhaps Russia and Australia, and how notwithstanding the artificial means employed to divert Indian foreign trade from Continental Europe to the United Kingdom and the British Empire, Japan and the United States of America captured a considerable portion of this trade. The author does not believe that a policy of Imperial Preference, thrust upon an unwilling India, will promote the Empire's strength and solidarity; it will merely benefit the United Kingdom and the self-governing portions of the Empire at the expense of this country. What India needs is complete freedom to shape her own fiscal policy. In the chapter on Industrial Development the industrial backwardness of the country is

attributed to the lack of necessary technical knowledge and business experience on the part of Indians, to the want of sufficient capital and skilled labour and to the pursuance of a strictly *laissez faire* policy on the part of the Government. The War gave a substantial stimulus to industrial development—especially in the manufacture of cotton, jute, iron and steel, leather, chemicals, oil, paper, glass, soap, cement, cutlery, fertilisers, paints and varnishes, surgical instruments, etc. But most of these industries are not yet firmly established and there is real danger of a set back on the return of normal conditions unless the industrial community and the Government co-operate in removing the great industrial deficiencies.

In the chapter on Revenue and Expenditure, the author draws pointed attention to the fact that both the revenues and expenditure of the Central Government have doubled since 1913—by a bloated military budget and an enormously expensive and top-heavy administrative machinery, being mainly responsible for the latter. During the War there was a curtailment of expenditure on education, sanitation and medical relief—a great retrograde measure economically wasteful. There is little prospect of any appreciable relief from heavy taxation in the near future.

In the chapter on Finance, the financial difficulties the Government had to face during the War and the expedients—some praiseworthy, others undesirable—adopted to meet them are fully discussed. The many occasions on which the Secretary of State for India utilised Indian resources to aid the British Government are also indicated. When taking stock of India's services to the Empire during the War, our friends and enemies alike are apt to confine their attention to the services rendered by Indian men and materials on the battlefields and behind the lines, together with the direct money contributions made by the Government in the name of the Indian people. But the indirect financial assistance given by the Secretary of State and the Government of India—often to the detriment of Indian interests—was probably of much greater moment to the British Government than the direct contribution of one hundred odd millions.

In the chapters on Currency and Exchange, among other things, the position of the Indian gold exchange standard during the war, exchange fluctuations, restrictions on the importation of gold

and silver, inflation of paper currency and its consequent depreciation and rise of prices are discussed. The attitude of official apologists of currency inflation who profess to regard an expanding currency as the effect rather than the cause of high prices is deservedly condemned. The gold and silver restriction policy of the Secretary of State (undertaken largely in the interests of England and her Allies) is shown to have been responsible for most of the exchange difficulties of the Government of India, inasmuch as it arbitrarily restricted the operation of those economic forces which normally tend to erase a fluctuating rate of exchange. The author finds the main conclusions of the Bampton Smith Committee *viz.* that high exchange is essential to a sound monetary system, that high exchange is advantageous to a people that it is desirable to link the rupee to gold instead of sterling unacceptably. He does not agree with the Committee on the first two points while the last he considers to be impracticable. As long as the Government does not take steps to deflate Indian currency a high exchange cannot lower prices.

One of the principal lessons of the war for India has been the demonstration—if further demonstration were needed—of the inability of the gold exchange standard to tide over a serious crisis, its unreliability in an emergency. Even the Smith Committee tacitly admits its failure. For the last three decades Indian economists and publicists have missed no opportunity of drawing the Government's attention to the instability of such a standard, but somehow in the official mind its maintenance has come to be connected with the preservation of bureaucratic prestige and India has had to pay in awful price for such folly. It has been India's fate to have her most vital interests entrusted into the hands of amateurs and in no other department of Government is this probably more true than in that concerned with the management of Indian currency. It would be interesting to calculate how many hundreds of crores India has lost as a result of the bureaucrats' inefficient handling of currency matters. We concur with Dr. Panandkar's opinion reached after a careful and sifting inquiry into India's currency and exchange position during the war. 'The only solution of India's currency and exchange difficulties seems to lie in the adoption of a gold standard and a gold currency.'

The author's final conclusion from his study is that like all other belligerent countries with the possible exception of Japan—India's immediate loss from the War has been much greater than her gain. The advantages which the War has bestowed upon India in economic matters have been many and important but the losses inflicted by it have been more numerous, and more far-reaching in their effects. But out of evil sometimes cometh good and if the progress achieved in industrial and other spheres of economic activity can be maintained, the losses will, in the course of time, be wholly or partially wiped out and the whole country may then hope to rise to a higher level of prosperity.

OUR FINANCIAL POLICY. By C. V. Vakil, M. A.
M. Sc. (Econ.) Published by the University of Bombay

This ably written monograph of some 40 pages

gives a brief resume of the tariff policy of the Government of India from the days of the P. I. Company to date. In parts it makes quite sid reading. It shows how Indian economic interests have been systematically ignored or sacrificed from the early days of the Company's rule, whenever these were found to conflict with the interests of England. The assumption of power by the Crown after the Mutiny, however much it may have improved the government of the country in other respects, did not bring about any material change in its tariff policy. This policy continued to be governed from Whitehall and dictated by special interests in England, whose wishes neither the British Parliament nor the Secretary of State for India had the power (nor often the will) to withstand. The only bright points in this otherwise dark picture were the periodical but always unsuccessful attempts made by the Government of India, under a sympathetic Viceroy or Finance Member, to persuade the Secretary of State and the British Government to place Indian interests foremost in the shaping of Indian fiscal policy. But there have also been Viceroys of the type of Lord Elgin who, to placate powerful interests at home did not hesitate to use his emergency powers to override the opposition of the majority of his Executive Council in the matter of the abolition of cotton import duties, and Finance Members of the type of Sir John Strachey who frankly admitted that though serving India his first duty was to his own country.

We commend this very timely publication to the notice of persons interested in the problems now being investigated by the Indian Fiscal Commission.

THE INDIAN OPIUM TRADE. By L. F. Rushbrook
Williams Director Central Bureau of Information,
Government of India. Oxford University Press

Mr. Rushbrook Williams object in writing this little book is to remove the prevailing misconceptions about the Indian opium trade and the Government's monopoly thereof. The book is evidently written in connection with the author's official propaganda work and the Oxford University Press has very obligingly saved the Government of India the cost of its publication and circulation abroad. As is well known the Government has considerably restricted the cultivation and sale of opium in recent years and lost thereby the major portion of its opium revenues. India does not today produce more than 4 p.c. the world's total yield of this crop. The author thus explains the present opium export policy of the Government of India. 'If any country decides to purge itself of the use of this drug and prohibits entirely the import of opium, the Government of India refuses to allow opium for that destination to leave its shores. The Indian Government is not prepared to restrict export to a nation which at the same time is allowing import from other countries.'

THE TEA INDUSTRY. By F. C. Kyd, M. A. Oxford University Press

THE OIL INDUSTRY IN INDIA. By R. M. Vakil, B. A.

THE DEVELOPMENT OF INDIAN SUGAR INDUSTRY. By Sarangadhar Das, B. A. (California)

The nature of the subject matter of these mono

and Japan has fitted him for the task he has set himself in this little book. Some of the informations it contains is necessarily of a scrappy and fragmentary character, being borrowed at secondhand and the magnificent sweep of vision and the marvellous power of expression of Hakuzo Okakura, whose book, on the 'Ideals of the East' he takes as his text is of course too rare a gift to expect of every writer. Nevertheless, the author has performed his task worthily and well. He shows how Eastern culture has radiated from India over Siam, Java and the archipelago, as well as Khotan, Tibet, China, Korea and Japan. He should have consulted French writers on Hindu civilisation in further India, and the article on the great temple of Onnar-Vat in last year's *Modern Review* might also furnish him some useful suggestions. The following from the author's experience will prove interesting:

"he had the very special privilege, rarely granted to foreigners, of being an overnight guest in the home of one of the most highly placed officers of the Japanese army. The father was a quiet gentle, devoted follower of the Zen Sect of Buddhism (the sect favoured of the old Samurai), as unlike a death-dealing general of many wars as one could well imagine an adept, like all Japanese, at the game of match flower cards for each month and playing the game of the hundred poems. The mother was a keen Protestant, the daughter a devout Catholic, the son an unobtrusive and polite scorn of all 'superstition' yet in this Japanese family there was nothing but a spontaneous feeling of mutual affection."

ASPECTS OF ANCIENT INDIAN POLITICS. By
Narendra Nath Lal. Clarendon Press, Oxford
1921 6d net 1922

Mr. Law has fully mastered the technique of laborious delving into authorities in support of every fact or statement, and for careful and conscientious if somewhat dry and uninteresting scholarship of the ponderous type which is associated with a certain class of German workers he is easily first among the new school of Bengali researchers. There is ample evidence of this elaborate industry in the book under review in which one of the chapters on the Evolution of Kingship is based on another massive compiler Sir J. Frazer author of the *Golden Bough*, whose opinion that kingship developed from magic is cited with all his arguments only to be refuted and met with a simple 'we do not know.' Frazer's Herbert Spencer, Lubbock, and others belonged to a school, now happily discredited, who would gather proofs in support of the theories evolved from their inner consciousness, by maintaining paid agents all over the world for collecting materials for them from the customs and practices of little known aboriginal races. Truly does Prof. Brinton (quoted at page 123) say that every assertion of the travellers and missionaries on whose reports these enquirers into the origin of sociological phenomena relied "when tested by careful examination, has proved erroneous." The nature of the contents of Mr. Law's book will appear from the chapter readings e.g. Forms and Types of States, The State Council, The Royal Priest, Regal Succession, The Education

of the Prince, The King's Daily Routine, The Principal State Officials, the Religious Aspects of Ancient Hindu Polity (i.e., an account of the Rajasuya, Aswamedha and other sacrifices). Professor Keith in his foreword says that the subtle and profound philosophic spirit of India is alien to the conception of man as a political organism, and that "hence India offers nothing that can be regarded as a serious theory of politics in the wider sense of the term. But there was intensive study of the practical aspect of government and of relations between states, and these topics were subjected to a minute analysis by writers on politics, who carried out their work with that love of subdivision and numerical detail which induces the authors of treatises on poetics to vie with one another in multiplying the types of hero or heroine or of figures of speech." It is for our modern exponents of the Hindu science of politics to examine this left handed compliment and tell us how far the statement is true. Part of the information contained in Mr. Law's book will also be found in Dr. Mazumdar's *Corporate Life in Ancient India*, to which however there is no reference in the footnotes. The Vedas, Samhitas, Brahmanas, Kautilya's standard work and all other books which are familiar to the student of ancient Indian politics have been liberally laid under contribution by Mr. Law, but little that is inspiring to us of the present day emerges from his study, unless it be the reference to Kautilya, IV, 4, where he says that the constellations can do nothing for us, and wealth eludes the grasp of those who consult the stars too much. As to the injunctions for the deposition of a tyrannical king (see pages 10, 76, and 148 of Mr. Law's book), and even the stronger prescription of the Mahabharata (Santi Parva, ch. 92 v. 9) advocating regicide, as Morley says in his *Rousseau* (vol II ch. III), this is obviously divine right fundamentally modified by a popular principle accepted to meet the exigencies of the occasion, and the notion of social compact indicated here is still emphatically in the semipatriarchal stage, and quite distinct from Rousseau's doctrine of popular sovereignty, though it plainly marked a stage on the way. We welcome the book under review as one of a type of which we are fortunately having a regular supply now from Indian scholars, and we await the advent of another master mind with the ripe knowledge and synthetic imagination of a Rajendralal Mitra or Ramendrasundar Trivedi to vivify the dry bones of historical scholarship with life. It is then and then only, that the materials gathered together by conscientious, scrupulous and laborious workers like our author will come by their own and will be put to fruitful use.

RUSSIA IN 1921: Report by Tom Mann. Published by the British Bureau of the International of Labour Unions, 2, Wellington Street, Strand, London. 11" C 2 Price 6d

This red pamphlet deals with the famine in Russia due to prolonged droughts and devastation by war and the anti-revolutionaries (Denikin, Wrangel, Kolchak) the Soviet programme, the total overthrow of capitalism and its substitution by Communism, the necessity of Lenin's dictatorship in the present transitional stage of the passing of control from the bourgeoisie to the proletariat, and like matters. The

Njay Darsan is the object of universal admiration, should have made some impression on the author in its favour. The popular view of the dietetic value of milk is considered by the author a pure superstition. Apparently he did not consult the laboratory findings with regard to milk when he recommended it as a substitute of olive oil which is only fat. But is not olive oil a "medicine"? Stress is laid on nature as a healing agent but does not medicine act by helping nature?

We endorse with the author his sad disgust against the pernicious habit of overmedication but is the ill effect of overindulgence in food an argument against the usefulness of food?

TUBERCULOSIS IN INDIA *By A. Linkaster M.D.*

Our apology for the long delay in reviewing this book lies in our eagerness to see if the Government of India who must have spent a good deal in the research and propaganda work carried on by the author takes any steps in accordance with the suggestions made by the latter. Failing to observe any response on its part we may safely conclude that it found nothing in this book as a means of solving the problem of prevention of tuberculosis in India.

As to the scope and area of investigation it seemed to have been limited to cities and inspectors general of hospitals, civil surgeons, district magistrates, health officers, municipal secretaries, missionaries, rajahs and influential Indian gentlemen. No attempts appear to have been made to reach the poor villagers and their doctors although poverty as the Doctor himself acknowledges is one of the chief factors concerned in the causation of the disease. As a Christian Missionary, he is naturally inclined to attribute the prevalence of the disease to the social customs of the country. But his investigation belies this suggestion. According to him the Christian community is supposed to have higher ideals of habits and customs. Speaking of tuberculosis and Indian Christian communities he says (pp. 66). "In both these cases it will be noted that the tuberculosis percentage of all deaths and specially of those in adult life is extraordinarily high in the Amritsar Christian community the percentage in 1904-5 was as high as 53.3." As regards the etiology the author says (p. 66) "There is reason to believe that much of ill health amongst Indian Christians is due to the attempt to imitate in an unwise and partial way western customs as regards food and clothing."

Thus we find money being spent upon tea, cakes and biscuits which ought to be used for the purchase of more nourishing food and still more in pretty materials for dresses being chosen to the exclusion of warm underclothing or substantial but less showy stuffs. What a premium on our simpler and healthier *dil and bhat*, muri, unripe coconut water and home made *sherbets*. On the evidence of such a disreputable Missionary doctor one may expect

the other, their homes in some of the great cities show a squalor which recalls the worst slum dwellings in London.

If poverty is the main predisposing factor, why not plainly say so and ask the Government who engaged the author to meet the poverty problem boldly in the face? Barring some crises of perverted habits is not poverty the main cause of overcrowding and ill ventilation in cities? Is not the high cost of living the gliding risk of house rent the town improvement mainly responsible for the diminished power of resistance to all sorts of infections? However as a result of two years' investigation and sympathetic attitude of the author the book is a valuable addition to the Medical literature and repays perusal.

SUNDARIMOHAN DAS

THE LIFE OF LOKANATHA TILAK (WITH A FOREWORD BY C. R. DAS) *By D. V. Athalye, Late Head Master M. J. High School Viramgam, (Sole Agents: The Swadeshi Publishing Company, 517 Salashi, Poona City.) Pp. XIV+400 Cloth Price Rs. 8*

It is principally a political biography. Chapter XXIII describes the literary activities of Tilak and the two appendices will give the reader an idea of the principal arguments advanced in his 'Orion' and the 'Arctic Home in the Vedas'. In chapter XXIV, the author has compared and contrasted some of the characteristics of Tilak and Gandhi.

A NOTE ON THE EDUCATION OF PARSEE CHILDREN with suggestions for its reform in accordance with Modern Educational Ideals and Principles (being a supplement to the Report on the Education of Parsee Boys of the Education Committee appointed by the Trustees of the Parsee Panchayet) *By Kavayitri D. Mahabirwala. Motilal Banarsidass Varanasi, Lucknow, Bombay Pp. 111+248*

It is divided into two parts. The first contains a supplementary note on the Report on the Education of Parsee children and the heading of the second part is 'Annex to the Note on the Education of Parsee Children.'

The Annex has seven sections, viz. (i) Physical Education (ii) Mental Education (iii) Moral and Religious Education (iv) Girls' Education (v) Boarding School Education and (vi) Industrial and Technical Education.

Though it is intended for the Parsee community, it may be advantageously read by educational reformers of all communities.

THE NEW TESTAMENT, VOL. III—St. PAUL'S EPISTLES TO THE CHURCHES. Published by Messrs Longmans, Green & Co. Pp. LXII+235. Price 5s. 6d.

Arvan Languages "English Prefixes" "English Suffixes" "Urdu Prefixes" "Urdu Suffixes" "Urdu Roots" "Proportion of Arvan and Semitic Elements in Urdu Language" "New Roots and their Derivatives" "General Laws Concerning Compound Technical Terms"—such are a few head lines of various chapters dealing with linguistic and philological aspects of Urdu in particular and of Arvan languages in general.

The author has solved a great problem that has always looked formidable to the Urdu writers on scientific and Western subjects. The book is a veritable mine of information, rich in suggestive details and full of thought-provoking generalisations. The style far from being pedantic is lively. The book is a distinct acquisition to the select library of Urdu literature and both the author and the publisher deserve our warm congratulations on this excellent production.

BIJLI KE KHARIDNIE PART I By *Munir Mashooq Hussain Khan, B.A.* Publisher: *Anguman Taraqqi Urdu* Anrangabad Deccan. Pp. 143+40. Price Rs. 2 4 (cloth).

A popular treatise on the properties, forms and functions of electricity, written in clear and lucid language. Useful to laymen and elementary students. Absence of a table of contents is very annoying.

HAYAT BENA By *Lala Dipti Lal Nigam, M.A.*
MUKAMMIL ALFAN Do
HAYAT ABHAYE Do
 Publisher, 1 P and Brothers, 1, *Indra Bhawan*,
Chauk, Calcutta. Pp. 64, 140 and 150. Price 5 as, 8 as and 8 as respectively.

The first of these booklets deals with in the form of a story, the evil of child marriage and enforced widowhood in Hindu society. The second one also, in the form of a novel, shows the evils of misguided and uncontrolled female education and inculcates upon its readers the desirability of a well-regulated, properly supervised and intensely moral system of education for the Indian girls. The third one is a collection of fifteen stories from school life to demonstrate the advantages of punctuality, physical exercise, charity, filial duty, and to expose the evils of stealing, lying, gambling, smoking, uttering foul language, indolence, inconstancy, etc. All the three booklets are written with a transparent ethical motive, and such attempts deserve encouragement.

A M

ILASAT-I-JAFAT (THE PSYCHOLOGY OF EMOTIONS)
 By *Mr. Abdul Majid B.A. M.R.A.S. Published*
by the Anguman Taraqqi Urdu, Anrangabad,
Deccan. Pages 248. Price Rs. 2 (Paper cover) Rs. 3 8 (cloth).

The pen of the author does not require introduction. It has already won a wide reputation in India as a great power of translating West into East. The book under review among other productions of the author, would ever remain an abiding contribution to the Urdu literature, both as a literary classic for the felicity of expression

and as a philosophical text book, for the method and exposition of the subject matter. The author has brought his Western Eastern and personal knowledge to bear upon the subject, and an unbiased critic cannot but admit that this Urdu treatise can compare favourably with any Western production of the kind.

Mr. Rabot's "Psychology of Emotion" is before us and we would be unjust if we conceal the fact that our Indian writer is an improvement on the French Psychologist.

The coinage of technical terms evinces the sound taste of the author, and the smoothness and familiarity of nomenclature certify the capability of their easy absorption by the language. A heated controversy was once waged between the author and Maulana Abdul Karim Azad on the translation of the terms "Pleasure" and "Pain" in the Urdu press, before the present book had left the author's portfolio. The soundness of his position consisted in his opposing the adoption of uncouth and unfamiliar Arabic terms in Urdu, even though they correctly conveyed the significance in Arabic.

We congratulate Mr. Abdul Majid on the second edition of his book. No popular novel would have run out so rapidly as the first edition of a serious book like the *Falsaf-i-Jafat* did. Its rapid sale is in itself a testimony to its merits as a readable stuff of a high order.

/ H K

HINDI

JANAKISINGA—Translated by *Jalalatta Sirma*. Published by the *Lakshmi Narayana Press, Moradabad*. Price 12 as 1921. Pp. 170.

The translator is to be congratulated on bringing out this most useful and instructive little book, which is the translation of the well-known essays of the late Acharya Ramendra Sundar Srivastava on the Jaina ceremonies of both the Hindus and the Christians. The excessive attention to translation work which one cannot but mark in the modern Hindi literature, is best applied if books like the present one are introduced to the people of Hindustan. The ripe scholarship together with sympathy and imagination is may be marked in the original is the best means in the delineation of social rites and ceremonies. So we hope that the appearance of this book will mark a standard as regards the handling of social rites among Hindi writers on ancient Hindu Society. Again, comparative study of these rites and ceremonies was almost unknown in this country before the late Acharya. The vast field yet unworked is thus laid before the scholars of our country and they may now utilise the most useful hints and suggestions of a profound scholar who assimilated both science and philosophy of both the East and the West. So the work of Mr. Sirma should be in the hands of every Hindu and investigator into social rites.

MATRI BHASHA—Compiled by *Lakshmi Sabaya Mathura Vishwada*. Published by the *Sahitya Akademi Gangadhara Rajya, Thiruvananthapuram*. 1921. Pp. 70. Price 8 as.

INDIAN FISCAL POLICY

THE event of the last few years coupled with the recognition on the part of the Government of India during the war of the imperative need of industrial development and the enormous increase that has taken place of late in the administrative expenditure of the country demanded an immediate revision of the fiscal policy of India. Indians felt that as the industries of the country had dwindled and decayed under the present tariff system the earliest opportunity should be waited of to abandon it. That educated Indian public opinion is overwhelmingly in favour of protection has been proved beyond civil. It will be remembered that Sir Gangadhar Chitnavis moved in 1913 in the Imperial Legislative Council a resolution recommending the desirability in view of the loss of opium revenue of considering the possibility of increasing the revenue of India under a system of preferential tariff with the United Kingdom and the Colonies. The discussion that the resolution evoked made it abundantly clear that nothing short of a radical change in the fiscal policy introducing a tariff framed primarily with the object of fostering Indian industries would satisfy public opinion. The then Finance Member Sir Guy Fleetwood Wilson suggested among other things that the whole subject required more detailed and careful study and the resolution was eventually withdrawn. The question however cropped up again in 1916 when the Government of India appointed the Indian Industrial Commission. As is well known the tariff problem was excluded from the scope of the Commissioners' deliberations as it was considered undesirable at that juncture to raise an issue of such a controversial nature. It was fully admitted by the authorities that the criticism to which this exclusion gave rise was none the less based on legitimate ground and the Right Honourable the Secretary of State for India and His Excellency the Viceroy indicated in their Report on Indian Constitutional Reforms issued in 1918 that the fiscal relations

for all parts of the British Empire and the rest of the world would be considered after the war. Later the Joint Select Committee of the House of Lords and the House of Commons appointed to consider the Government of India Bill declared that a satisfactory solution of the question could only be guaranteed by the grant of liberty to the Government of India to devise tariff arrangements best suited to India's needs. The Committee took the view that this liberty could be assured to India only by the acknowledgment of a convention and not by statute. In order that a convention of this kind may grow up the Committee recommended the adoption as far as possible of a policy of non intervention on the part of the Secretary of State in the matter.

Connected intimately with the question of the modification of India's fiscal policy was the whole group of questions relating to the present fiscal relations for all parts of the British Empire and the rest of the world. An examination of these relations had been rendered necessary by the holding of the Paris Economic Conference in 1916. This Conference was held with the object of considering the possibility of applying concentrated economic pressure to the enemy during the war and of exchanging views as to the economic relations between the Allies after the war and their relation to the enemy. The Paris Conference called upon the Allies to take necessary steps without delay to render themselves independent of the enemy countries as regards the raw materials and manufactured articles essential to the normal development of their economic activities. Some of the recommendations of the Conference involved questions of principle and were of a highly controversial nature. As there were serious differences among the political parties in England on them the British Government appointed as a preliminary measure a committee presided over by Lord Balfour of Burleigh with a view to considering whether it was possible to devise any fiscal policy

which would receive the assent of the country without plunging it into any serious controversies)

The Balfour Committee formulated their proposals early in 1917. The Committee adopted resolutions recommending that special steps should be taken to stimulate the production of food-stuffs, raw materials and manufactured articles within the Empire wherever the expansion of production was possible and economically desirable for the safety and welfare of the Empire as a whole, that the British Government should declare their adherence to the principle that preference should be accorded to the products of the Dominions in respect of any customs duties now or hereafter imposed on imports into the United Kingdom, and that it was necessary as one of the methods of achieving the objects set forth above to consider the desirability of establishing a wider range of customs duties in the United Kingdom which would be remitted or reduced on Empire products and would form the basis of commercial treaties with Allied or neutral powers. In their final report published in December 1917, however, the Committee modified their original proposals to a considerable extent. They dropped the suggestion that the United Kingdom should establish a wider range of customs duties for the purpose of conferring preference on Empire products and directed attention to the expediency of considering measures of Imperial Preference other than the imposition of differential customs duties.

The publication of the recommendations of the Paris Economic Conference followed by the holding of the Balfour Committee and the introduction of the principle of preference in the tariff of the United Kingdom led to a consideration of the need of revision of the fiscal policy of India and communications began to pass between the Secretary of State for India and the Government of India on the subject. It was eventually decided evidently at the instance of Mr. Montagu that before any action was taken in the matter an opportunity should be given to the Indian legislature and to the general public in India to express their views on the question. In accordance with this decision Sir George Barnes, the then Commerce and Industry Member moved in the Imperial Legislative Council in February 1920 on behalf of the Government of India a resolution asking

that a Committee should be appointed to examine trade statistics and to report whether or not it was advisable to apply to the Indian Customs Tariff a system of preference in favour of goods of Empire origin. The Government of India it appears from the trend of its methods and proceedings was more anxious to introduce some sort of Imperial Preference than anything else. The discussion on Sir George Barnes's resolution emphasised the need of a consideration of the question of Imperial Preference along with the more important one relating to the fiscal policy to be adopted for India and the Council eventually adopted the resolution with the amendment that the term of reference to the Committee would include the words 'the best method of considering the future fiscal policy of India'.

Sir George Barnes's Committee submitted their report in March 1920. The conclusions of this Committee differed materially from the views expressed by the Government of India in 1903 on the subject when Lord Curzon was Viceroy of India. The Government of India after discussing the question with very great thoroughness had then come to the conclusion that India had a great deal to lose by a system of Imperial Preference. Sir George Barnes's Committee however thought that India was neither likely to gain nor to lose appreciably on the balance by the adoption of a moderate preference. Further, the Committee was of opinion that the future fiscal policy of India could only be effectively enquired into by means of a Commission with power to take evidence in various parts of the country from all interests concerned, from importers and exporters, producers and manufacturers and from persons entitled to speak on behalf of the consumers, and it accordingly recommended that a strong and representative Commission should be appointed to examine the question. The acceptance of this recommendation by the Government of India led to the appointment of the present Indian Fiscal Commission whose labours it is expected, will come to a close before long.

The appointment of the Indian Fiscal Commission has on the one hand raised exaggerated hopes among a group of people who seem to imagine that the deliberations of the Commission will result in the advent of a millennium in the Indian industrial sphere.

while on the other, there are many who are not only apathetic and indifferent in regard to its outcome, but who have persuaded themselves to believe that the authorities have some sinister object in view. A careful examination of the terms of reference to the Commission will show to all thoughtful persons that not only is there no ground for exultation but that the Government have left no room for doubt as to what their real intention is in the matter. The Commission in the words of the Government of India, has been appointed to examine, with reference to all the interests concerned, the present tariff policy including the question of the desirability of adopting the principle of Imperial Preference, and to make recommendations. No one has so far been able to formulate any scheme of Imperial Preference that would not be disadvantageous to India. Yet the authorities seem to be anxious to introduce Imperial Preference in some shape or form. Then about the tariff policy, the present system has been almost universally acknowledged to be prejudicial to the interests of India and a change in the fiscal policy of India is a matter of immediate importance. But the objects that patriotic Indians have at their heart cannot be achieved only by a system of increased tariff rates, specially when the additional revenue that is placed at the disposal of Government is devoted to excessive military expenditure and to meeting the extravagant demands of the administrative departments.

An examination of the policy that the British Government has so far pursued in India in fiscal matters makes one thing abundantly clear. It is this, that the uppermost consideration in the minds of those that have determined this policy which of course, has undergone modifications from time to time owing to stress of circumstances has always been not what would do good to the country or its people as has in such circumstances been the guiding motive in the determination of such policy in all self governing countries, but what would be advantageous to the United Kingdom and its people, of course, at the same time enabling India to meet her financial needs. This is a most unnatural condition. For it is not in any way possible for any country to achieve any real measure of material and moral progress, so long as it is not able to fix its own fiscal policy. These considerations

make it necessary that the general public should be vigilant and wide awake now when the fiscal policy of the country is being examined with a view to its modification.

That a country which does not possess fiscal autonomy can never hope to achieve any abiding prosperity is a proposition that requires no elaboration at this time of day. But in view of the inspired attempts that are being made to distort and misrepresent indisputable facts which have been recorded in history I will refer to some outstanding events in the history of the Indian fiscal policy under British rule. There is no more inglorious chapter in the annals of British rule in India than that which describes the practical extinction of the once famous cotton manufactures of the country. Says Lecky in his *History of England in the Eighteenth Century*

'At the end of the eighteenth century great quantities of cheap and graceful Indian calicoes, muslins and chinizes were imported into England, and they found such favour that the woolen and silk manufacturers were seriously alarmed. Acts of Parliament were accordingly passed in 1700 and 1721 absolutely prohibiting with a very few specified exceptions the employment of printed or dyed calicoes in England either in dress or furniture, and the use of any printed or dyed goods, of which cotton formed any part.

Romes Chunder Dutt in his invaluable work on the economic history of India under British rule has shown how deliberate was the attempt made by the British people to destroy the manufactures of India. He refers to a communication addressed by the East India Company to the English authorities in Bengal in which the former expressed their desire that the manufacture of raw silk should be encouraged in Bengal, and that of manufactured silk fabrics should be discouraged, and recommended that silk winders should be forced to work in the Company's factories and prohibited from working in their own houses. The Court of Directors in one of their letters stated

'This regulation seems to have been productive of very good effects particularly in bringing over the winders who were formerly so employed to work in the factories. Should the practice (the winders working in their own homes) through inattention have been suffered to take place again, it will be proper to put a stop to it, which may now be more effectual y done, by an absolute prohibition under severe penalties, by the authority of the Government."

The House of Commons Select Com-

mittee on the Administrations of Justice in India, 1783, observed

'This letter contains a perfect plan of policy, both of compulsion and encouragement which must in a very considerable degree operate destructively to the manufacturers of Bengal. Its effects must be so far as it could operate without being eluded, to change the whole face of the industrial country, in order to render it a field for the production of crude materials subservient to the manufactures of Great Britain'

The treatment that was accorded to India by Great Britain was so manifestly unfair and palpably iniquitous that just and fairminded Englishmen were constrained to repudiate it in the most emphatic terms. Arnold Toynbee, in his work on *The Industrial Revolution of the Eighteenth Century* in England, speaks of India being "sacrificed" at the altar of British interests, and H. H. Wilson states how British goods were forced upon India by his countrymen who "employed the arm of political injustice to keep down and ultimately strangle a competitor with whom he could not have contended on equal terms." He writes

"It was stated in evidence (in 1813) that the cotton and silk goods of India up to the period could be sold for a profit in the British market at a price from 50 to 60 per cent lower than those fabricated in England. It consequently became necessary to protect the latter by duties of 70 and 80 per cent on their value or by positive prohibition. Had this not been the case had not such prohibitory duties and decrees existed the mills of Paisley and Manchester would have stopped in their outset and could scarcely have been again set in motion, even by the power of steam. They were created by the sacrifice of the Indian manufacture. Had India been independent she would have retaliated, would have imposed duties upon British goods and would thus have preserved her own productive industry from annihilation. This act of self defence was not permitted her: she was at the mercy of the stranger."

These extracts from the writings of historians of acknowledged authority and unquestioned integrity show in vivid colours how India was reduced from the state of a manufacturing to that of an agricultural one.

The evidence recorded before the Parliamentary Committee of 1871-74 also shows how, under the rule of the East India Company, India was governed mainly for the benefit of a handful of Europeans. The Court of Directors realised the evils as also the dangers of a continuance of this policy, and measures were taken by the British Parliament with a view to putting an end to this deplorable state of affairs. But matters continued

as before and neither by the abolition of the East India Company nor by the transfer of the government of India to the Crown did the authorities succeed in bringing about an improvement in the situation. As Sir Charles Trevelyan, one of the most fairminded and distinguished among the Anglo-Indian administrators of former days said, the abolition of the Court of Directors

'left the interests of Indian tax payers exposed without protection to the direct action of the English Government departments, and English interests, mercantile monied official, all sorts of interests. The influences exercised by the local Europeans and the local European press in their own interests have always been regarded with jealousy by Indian statesmen and the transactions of the last few years show that that feeling is not without foundation. The latest development has been the heavy pressure upon the Local Governments for taking up speculative undertakings in which the local English community are interested.

The imposition of countervailing excise duty on cotton goods manufactured in India for the benefit of Lancashire, the insidious attempt that is being made for introducing some scheme of Imperial Preference whose one effect will be to advance the interests of British manufactures by sacrificing the interests of India, the agitation that is being engineered in the United Kingdom at the present moment for raising the Indian excise duty on cotton manufactures and equalising it with the duty on manufactured cotton goods imported into India, the propaganda that is being carried on by interested persons with the object of seducing this present Secretary of State for India to disregard the promise of fiscal autonomy solemnly held out to India by His Majesty's Government with the consent and approval of the British Parliament and finally the general financial policy that is being followed in connection with the administration of India, which has already brought the Government of India to the brink of bankruptcy, all these do not leave any room for doubt about the justice of the complaint so frequently made by educated Indians that the fiscal policy of India has so far been moulded to suit the interests of Great Britain and her people.

There are people who seem to believe that the introduction of a scheme of protection would at once put an end to India's present economic difficulties. It does not appear to me that the solution of this complex problem can be arrived at so easily. It is

imperative that Indian publicists should properly realise the dangers that lie ahead. A well considered scheme of protection will, no doubt help materially in stimulating the development of industries and thereby affording some relief to India. But protection alone cannot be expected to do all that is needed for the proper development of Indian industries. Other conditions are needed or are required to be brought about to effect the improvement that is desired. It appears that people generally fail to realise to what extent India would be further handicapped in the matter of development of her industries if a measure of protection is combined on the one hand with Imperial Preference and on the other results in an unrestricted flow of foreign capital in the country.

Nobody can deny that India requires protection more against British industries than against the industries of any other country. Imperial Preference is however proposed to be introduced with the object of facilitating the import into India of British goods more than at present. This is intended to be done by means which would on the one hand increase prices to the consumer by raising a higher tariff wall against non Empire goods and on the other hand tend to reduce the already inadequate revenue of India. In 1903 the view of the Government of India was that from the point of view of India, the balance of advantage in any scheme of Imperial Preference was distinctly adverse to the country. Nothing has happened since then to change this view. It is imperative therefore that the renewed attempt on the part of the British authorities to introduce Imperial Preference should be resisted by Indian public opinion in the most resolute manner. As Mr. Harold Cox says in his work on Economic Liberty while the advocates of preference profess that their object is to link the Empire together by means of inter Imperial trade their actual proposals are based on a desire for domestic protection. This however is attempted to be done in an insidious way and India is being asked to sacrifice her interests for the sake of England and the rest of the Empire who on their part have always looked to their own interests above everything else. Could hypocrisy and selfishness go any further? What Indians feel is that a proposal such as this should never have been made.

Another danger that threatens India is

the unrestricted flow of foreign capital that is likely to take place if any scheme of protection is adopted as a result of the deliberations of the Indian Fiscal Commission. Even without any protection we already find a large number of foreign enterprises established in the country and this number is gradually increasing. That the apprehension that is felt by Indians in the matter is not imaginary will be found from the statements that have appeared in the Press on the subject from time to time. Sometime ago the well informed financial review of Calcutta *Capital* said that there was a distinct movement among British manufacturers to consider the opening of branch factories in different parts of the Empire and that many British firms were considering manufacturing possibilities in India. The other day I came across an article in a recent issue of *The Manchester Guardian Commercial*, in which the writer said that now that Lancashire cotton trade in India was experiencing an unprecedented depression it might not be unedifying to consider the propriety of transferring some of the mills to India. It is a well known fact that wherever Protection has been introduced foreign firms have established in such countries to secure the benefits of Protection. Owing to a variety of reasons it is not desirable that foreign firms should any further be allowed to carry on their activities in India without any restraint and without any check. If protection is introduced it will be with the object of checking the economic exploitation of India by foreigners. This purpose can never be served so long as industrial development is carried on in India with the help of foreign capital and under foreign control as is seen in the cases of Indian railways and the jute industry. An unrestricted flow of foreign capital would in fact further tighten the grip of foreigners on India. It is however difficult to say whether the economic aspect of the question deserves more attention, or the political. The late Mahadev Govind Ranade seems to have realised the importance of considering both the aspects when he said as follows more than a quarter of a century ago.

The political domination of one country by another attracts far more attention than the more formidable though unfelt domination of the capital enterprise and skill of one country exercise over the trade and manufactures of another. This latter domination has in its dangerous influence which paralyzes

increased tariff rates are needed for the development of industries and for carrying out measures of social reform which have been overdue not for creating high appointments and meeting increased establishment charges for the behoof of a selected few Sir William Hunter said many years ago that

If we are to give a really efficient administration to India many services must be paid for at lower rates even than at present. For those rates are regulated in the higher branches of the administration by the cost of officers brought from England. You

cannot work with imported labour as cheaply as you can with native labour, and I regard the more extended employment of natives not only as an act of justice but as a financial necessity. If we are to govern the Indian people efficiently and cheaply, we must govern them by means of themselves, and pay for the administration at the market rate for native labour.

These wise words of one of the most distinguished members of the Indian Civil Service need to be recalled and followed now

SUDHIR KUMAR LAHIRI

CORRESPONDENCE

"Present Condition of the Calcutta University"—a Correction

To The Editor of The Modern Review

Sir, In your April number Professor Jadunath Sarkar states that at the last M. A. examination in English at the Calcutta University the Board raised 17 students to the First Class by giving them grace marks ranging up to 25 or 30. I can state from the most reliable source that the writer is wrong here because *thirty five* marks were added to the Chaucer paper (full marks 100 only) of the last man thus elevated to the First Class namely Nabani Prasad Chanda. Who is this fortunate(?) young man? Is he any way related to Mr Ramprasad Chanda, whose writings in glorification of Sir Asutosh Mukherjee have been noticed in your columns?

I enclose my card from which you can see that I too am a professor and am
15-4-1922

M. A.

EDITOR'S NOTE. Having no personal firsthand knowledge of the matter we can neither confirm nor contradict what M. A. asserts. But we have noticed one curious fact in the list of M. A.

published by the university. According to Prof Sarkar only three students originally passed in the First Class in English. We do indeed find in the First Class in Group A, English, three names in order of merit topping the list. *Then follow fourteen names bracketted together but not arranged in either alphabetical order or in order of merit.* How did this happen? Did these young men originally pass in the Second Class and were afterwards boosted up by means of grace marks? Or did they all win the same number of marks in the aggregate? If not, what are the other alternative explanations?

EDITOR, M. R.

"Distributor of Lecture-notes."

Sir,

In your editorial note in the April number, entitled 'The Parrot's Training Illustrated,' a post graduate teacher named Mr Pramathanath Banerji is referred to. In fairness to the Minto Professor of Economics Dr Pramathanath Banerji, allow me to state that he is not the person referred to. The lecturer who got his lectures type-copied at the expense of the University and distributed among his students is a son in law of Sir Asutosh Mukherjee.

'ONLOOKER'

INDIAN PERIODICALS

Indians in East Africa

In an article named 'Squeezing Indians Out of East Africa' contributed to *The Indian Review* for March by Mr Sunit Nihal Singh he reminds the reader that

Our people have been in the habit of permitting themselves to be lulled to sleep by pretty words—by being told that the Government of India and the India Office are fighting their battles. They forget, however, that the Government of India is, in the last analysis, a subordinate Government* and so far as international, or even Empire matters are concerned it is without any prestige and has little if any power. Being a Government which is preponderantly composed of non-Indians and owing no legal responsibility to the Indian people, it can overawe no one, especially in view of the fact that it has shown not the slightest inclination to use the weapon of reciprocity which we were told, was expressly forged to enable India to extort decent treatment from recalcitrant members of the British Empire. Until such time as India is made complete mistress in her own house the undivided responsibility of securing such treatment must inevitably rest upon His Majesty's Government as a whole. To talk of the India Office in this connection is merely to confuse the issue.

Indians in East Africa have been doing their duty. Indians in India must do theirs.

Our people in East Africa have put up a brave fight, especially when it is remembered that there are few educated men among them and that they have relied almost entirely upon non-Indian agents in England to help them in their fight. With the forces ranged against them they will inevitably go to the wall in spite of all their heroism unless the people in India realise the far-reaching issue of the struggle and wholeheartedly support them.

If our people in East Africa go under, then it must be understood that no Indian abroad will be able to hold his head high for to no place outside of India has the Indian a better title than to East Africa which by the sweat of his brow he opened up and made habitable. Such a catastrophe if it takes place will inevitably worsen the Indian position in all the other colonies, while it will give the self-governing

Dominions and foreign countries which exclude Indians an unanswerable argument.

The time has come when Indians should make a determined fight against the abridgment by white settlers of their rights of migration and settlement within and without the Empire. The East African issue provides us the right opportunity.

The New Postal Rates

Though the public are dissatisfied with the doubling of the postage on letters and postcards they did not suspect that the Finance Member has been able to obtain the consent of the Indian Legislative Assembly to this increase by the use of inaccurate facts. But that is what Looker On suggests in an informing article in the March number of *Labour Says* he

I must confess in the beginning that the position taken up by the Finance Member while pressing the new Postal rates is rather difficult to follow. He definitely tells us that at present the deficit was 170 lakhs and the proposals of Government if accepted, would just balance the revenue and expenditure of the Postal Department. He does not tell us nor was he questioned on the point as to how he arrived at these figures. At any event his estimate of the deficit does not at all tally with an equally authentic statement made sometime ago. I refer to the statement made in para 2 of the memorable letter addressed by Mr R. W. Hanson to Babu Tarapada Mukerjee containing the charges against him published at page 15 of the December issue of *Labour*. This letter was written under the orders of if not in actual consultation with the Director General himself and every bit of information it contains must have been based on official figures. The cost of this revision, says the Postmaster General here, was no less than 1 crore 31 lacs a year and the result of the heavy increase in expenditure is that the Post Office which made a profit of 75 lacs in 1919-20 has shown a deficiency of over 45 lacs of rupees in 1920-21. Thus according to Mr Hanson's clear and definite statement the actual deficit in the Post Office was only a little over 45 lacs. Much of this deficit was certainly made up by the substantial increase in revenue derived from the enhanced rates of postage and money

* These words were written long before Lord Curzon wrote his famous letter to Mr Montagu.

order imposed last year. There has been no other revision or improvement of the postal system entailing any additional expenditure. Sir Malcolm Hailey's statement therefore that the present deficit is 170 lakhs is extremely puzzling and difficult to reconcile. The discrepancy between the two statements both official is appalling and raises the suspicion that the system of audit is now obtaining in the department is anything but satisfactory and requires a thorough overhauling after a sifting enquiry. So long as this is not done the Post Office finance will admit of much juggling with figures at the expense of the ignorant public who supply the revenue and the starving subordinate staff through whose honest industry the revenue is derived.

'Looker On' does not rely on Mr Hanson's letter alone. He relies on the estimate of Sir D. P. Sarbadhikary also.

Then again Sir D. P. Sarbadhikary who as the public knows exercises utmost caution and weighs every word he utters before making any statement estimated the whole requirement of the department at ninety lakhs and the increase in revenue at about a crore of rupees if only the rate of embossed stamped envelopes and reply post cards were enhanced to nine pices. Remembering that the Assembly has accepted the Government's proposal for enhanced postal rates in its entirety the increased revenue ought to work out to something like two crores of rupees if not more and the Finance Members' announcement that the acceptance of the Government proposal would just balance the revenue and expenditure is surely astounding. I emphatically assert that the all round enhancement of the postal rates will certainly leave a huge surplus and it will be possible to substantiate this assertion even on the basis of the official statement when the full reports of the debates are published.

The Huge Postal Surpluses

The public were not aware that for a period of five or six years successively huge surpluses accrued to the Post Office and these large amounts were spent for other purposes than the improvement of the Postal Department. Now that there is a deficit we are to pay increased postage for the wasteful and misappropriating habits of the public servants concerned. That is what one gathers from the following paragraph in 'Looker On's' article in *Labour*.

I shall not dwell at great length on the fact that Government has not been able to satisfactorily account for the huge amount

of surplus which accrued to the Post Office Department successively for a period of five or six years. Government has however, admitted that the expenditure of the surplus in postal revenue for purposes other than improvement of the Department was contrary to its avowed policy since the time of the East India Company. It will be idle now to demand a refund of the amount thus mispent as there is a huge deficiency in the general revenue but the conclusion is irresistible that there must be something rotten in the state of Dinnar! The system of audit on the receipts and expenditure of this great and important Government Department has all along been in a state of utter confusion and has never been challenged by anybody until recently. The absolute lack of interest on the part of the public as well as of the non-official members in the Council in the past rendered it possible for Government to deal with the Postal revenue in any way it liked with the result that while the department was deriving a huge profit from year end to year end the subordinate staff who were being sweated for deriving this profit were denied a living wage and they were struggling with indescribable misery and hardship from year end to year end. This negligence was not only unjust but sinful. But the recent budget debate shows that the Postal finance is still almost in the same state of utter confusion and shrouded in mystery as in the past. It is still the Serboman bog where armies whole have sunk.

German Interest in Indian Culture

The *Collegian* for January devotes its 'World of Culture' section almost entirely to describing briefly Germany's interest in Indian books literature science &c. as the following paragraphs extracted from it will show.

INDIA IN AN INTERNATIONAL

Who is Who

The names of some of the Indian institutions and celebrities are to be found in *Minerva* of Berlin 1921. This *Jahrbuch der Gelehrten Welt* is as the title indicates a year book dealing with the scientific men and learned societies including universities museums technical schools libraries and so forth. The editor is Dr G. Luedtke. It is published by the *Vereinigung Wissenschaftlicher Verleger* (38 Genauerstrasse Berlin) which is a trust association made up of five very well known publishing houses of Germany.

Dr Luedtke wishes to make his *Minerva* up-to-date and intensive in regard to the Indian material and so will be glad to get information

not only from the directors of schools, colleges and research societies and the secretaries of *sahitya* and other sammelans but also from the editors of journals, authors and publishers of Indian Year Books or other Annuals whether literary, industrial or political

FINCHANCE OF BOOKS BETWEEN GERMANY AND INDIA

Owing to the very low value of the German currency in foreign exchange German scholars libraries and universities are not in a position to buy foreign books. The intellectuals of Germany are therefore trying to be in touch with the currents of thought in the world by organizing in exchange of books and periodicals between the 'Vaterland' and other countries. All publications by Indian houses or by Indian authors at home or abroad no matter in what language and no matter on what subject will be welcome in Germany says Herr Cehmer Regierungsrat Professor Dr Heinrich Lueders head of the Sanskrit Department at Berlin

INDIAN BOOKS IN GERMANY

The Oriental Department of the *Staatsbibliothek* (The National Library) of Berlin (38 Luterden Luden) is the most important centre in Germany for the collection of books and journals relating to India or coming from the Indian pen. Naturally this Bibliothek is interested also in collecting old manuscripts in the Indian classics and vernaculars as well as the modern printed publications of those texts. As soon as the Library gets presents from India the authorities will announce the texts authors publishers etc in their Bulletin as we under stand from Dr Weil Director of the Oriental Department

GERMAN BOOKS IN INDIA

It is understood that if the Indian libraries or authors and publishers wished to get some German books in exchange they might suggest the titles and their wishes would be complied with. In that case extra copies will have to be mailed from India as the books presented to the Staatsbibliothek cannot be given away to private individuals or institutions but form the property of the Library itself

REVIEWS OF INDIAN BOOKS IN GERMAN PERIODICALS

The *Deutsche Morgenlaendische Gesellschaft* will be pleased to have from Indian authors and publishers any and every book with which they would like to present German scholars whether for review or exchange. Books received by the Gesellschaft can forthwith be announced in the *O. L. Z.* and in the *Z. D. M. G.* But detailed reviews and critical notices of substantial importance in regard to publications of intrinsic value may always be expected from experts in one or other of the specialized journals of the Society

At least two copies of each book should be

sent to the *D. M. G.*—one for the library and members of the Gesellschaft and the other for the reviewer to be nominated by its president or secretary. Books may be mailed to Professor Lueders at the University of Berlin

For review purposes Indian publications in English may be addressed also to Dr O. G. Von Wesendonk, editor of the *Deutsche Allgemeine Zeitung* the daily, and to Dr R. Peckel, editor of the *Deutsche Rundschau* a monthly of Berlin

GERMAN INTEREST IN INDIAN WOMEN

The *Berliner Tageblatt* publishes the summary of a lecture on 'Woman in Islam' by Khairi Sattar. Modern art-critic and author from Delhi. The lecture was given under the auspices of the *Deutsche Allgemeine Zeitung*

INDIAN POETRY IN GERMAN ROMANTICISM

Fueckert (1781-1866) a popular poet among Germans may be considered to have been one of the last of the romanticists in Young Germany of the nineteenth century. The German *Helt Kultur* movement was immensely enriched by his translations from Persian and Indian poetry. His versification is most delightful as everybody in India who can read German will find in the *Indische Liebeslyrik* (Indian Love songs) a volume in which Rueckert's translations from Kalidasa Bharavi Bhartihari and Jayadeva are put together by the Hyperion Verlag a publishing Co. of Munich. The book is illustrated with ten late medieval Indian miniatures of which the originals are to be found in the Museum fur Voelkerkunde (Ethnological Museum) Berlin. The volume has been edited by Helmuth von Glasenapp author of books on Jainsm and allied topics

HINDUSTAN ASSOCIATION OF CENTRAL EUROPE

In order to look after the students interests the Hindustan Association of Central Europe has been founded at Berlin. The president is Tarachand Roy of Lahore who has been carrying on research work at Leipzig. Communications may be addressed to the Secretary Kanadal Ganguli (late of the Chemistry Dept. of the Hindu University of Benares) at 12 Wallen Weberstrasse, Berlin

INDIA'S CHANCES IN GERMAN WORKSHOPS.

It has been ascertained that the directors of workshops and factories in Germany are willing to offer facilities to qualified Indian engineers and chemists for practical work. But in order to create openings for India the applicants must have to be on the spot and make personal investigations. No amount of correspondence from Bombay or Calcutta is likely to be of much help in the matter—especially when it is remembered that in manufacturing establishment foreign competition is the predominant element in the atmosphere

As long as German money is low, India should concentrate on investing her technical and

industrial brains in the factories and workshops of Germany. None but those who have already accomplished something at home in industry, banking, or commerce are likely however to profit by the chances that the German technical world can offer to the Indian intelligentsia.

Cultural Transition in India

Mr M. A. Buch writing in *The Indian Journal of Sociology* (April 1921) on cultural transition in India observes:

The great problem before India is whether she will allow herself to drift along the Western lines of industrial evolution or whether she will try to preserve the spirit of her culture by treading on a different path. Prof R. K. Lal Mukerjee is the greatest exponent of the latter view. The capitalistic regime of the West is ill suited to our condition. Western industrialism has the same presupposes the existence of other moral qualities and a different social environment. As long as there is no fundamental agreement of these in India and the West the line of economic evolution will be different. The West believes in the multiplication of wants a high standard of life means a high standard of civilization. But we believe in the ideal of plain living and high thinking. Further the Indian outlook is spiritualistic its one aim is the development of the inner self. Now there is no doubt that if India merely produces a replica of the Western civilization it would ultimately ruin itself.

The industrial organization of the West is thus described:

It means the exploitation of the poor and the helpless at the hands of the rich and the organized classes. It means all the conflicts of labour and capital strikes lockouts and such other things. It means the subordination of man to the machine of the personality to the products of the process of distribution to that of production. But above all such a topheavy system of industrialism brings in its train in its turn its sisters militarism and imperialism.

In the writer's opinion:

If India is to enter into an effective competition with the rest of the world she must to some extent accept the Western organization. It is impossible to preserve our indigenous culture our political independence our national integrity, in a world constituted as it is at present by reverting to our pristine simplicity of life. Can we hope to stand alone and unconnected in this world? All that we can hope to achieve is to moderate the excesses of the capitalistic regime and to counteract its working by means of various expedients

A country devoted to agriculture alone is bound to remain a backward country. Its labour is generally unskilled, primitive in its aims and methods conservative to a degree, and tenacious of old ideas. Large scale production cannot take place, and the whole system becomes one-sided. It means poverty, operation of the law of diminishing returns, and a general incapacity of defence against foreign enemies. Nor is the ideal of a purely manufacturing country suitable to India. India must steer a middle course and develop those industries for which she is fitted by nature and temperament and vast and continental as she is she can easily become self-sufficing by assuring to her manufactures an unlimited supply of labour and raw materials and to her agriculturists a safe, sufficient, and stable home market.

It is not meant here to deny the enormous importance of the ancient and poetic simplicity of life. We do not want that our millions of autonomous works should degenerate into mill towns, packed together in overcrowded cities as the brainless drudges of automatic machinery. (Havell)

The Indian Hoopoe

The common Indian bird¹ which is described with a fine illustration in the March issue of *The Agricultural Journal of India* is the Indian Hoopoe. It is a relief to find that its Hindustani name, *Hudhud* and its Marathi name, *Sular*, are given in the article. It is a farmer's friend.

It will readily be understood that a bird which feeds on insects, as does the Hoopoe, is a very useful one to the farmer. From netural examination of the stomach-contents of twenty-four birds at Pusa the late C. W. Mason found that these had swallowed 278 insects of which the majority belonged to injurious species. A large proportion of its food also consists of cutworms and other insects living below the actual surface of the ground, so that they are fairly immune to most other enemies, and from this point of view, as a destroyer of cutworms and cockchafer grubs, the Hoopoe is most decidedly amongst the farmer's best friends and deserves every encouragement and protection. It is protected throughout the whole year, under the Wild Birds Protection Act, in Bombay, Delhi the United Provinces Bihar Bengal Assam and Burma, but in Madras in the Shevaroy Hills only. In Mysore it is not specifically protected but is presumably included in the schedule which includes all birds of bright plumage.

It would be interesting and useful to know the names by which it is known in Bengal Assam Burma and Madras.

What Indian History Means

In the opinion of Mr. K. M. Panikkar, as expressed in the April *Hindustan Review*,

Even the political history of India in historic times has not yet been written. Not one in a million knows of the expansion of Hindu Culture to Tibet, Siam, Indo-China and the Pacific. In Siam Hinduism still persists and Brahmin priests officiate in marriages. The Advaita movement that is associated with the name of Sankara is perhaps the most important fact between the birth of the Buddha in the 6th century B. C. and the British conquest in the 19th century A. D. And yet beyond the vague recognition of Sankara as a philosopher and religious reformer historians have left his movement coldly aside. By his consolidation of Hindu society no less than by his interpretation of the philosophy of the Upanishads to suit modern conditions Sankara left not only a deep impress on Hindu Society but has actually dominated it up to the present time. It is Sankara that governs the mind of the great mass of Hindus to-day. His life and work fall within historic times. Numerous are his biographies in Sanskrit. His movement has affected more people than the Reformation of Luther. Yet for Indian History he is as good as nonexistent. The whole succession of Hindu reformers who followed Sankara—Ramanuja, Madhva, Ramananda, Kabir, Nanak to mention only a few, gets but scant consideration at the hands of our scholars while we are treated to an elaborate discussion as to whether or not Mahmud of Ghazni invaded India in 1113 or 17 times.

No attempt is made by Indian historians to study the character of Indian civilisation. The synthetic nature of Hindu society is unfortunately a fact that is too often forgotten. I can speak of Hindu culture as if it were essentially Aryan. In fact Hinduism itself is a wonderful synthesis of different racial cultures. The Dravidian element is perhaps as important as the Aryan if we still prefer to keep the old terminology. The Scythian the Mongolian the Hun and even the Indo-Greek merged into the all-embracing folds of Hindu Society. Islam alone has to some extent maintained its identity. Of the causes of this failure of Hinduism to absorb Islam within it we need not speak here. It is possible to exaggerate its importance. What is generally forgotten is the approximation of culture that has taken place. Here again we see the maddening assertion of the genius of India towards cultural unity.

Regarding Hindu Muslim unity Mr. Panikkar writes—

In these days to speak of Hindu Muslim unity savours of politics. But we should remember

that fundamentally this question is not political at all, not even religious. The unity when it comes has got to be social and cultural. In this sense the approximation has been taking place for a long time. In music, art, architecture and even in literature the Hindu and Islam cultures have synthesised completely. The national mind after all expresses itself most unmistakably in music and in this Hindu Muslim unity is complete. The love of Krishna and Radha of the Eternal flute-player with the cow herdess is daily sung by Mohammedan musicians equally with Hindus. Though the Music of Hindustan is essentially a Hindu art, its best exponents have for a long time, been Muslims. In painting and miniature it is the same. Turn over the pages of Laurence Binyon's *Court Painting of the Great Moghals* and one is struck by the fact that most of the pictures given there have been painted by Hindus. Rajput painting is the outcome of a fruitful culture contact which united the soul of the two peoples.

Architecture again tells the same tale. In literature also until recently this union was complete. Hindustani in itself was the symbol of such a union. The earlier literature of Hindi is enriched by Hindus and Muslims alike. Malik Mahomed Jaisi and Abdur Rahman Khan Khann take their place in the galaxy of Hindi poets. To Hindu motifs the Panjabi poet Varish Shah wrote his poems. Again it was a Mohammedan ruler, Nasir Shah that ordered the Bengali translation of the Mahabharata. Some of the greatest masters of Urdu—poets fairly supposed to be an exclusively Mohammedan language—are even now Hindus.

The Indian attempt at a cultural synthesis was not confined to the realm of art.

In religion itself the genius of Indian for synthesis asserted itself. Nanak strove to found a religion which combined the best of both Islam and Hinduism. He probably created only a new sect but it demonstrates this basic fact about Indian culture that it is assimilative and synthetic in its essence. Kabir was a Muslim man weaver on whom the spirit of Vaishnava revival worked miracles and when he died Hindus and Mohammedans fought for his corpse. In Kabir we have the perfect union of Hinduism with Islam, a man to whom Allah and Rama were synonymous. Akbar's political experiment was doomed to failure as India attached only a secondary importance to politics but his Din Ilahi again was an attempt to consciously unify India on the basis of a wider religion. Its failure was ignominious because it was too much a matter of policy and not at all based on a conviction. It is interesting to remember that the father of Suraj himself was named Shajju in honour of a Muslim saint to whose blessing his birth was supposed to be due.

The writer concludes that Indian history

is not, therefore entirely a record of Hindu Muslim rivalry for political sovereignty

That is a matter of minor importance which we now emphasise owing partly to the homage we pay to European Shibboleths and clap trap expressions. What the historians of India should aim at is not to give a connected chronological survey of India but to work out the underlying unity of Indian life. It is the soul of the Indian people that we have to rediscover. That will not and cannot come through long dissertations on wars and dynasties. It will come only through a sympathetic study of that complex of social traditions, institutions, customs and relationships which we may call our national inheritance. It is better expressed in the fresco paintings of Ajanta in the temples of Nuttra Mahamallapuram Kanjeveram and Beares in the architectural monuments of the Moghuls in the songs of Tulasi Vidyan pathi Kumbha nad Manikka Achakkar. It is visible to this day in the magic pages of the Mahabharata in the undying inscriptions of the good King Pyndari in the life and death of Chaitanya Deva in the effort of Kam Mohan Roy, in the gospel of Gandhi.

The Handloom and The Spinning Wheel

The article on the All-India Hand weaving Exhibition at Patna which Mr B A Collins Director of Industries Bihar and Orissa has contributed to the *Pombay Co operative Quarterly* for March contains much useful information. About the total output of the handloom in India we read —

Few persons realise that one-quarter of the cotton cloth consumed in India each year is made on the handloom and that there is reason to believe that this branch of the handloom industry so far from declining has actually expanded since the year 1900. It is estimated by the Indian Industrial Commission that the average amount of cotton yarn used annually by handloom weavers increased from 218 million pounds in the five years ending 1900-01 to 257 million pound in the five years ending 1915-16 a rise of nearly 30 per cent. This would be equivalent to 1291 million yards of cloth or more than one-quarter of the total amount consumed annually in India. In addition to cotton cloth many beautiful and useful articles of silk and wool are produced.

These results have been achieved in spite of the grave disadvantages under

which the handloom industry in India works.

Weavers as a class are ignorant and conservative to the last degree. For the most part they still use the same primitive appliances that their remote ancestors used in the times of the Moghal Emperors the only really general advance which has taken place during the last century being the substitution of mill spun yarns for the uneven hand spun of former days. But the greatest handicap of the handloom weaver is his isolation and lack of business knowledge. The mills make their profits quite as much by the judicious purchase of raw materials and sale of their finished products as by the inherent advantages of steam or electrical power and complemented machinery. They buy the best yarns if they do not make their own whereas it is notorious that yarn sold to handloom weavers is deficient not only in length but strength. If the weaver working cheaply in his own home without the high overhead charges of the factory could yet enjoy the advantages of large scale purchase and sale it seems likely that he would not only hold his own against the power loom but even carry the war into the enemy's country.

Therefore says Mr Collins Government Departments are trying to help the weaver in three ways.

First of all they are introducing with such modifications as may be necessary for Indian conditions improved appliances like the fly shuttle the dobby and the jacquard which have been used in Europe for several generations. Secondly they are endeavouring by means of co-operative stores and societies to bring to the weaver the advantages of large scale purchase and sale and of business organization in general. Thirdly by means of technical institutes and industrial schools they are affording the weaving and other classes the opportunity of specialised education and themselves undertaking research into the problems of the industry. In all directions great success has already been attained but only in quite recent years and the great mass of the weaving community is as yet hardly touched. If the handloom weaver with his primitive appliances and unorganised as he is is able to produce in such quantity and quality the stuffs which are being shown at this Exhibition there is good ground for the belief that with the aid of improved appliances and co-operative societies a great expansion of the industry will take place.

As regards the charkhas exhibited, Mr Collins thinks

The exhibits were on the whole disappointing. The Sarala Charkha exhibited by Mr P N Poy of Darjeeling was awarded the gold medal presented by the Maharajahdhiraj of

Darbhanga It was constructed after the model of the Saxony wheel with a vertical spindle and was worked by the feet. The thread produced on all the charkhas was uneven and weak compared to yarn produced by the power mills.

Is it impossible to produce even and strong yarn on Charkhas?

Vivekananda on our Treatment of the Poor

The following is from the translation of a letter written by Vivekananda to a brother-disciple published in the March *Prabuddha Bharata* —

Let me mention one thing viz., that Europe began to advance from the date that learning and power began to flow in among the poor lower classes. Lots of the suffering poor people of other countries cast off like refuse as it were find a home and shelter in America and they are the very backbone of America! It matters little whether rich men and scholars listen to you understand you and praise or blame you—they are merely the ornaments, the decorations of the country! It is the millions of the poor lower class people who are its life.

In the same periodical Swami Vireswara nanda writes —

If we glance through the pages of the History of India we find that different castes and races came to power at different periods. But the masses who formed the backbone of each government were equally neglected by all. What is the present condition of the common people in India? Poverty and pestilence have taken their hold on them. They work the whole day like beasts of burden but the day's labour rarely procures them and their family a hearty meal, not to speak of the comforts of life. There is no sign of life in them or of joy and life itself has become a curse to many. They have been oppressed till they have lost all faith in themselves. Speaking of the poor in India Swami Vivekananda says, 'How my heart aches to think of what we think of the poor the low in India. They have no chance no way to climb up. The poor the low in India have no friends no help they cannot rise try however they may. They sink lower and lower every day, they feel the blows showering upon them by a cruel society and they do not know whence the blows come. They have forgotten that they too are men. And the result is slavery. The Lord came to you as Buddha and taught you how to feel how to sympathise with the poor, the miserable even the sinner but you heard him not, and as a result you are bond slaves to any nation that thinks it worth while to rule over you. Ah! tyrants! you do not

know that otherwise is tyranny and the reverse is slavery. The slave and the tyrant are synonymous."

Inhuman has been the oppression suffered by a considerable portion of the masses, the 'untouchables' as they are called. The engine of our national progress is heavily laden. Mahatma Gandhi has rightly found out that untouchability is a great obstacle that stands in the way of our national progress and he therefore wants to remove it from the Hindu Society.

Women Lawyers

Sri Dharma for April tells its readers

Dr Goar brought forward an amendment on the occasion of the debate in the Legislative Assembly on the removal of sex disqualification for that Assembly's vote. He moved that this disqualification should also be no longer held a bar to prevent women from enrolment as lawyers. The amendment was withdrawn on the assurance of Sir William Vincent that it would again be debated after the Government had received the opinions of the Provincial Councils and High Courts and Women's Associations regarding it. The Bihar Council has decided to remove the sex barrier from the Legal Practitioners Act so that women in Bihar may now practise as lawyers and barristers. Other Councils please follow this good example! Meantime a volume of public opinion is being forwarded to the Government in favour of this reform including Resolutions from Branches of the Women's Indian Association and the Madras Women Graduates Union.

A New Maternity, Infant Welfare and Nursing Service

The same issue of *Sri Dharma* contains the welcome information that

Owing to the generosity of two gentlemen who are representatives of charitable Trusts belonging to the Bhatia community in Bombay, an extensive new scheme for improving the health of mothers and for reducing the rate of infantile mortality has been started in Bombay for the benefit of the Bhatia people. The organisation and carrying on of this work has been entrusted to the Nursing Service Department of the Poona Seva Sadan which has supplied to it two fully qualified Nurses and a Lady Doctor all trained in that Institution. These workers will be advised and assisted by practitioners of long standing in Bombay who are themselves (one of them being a lady) keen on such work. These four Nurses will go about both in the morning and evening for three hours visiting Bhatia families in company with the supervisor on some days.

by turn in four different ward of the City, for the present giving every possible help to expectant mothers to women in labor to newly born infants and babies, to children in weak conditions and medical help to little girls and boys attending school by examination and to women generally. The Lady Doctor will pay regular visits to houses in which the Nurses have worked and supervise it. Thus the Nurses' work under the scheme will mostly correspond to the work of the District Nurses in England.

Indian States Currencies

The Fundatory and Laxundari India for January and February discusses the pros and cons of currencies in Indian States. We learn from it that

Hyderabad alone has a complete system of currency consisting of gold silver and copper coins and the paper currency. They alone are the legal tender in the State. Owing to the compactness of the territory and the strict enforcement of the currency laws the Hyderabad currency has not had to suffer inroads of the foreign currency. It has its exchange problems but the State controls it by means of the manipulation of the currency.

Travancore has a silver coin called *Chakarm* but it has been driven out of circulation and is only used for accounts purposes. The main reason for its having gone out of circulation is due to the fact that Travancore exports more raw materials than it imports and its people are not rich enough to meet the balance of trade in its favor by manufactures or making investments abroad which would have counter balanced the balance of the trade in its favor and to the absence of any penalty against the use of foreign coins.

Some other States which have their own coins have closed their mints which has led to the appreciation of their coins which are still current. Some States have altogether closed their mints and some for a period only. The States of these classes found minting to be an operation resulting in loss and so gave it up under the immediate economic pressure. The sea board being until lately entirely under the control of the Government of India the States had no liberty as regards the transactions in precious metals from the time they were controlled by the British Government. The disparity between the value of bullion and coins the rise in the value of silver and the freeing of the sea board to a larger number of States therefore, have revived the interest of the Indian States in the currency problem. It is gradually being realised that apart from the economics of the coinage a currency has its own economic advantages which no Government could afford to ignore.

The Agricultural Worker in England and Bengal

Mr W H Thompson has instituted a comparison between the agricultural workers in Bengal and England in the pages of the *April Calcutta Review*. It shows that

The average agricultural worker in England works more than six and a half times as much land as the average worker in Bengal as a whole and more than ten times as much land as the cultivator in Tippera district. The amount of work he does is probably still greater in proportion, for the rice lands of Bengal yield their crops with less attention than almost any land in the world. The easy methods of Bengal applied to the root crops in England would ensure their total failure.

Comparatively speaking, then,

The Bengali cultivator is a man of leisure. He works hard for a few days in the year when he ploughs his land and sows his seeds when he transplants his paddy and if he does not hire labourers to do it, when he reaps his crop, but while the crop is in the ground or the fields lying vacant and he is waiting for a shower or two of rain to soften them sufficiently to make ploughing easy he has next to nothing to do. His children look after his cattle. Beyond seeing to his little vegetable patch and doing petty repairs to his homestead he has no work to occupy his time. Much of it he spends in doing nothing. His habit of going regularly to most of the markets within reach takes up a considerable part of it. In nearly every village there is party faction and if he is bitten with the mania for it he spends much of his time in disputes that not infrequently lead to litigation and absorb both time and money.

All this is common knowledge but it is not so commonly appreciated that his poverty is very largely accounted for by the fact that he does so little work.

The problem is to find more work for him of a remunerative kind in his village and induce him to do it.

Health of Bengali Students

From the useful interesting and careful report on the student welfare scheme published in the *April Calcutta Review*, we come to learn that

The Presidency College students on an average show a greater height and weight than the students of the City College. This is also true of the Scottish Churches College. The difference between the Scottish Churches College and the Presidency College is too slight to enable us to make any definite

statement. That the students of the City College are comparatively ill-nourished may be stated without hesitation. This is quite in accordance with the expectations, as the City College students generally come from poor families which live under financial strain. It would be expected that the Presidency College students would show the best physique but curiously enough it has been found that minor complaints, such as furrowed tongue, digestive troubles, carious teeth and eye defects are far more common amongst the Presidency College students than amongst students from other Colleges. The heart and lung troubles are however, very rare in the case of the Presidency College students.

An Indian Psychoanalyst

We are glad to quote the following from *The Calcutta Review* —

The importance of the work carried out by Dr Girindrasekhar Bose University Lecturer in the department of Experimental Psychology has received well-merited recognition from beyond the limits of India. The illustrious scientist Professor Dr Freud of Vienna writes as follows

'It was a great and pleasant surprise that the first book on a psychoanalytic subject, which came to us from that part of the world (India) should display so good a knowledge of Psychoanalysis so deep an insight into its difficulties and so much of deep-going original thought. Dr Bose has singled out the concept of repression for his inquiry and in treating this theoretical matter has provided us with precious suggestions and intense motives for further study. Dr Bose is naming a philosophical evolution and elaboration of our crude practical concepts and I can only wish Psychoanalysis should soon reach up to the level to which he strives to raise it.

Sources of Sikh History

In February number of the *Journal of Indian History*, there is an article on "The Army of Maharaja Ranjit Singh" by Mr Sita Ram Kohli in which by way of introduction he dwells briefly on the sources of Sikh history.

It is now exactly seventy-two years since the Sikhs ceased to rule over the Punjab. The History of the rise, expansion and to some extent the fall of the Sikh power was narrated at the time by several writers e.g. Prinsep, Cunningham, McGregor, and others. The only other sources which have been largely drawn upon by later students and writers on the subject, are the accounts of the journeys published by several European travellers and

visitors at the Court of Ranjit Singh the Great Maharaja of the Sikhs. The Persian works, especially of the two contemporary Indian historians Munshi Sohan Lal and Diwan Amar Nath,* are not widely read, chiefly because of their inaccessibility.

Some of the above-mentioned works are indeed very valuable, so far as the political history of the Sikhs is concerned but almost all of them are silent about the system of Government.

Thanks to the Punjab Government, the entire original records of the Sikh Government (1812-1849 A.D.) that had been lying unnoticed in the archives of the Punjab Secretariat have been lately brought to light. The future student of the history of this period will find in these records a rich mine of trustworthy information especially in the direction just pointed out. The records consist of official papers dealing with the ministerial details of the several departments of the Sikh Government and as such they are capable of affording much useful information regarding the system of administration as it existed under the Khalsa Government immediately before the advent of the British.

Economic Reconstruction in India

In *Mysore Economic Journal* for March Mr S. Subbarama Aiyar M.A. Dip. Econ. lays down the following lines of economic reconstruction in India —

(1) The process of ruralization [by which the writer means the increasing dependence on the agricultural industry] must be arrested by the resuscitation of small village industries. Of all rural industries spinning and weaving are the most important. The producer, the merchant, the State but above all the consumer must see that the people insist on clothing themselves with pure homemade stuff from the handloom. This will give work to a considerable section of our countrymen now out of work or getting only partial work.

(2) If machinery for cotton manufacture is at a discount there is yet a place for large engineering industries in convenient centres.

* Sohan Lal was the official chronicler at the Sikh Court. His voluminous *Persian Diary of Maharaja Ranjit Singh* was published by his son in 1885 A.D. with the help of a liberal donation from the Punjab University.

Diwan Amar Nath was the son of Diwan Dina Nath Finance Minister of Maharaja Ranjit Singh and himself a Paymaster of the regular army. He was a highly cultured Persian scholar. His manuscript history of Ranjit Singh is very valuable. The writer of this article hopes soon to bring out an annotated edition for which the Punjab University has sanctioned a liberal grant.

Small workers agriculturists and artisans are to be helped by good and efficient tools machinery and materials for transport are indispensable. Future prospects are extremely bright since coal and iron are said to be in abundance in certain parts of India.

(3) There is immense scope for the India nationalization of our railway and shipping industries for which as well as for careers for Indians in the services of the State Government help is necessary since they are monopolies or quasi-monopolies closely controlled by the State.

(4) In agriculture the first and most important need in most parts of India is water and the State public bodies and private individuals must increase irrigation facilities.

Second is the provision of easy and cheap credit.

(5) The bigger landlords and large savers in rural areas must cease to depend too much on commodities or services imported from abroad and instead of killing the geese that lay the golden eggs for them must nourish them by utilizing their savings to provide financial and irrigation facilities for their tenants or other rural classes by investing their surplus savings in co-operative credit societies or providing public utilities and other amenities cultural and educational of village life.

(6) The Government must cease paying very high salaries to its higher servants. Of all the maxims of utilitarian economists the theory that the greater the pay the higher the efficiency in public service is the most dangerous and least convincing for the most part service must be its own reward. There is immediate scope for the retrenchment of military police and judicial departments.

Paper Making as a Home Industry

Mr N C Basu writes in the *Bengal Agricultural Journal*

Paper making was once a thriving industry in certain parts of Bengal and a large number of families used to earn their livelihood by this means. It was purely a Cottage Industry in which both males and females could take part. Though the paper produced was not of a very high quality as regards finish yet on account of its lasting nature it was largely used in keeping /amandary accounts and for writing important documents on. But owing to competition with cheaper and better finished kinds of machine made paper, the industry has dwindled down to insignificance and now only a few families in Bengal can be found who still carry it on. In these cases also paper making is not their main profession but they do the work in their spare time their main business being agriculture.

The price of paper is going up rapidly and

there seems very little chance of much reduction for some considerable time. It seems therefore that the time has now come when the question of reviving the old industry of paper making may be seriously considered. The process as practised in Bengal is quite simple and with a few improvements there is no reason why respectable samples of paper should not be prepared. To effect the improvement some knowledge of the modern methods of paper making is essential.

Raw Material—There is a large number of materials from which paper can be prepared amongst which the following are the most common—Cotton rags wool flax hemp or jute waste bamboo several kinds of woods sawdust old netting sea grass and several other grasses.

Of these the first three are used in making the best kinds of paper. Strong and good quality paper is generally hand made as distinguished from machine made.

The raw materials experimented upon are water hyacinth betel nut husk and jute sticks.

Destruction of Water Hyacinth

Bengal Agricultural Journal quotes the following from the *Scientific American*

At last a means of fighting water hyacinth has been found a means as cheap as it is efficacious the search of government engineers of more than 20 years has been ended.

The waterways of Louisiana and Florida that were in danger of being clogged entirely are now safe for trade. In Panama and India too the menace has of late years been assuming equal proportions.

Live steam is the answer to the puzzle spraying live steam on the tangled matted surface that broke the strongest steel cables has been demonstrated as a sure way of killing the pest.

The first application was made in August. The tops of the lilies immediately wilted. Hotter steam was thrown on. The effect was magical and the boat shooting broadsides of steam forced its way through the growth at the rate of 1½ miles per hour. At one place a solid mat of hyacinth nine miles long was encountered.

This was done by improvised steam throwers. Now plans are being devised to set the steam nozzles flush with the water so that roots bulbs and all will be destroyed.

Cows and Malarious Fevers

There was a time when it was the general practice for Bengali householders to keep cows. That supplied the family

with nourishing food of many kinds. But, what is less generally known, it probably served as a check on the spread of Malarious fevers. The following selected by the *Mysore Economic Journal* is the reason for our conjecture

Lieutenant-Colonel A. B. Fry, I. M. S., in the course of an article in the January issue of the *Indian Medical Gazette* states that the editorial note in the September number on the role played by cattle in the prevention of malaria refers to a subject which is of the greatest importance in India, where cattle are commonly housed in close association with human dwellings. The observations of Dr. Roubaud and Leger have frequently been noted by observers in other parts of the world.

The parasite infection rate in Bengal, which I estimated by the dissect of many hundred anophelines to be about 0.2 per cent, was extraordinarily low and I formed a theory then that the vast majority of anophelines never fed on human beings at all.

In my second report I wrote that "The daytime resting place of anophelines in Bengal is the cowshed and the low mosquito net rate which we found in Bengal may be explained by the fact that most of the mosquitoes which were dissected by us were not caught in sleeping rooms where it was always very difficult to find specimens. Cowhouses are packed with animals at night, and the number of anophelines found in them increases in direct proportion to warmth and darkness. The sleeping apartments of houses in Bengal are generally very clean and well kept. Though the cowhouses in the same compound may swarm with anophelines it is exceptional to find a single specimen in a cookhouse or sleeping apartment. As the cattle are penned in these houses at sunset it is natural to suppose that the majority of anophelines have no desire to go abroad but feed chiefly on the cattle. It is only those wishing to lay eggs that need go outside, and it is probably these insects and those newly hatched that feed on human beings."

Major Christophers in a letter has kindly pointed out that close association with cattle does not always prevent a human epidemic. In the Punjab epidemic of 1905 the cattle zone of Amritsar City was one of the worst epidemic areas. I do not consider that this destroys my theory. It is quite understandable that the presence of cattle may act as a two-edged weapon. Cattle and their warm shelters would certainly attract mosquitoes. The Amritsar epidemic was due to the abnormal number of mosquitoes and one may argue that though those human beings in the cattle area suffered by the presence of cattle the rest of the town was largely protected from the abnormal mosquito population, which were attracted to and remained in, the cattle area.

Major Christophers has kindly sent me a paper read by Dr. Schuffner at the recent Batavia Congress. Schuffner states that he has found that certain species of anophelines actually prefer to feed on bullocks rather than on man and suggests as a prophylactic measure the regular placing of animals between dwelling houses.

Many of the villages in the endemic areas of Bengal are built on high ground surrounded by

swamps. If the cowsheds were arranged in a ring on the outskirts of the village with dwelling houses in the centre instead of indiscriminately as is usual, I am sure that the dwelling houses and their inhabitants would be even more free from infestations by mosquitoes than they are at present.

The Importance of the Schoolmaster

Sir Michael Sadler writes in *Indian Education*

At the inaugural meeting of the tenth annual conference of Educational Associations which was held at Bedford College London on December 23 last, the brilliant editor of *The Hibbert Journal*, Professor L. P. Jacks of Manchester College, Oxford, took a Pisgah view of the future. He said that the schoolmaster of to-day will be the statesman of tomorrow. In the age, which is dawning the schoolmaster will find perhaps to his surprise, that he is the most important person in the world. Others may decrease but he will increase. In the coming order of society or at least in the society for whose coming we can hopefully labour education will not be a side show or an appendage of the State but an equal partner in the community of interests. The schoolmaster will be a different kind of statesman from the type with which we are now familiar and he will exercise his function in a different kind of state. Education should not be dominated by anything else. I do not urge that the schoolmaster should dictate to the politician or the economist but I do maintain that the politician and the economist have no right to treat the schoolmaster as the servant of their designs. The schoolmaster should be master in his own house.

Principal lacks went on to say —

In an age which has seen the conversion of Lord Brakenhead and Mr. Austen Chamberlain not to speak of others to the idea of Ireland as a free State within the British Empire it is inconceivable to ask that responsible statesmen may some day be persuaded to entertain a proposal to give Dominion status to education. Why should they be alarmed if the proposal were made to transfer the functions of the Education Department at Whitehall to the teaching community itself the latter enjoying Dominion status within that circle of interest which constitutes the Commonwealth. Education once made free and put on its own feet would become an international enterprise conducted without passion in a field where there are no war-making traditions and the smallest possible interference by sinister interests."

"Suttee" and Child Marriage not Peculiar to India

The editor of the *Bulletin of the Indian Rationalistic Society* (April) has culled from Dr. Westermarck's *History of Human Marriage* some information relating to *Suttee*

and child marriage, showing that these customs are common to uncivilised peoples.

The uncivilised races of man throughout the world used to immolate the widows for the dead husbands. The idea of *suttee* is not a grand creation of civilisation.

The Negroes the Australian Bushmen the North American Indians the native Canadians and the North African Savages and the Europeans all sacrificed the widows in order that they both may live in comfort in each other's company in the next world. It is recorded that sometimes the savage women in the lower stage of civilisation themselves wished to be buried or burnt with their dead spouse in order to escape the contumely of the tribe. Sometimes these unfortunate women were forced to lie beside the corpse of their husbands until the flesh decayed and only the bones were left. The Europeans have evolved out of the savage state and have possessed for two thousand years a higher notion of human life. But the other savages have not yet risen above the primitive ancestral notions. There is nothing praiseworthy in the custom of *suttee*. It only demonstrates the undeveloped and savage intellect of the people who entertain even the least kindly feeling towards this barbarous custom. I have quoted only one instance of the horrible customs which prevail in India and among the savages in Africa and other parts of Asia. There are other shameful customs which this book exposes. No civilised man can be proud of such customs. It is the degenerate species of man which persist in them.

The customs which influence the acts and conducts of the people in this country and which are regarded as sacrosanct are to be found among the savage races of the world. The custom of marrying girls at the age of 6 7 9 10 and 12 in this country prevails also among the negroes and the blacks of Africa and Australia. These people argue and support this custom in the same manner and in almost identical phrases as the Indians of this country. They think it is inauspicious to allow a girl to attain her puberty before marriage. In Europe when the people were in savage state of society and of intellect the same custom dominated their society. The Semite races suffered from this civil superstition. The Europeans

and the civilised Jews have discarded this custom. Thus it will be seen that no book however ancient, can give this custom a stamp of authority, as some thing especial from Heaven. The Negroes and the Bushmen and the Berbers have no books to appeal to yet they practise this unphysiological and degrading thing.

Buddhagaya Temple

The Maha bodhi and the United Buddhist World for April exhorts Buddhists all over the world to rescue the Buddhagaya Temple from non Buddhist hands.

Buddhists of China Japan Korea Siam, Burma, Cambodia Ceylon Tibet, Arakan wake up from your long lethargy. You have slept too long and the time is come when you should be up and doing. The world wants the Dhamma of the Tathagata and the salvation of the world has to be considered.

India gave you Buddhism. Her noble sons left the holy land to give you the noble Doctrine which has given you consolation and comfort for nearly 2000 years. But India lost the noble Doctrine through neglect and indifference and persecution.

The Indian Muhammadans annually visit Mecca, which is nearly 2000 miles away, by the thousands they are fighting for the sake of their holy site and moving heaven and earth to rescue the Kaaba from the hands of the newly appointed Sheriff of Mecca who is himself an Arab and a Muhammadan, hundreds of Muhammadans are going to jail in the hope of getting their grievances redressed. They want Mecca to be in the hands of the Sultan of Turkey not in the hands of a man appointed by the British Government.

Jerusalem is now in the hands of the British. The British Prime Minister asked General Allenby to try and get Jerusalem to make a Christmas present of it to the British and Jerusalem was acquired.

It is a duty that we owe to the memory of the Lord Buddha that the Holy site at Buddhagaya should be rescued from alien and unsympathetic hands.

FOREIGN PERIODICALS

Some Central African Customs

Chambers's Journal for April contains a description of some Central African customs. The writer concludes the description by remarking that

Within a radius of ten miles of where this is written can be found a native gun 'doctor' a crocodile 'doctor' a snake 'doctor' and a 'doctor' who is very often called up to dance the devil and the daisy (any device whatsoever) out of the bodies of the afflicted. There is also a woman with her right hand burnt completely off at the wrist

It was burnt off by her own mother some years ago for a petty theft committed by the unfortunate creature. There is also a woman who threw her own child into the river and drowned it because it cut its top teeth first, and was therefore bewitched. The saying that 'African natives are only children' is very much of a half truth, and an exceedingly dangerous half truth to boot.

"The Seven Lamps of Advocacy"

"The Lamp of Wit"

"The Seven Lamps of Advocacy are

tries of the world was as follows: Germany, 32,345; Great Britain, 11,004; United States, 8,594; France, 6,315; Italy, 6,230. Germany, where the increase is the largest, has recovered its normal pre-war production, as has also Great Britain. Germany reprints relatively more books than other countries. Only 19,078 of the books coming from its press last year were new, as compared with 73,360 of the much smaller number issued in the United States.

According to the April *International Review of Missions*, "Japanese presses turn out 35,000 volumes a year." It is not stated how many of these are new books. What were the numbers of new books published in India in 1920 and 1921?

What German Arms Factories are Doing

According to the *Daily Telegraph* of London, Erfurt was formerly the chief centre in Germany for the manufacture of military small arms. At present,

No arms fit for military purposes are made. Put the important fact remains that a large number of workmen are retained at their old occupation of making arms and are kept in training in a highly skilled technical handicraft. This aspect of the matter seems to have impressed itself upon the Allied Control Commission for General Nollet has recently issued orders that all manufacture of arms shall cease at Erfurt from March 31 next.

The manufactures now carried on in the Erfurt factory include high class furniture, made from the stores of walnut wood collected for rifle stocks, locomotive and wagon repairs, motor car frames, safety locks, and articles of that description.

About the Spandau factory, we read—

What now goes by the name of the Spandau Works of the Deutsche Werke Aktiengesellschaft was formerly the most important arsenal in Germany, where guns, shells, powder, fuses, machine guns, rifles, and ammunition of all kinds were produced in almost incalculable quantity. With the adjoining works at Haselhorst it was the greatest centre of the manufacture of war material in the world. At the acme of its activity during the war about 100,000 people were employed in its workshops, foundries and laboratories.

Where guns were once made for the Kaiser's armies, crank shafts for steamships, connecting rods for locomotives and other peaceful machinery are produced. Instead of the finest crucible steel for gun ingots, only common cast iron is formed in the moulding sheds. The vast north sheds, where thousands of workmen fabricated gun carriages by the hundred, are now devoted to the manufacture of agricultural machinery, furniture, iron bedsteads, radiators, and parts of motor cars, while the south artillery workshops repair locomotives and railway wagons, mostly for the French and Belgian

railways. These shops are extensive enough to repair on an average thirty-five railway vehicles every day, while from ten to fifteen locomotives per month are passed through the sheds. In the former ammunition factory broken-up war material of all kind from guns and shells to the machinery by which these were made is melted down and cast into ingots, to be made into goods suitable for the arts of peace. Surely never in the world was there such a beating of swords into ploughshares as now goes on at Spandau.

It is quite true to say that no war material is now being produced at Spandau and Haselhorst, and that the equipment and appliances installed, or allowed by the Allied Control Commission to remain in position, would be of comparatively little use for that purpose. But as every engineer knows, it is not very difficult to adapt tools to other uses than that for which they were designed.

Some of the details about Krupp's work at Essen are transcribed below.

Under the conditions of the Peace Treaty the manufacture of war material is practically prohibited at Essen. The only exception is that, as Krupp's made the whole of the ordnance and armor plate for the German navy, they are still allowed to provide the small amount required for the upkeep of the few warships left to Germany.

'Normally,' one of the directors of the works said, 'war material only represented to per cent of our total output, and we shall find sufficient other work to make up for it.'

To give a list of the present peace output of Krupp's would be to enumerate practically every article into the manufacture of which iron or steel in all their varieties enter, from a steamer's crank shaft to a pen nib. High speed machine tools are an important item of manufacture, so are dynamos and electrical appliances, steam engines and boilers, motor engines, construction steel (buildings), screw propellers, and bosses, motors, turbines, hydraulic presses, steam hammers, tubes, retorts, rails, paper-making machinery, textile machinery, agricultural machinery, cutlery, and tools of all kinds, surgical instruments—in a word, everything that can be made from iron and steel from a pen nib weighing a few grains up to steel castings of over 100 tons, is produced by Krupp's either at Essen or at one of their other works scattered throughout Germany from Kiel to Cologne. They will build a ship or a motor with equal readiness, and make a needle, or an anchor to hold the Olympic.

Little wonder that one of the directors said to me they did not much mind whether they never made another gun or rolled another armor plate. Krupp's could always find work enough for their 80,000 employees, and were just as ready to supply the requirements of peace as those of war. As one went through mile after mile of factories filled with the most perfect machinery that human skill can devise, and saw innumerable highly trained workmen busy at their various and varied tasks, the thought came that if ever Germany were left unfettered to pursue her own course, here in Essen and in a hundred other similar works were the means and the training again to fabricate war

material without limit. Allied control can prohibit it for a time, but Germany cannot be held in leading strings in perpetuity.

The only hope for permanent peace lies not in the temporary prohibition of the manufacture of war material, but in a change in the mentality of the German people; and the realization that the arts of peace and not the art of war pay best in the end.

The Extinction of Memory

The following unpublished passage from Tolstoy's diary, published for the first time in a German translation in *Die Neue Rundschau* will be found instructive.

January 6, 1903. I am suffering the tortures of hell. I recall all the loathsome sins I ever committed and the memory of them will not leave me, but pains my life. People are wont to bewail the fact that our memory does not survive death. What a piece of good fortune, however, that we do forget! What a torment it would be, if in my future state I could recall all the evil I have done in my present life! Were we able to recall our good acts, we should also necessarily be able to recall our evil acts. What happiness that death blots out our memory and leaves only consciousness, a consciousness which is a synthesis of all the good and evil in us, like a complicated equation reduced to its simplest form $x =$ a positive or a negative quantity. Yes, indeed, the extinction of memory is a great blessing, if memory survived, man could never again be happy. After our memory has been blotted out we renew our existence with a pure white sheet of paper, on which we can write either good or evil deeds.

Causes of Unrest in India

'An Anglo-Indian' (old style) who has contributed an article on the unrest in India to Vienna *Neue Freie Presse* is thus introduced to the reader.

The author is an Englishman who occupied an official post in India from 1916 until 1921. During this period he traveled in all parts of the country and came in contact with all classes of both white and native society. He has the advantage of a thorough training in history, economics, and ethnology. He wrote down his notes on the spot, and we quote from his manuscript, which is entitled *Indian Unrest and Home Rule*.

According to him of the many causes for the agitation and unrest in India the following seem to be the weightiest —

1. The natural excitability of a childish and sensitive nation ruled by a foreign and unsympathetic race.

2. The awakening of national self-consciousness in a small section of the people. Indians who have been educated in Europe or who are in a constant touch with Europeans and have the example of the British before their eyes have doubtless conceived

a keen desire to enjoy the same rights as other nations, and to transform their country into a self governing commonwealth within the British Empire. A powerful patriotic sentiment has grown up in these circles.

3. Exorbitant taxation and unjust land laws. As successor to the Mogul Empire, the Indian Government theoretically holds the title to all the land in India. However, the private holder remains in possession of his land so long as he pays about one-third of its gross product to the Government. Although really a rent, this tribute is called a tax. The proprietor can sell or bequeath two thirds of his property as he wishes. One can easily see that the income of the Government in India is very large. None the less the Administration can be justly accused of stinginess. There are practically no public institutions like museums, libraries and universities. There are no permanent provisions to prevent or even to alleviate famine. There are few insane asylums, few leper colonies. Lepers roam about in public and can be found in the side streets and alleys of any large Indian city. Even the hospitals are inadequate both in numbers and in management. The post office, railways, canals and irrigation works pay their own way. Even the law courts are self supporting on account of the high fines imposed upon offenders. Consequently there is no reason why the Government should be heavily burdened. None the less oppressively high taxes are one of the chief causes of the regularly recurring famines. In many districts the peasantry are chronically insolvent. The cultivator is often forced to mortgage his future crop in order to purchase seed. While he consumes the grain he raises every increase in prices and every year of drought threaten him with bankruptcy and starvation. He is in truth only a slave. In the more fertile parts of the country, such as Bengal, even heavy taxes have not prevented the ryot or peasants from attaining a certain degree of well being. In the less fertile districts however, the land less often exceeds one third of the crop. It has been increased with the lapse of time. During bad years it is merely postponed, never canceled. The Government's measures against famine are generally limited to distributing seed for the next crop and are seldom radical in their character.

Another evil is the fact that nearly every Indian landholder is in the clutches of a *baniya*, who is at the same time a petty trader and a money lender.

4. Decline of national arts and crafts, and consequently fewer opportunities to earn a good income. During the last century native manufacturers have suffered keenly from European competition. That was naturally unavoidable. The silks and woollens of Kashmir once so much in demand in every court of Europe have been forced out of the market by the products of French and German looms. India cottons have been excluded from Europe's markets by Lancashire cotton. Shipbuilding has become almost a lost art. The disappearance of the innumerable native monarchs with their courts was a heavy blow to native handicrafts. The East India Company made every effort to discourage native fabrics in order to clear the market for the importation of their own manufactures.

5. Inadequate provision for public education. Instruction in practical branches, such as architecture and engineering, and in the natural sciences is practically non-existent. A vast amount of

wasted in acquiring useless knowledge of no practical benefit to its possessor. His only reward is a clerk's appointment or a miserably paid position in the Government service with nothing ahead to encourage initiative or ambition. You run across men holding higher academic degrees in every walk of life, even behind ticket windows at the railway stations.

6. Unfriendly attitude of the English toward the natives.

In the opinion of the writer

Two tasks lie before the Indians, the accomplishment of which is much more urgent than Home Rule. These are the establishment of a system of free public schools and the improvement of agriculture.

Anglo India Yesterday and To day.

An Indian correspondent has contributed to *The Nation and the Athenaeum* of London a near view of India to day which opens thus —

Once upon a time an Indian whom I know undertook a railway journey in his own country. He had lain down to sleep when the door of the carriage opened and an Englishman entered and greeted him as follows. Here, get out of that! The greeting was inextinctive. The Englishman meant no harm by it. It was the sort of thing one had to say to a native whom one found sprawling in a first class compartment or what would happen to the British Raj? 'Do you want your head knocked off?' the Indian retorted. A dust up seemed imminent, but no, the threat was just what the Englishman understood. He said, 'I say, I'm awfully sorry I didn't know you were that sort of person and they settled down together amicably. Argument, apologies, appeals to the station master or the courts would have been useless. The Indian had taken the only possible course, and saved the situation.

Ten years passed and the same man went for another railway journey. It was he who entered the carriage this time, while an Englishman, an officer, was in occupation. The latter sprang up with empressment and began to shift his hat. Here take my berth, it is the best I'm getting out soon. 'No why should I? Oh no take it, man, that's all right this is your country, not mine.' The Indian remarked grimly, 'Don't do this sort of thing, please. We don't appreciate it any more than the old sort. We know you have been told you must do it.' The unfortunate officer was silent. It was so. Orders had come down from Headquarters enjoining courtesy, and in his attempt to save the British Raj he had exceeded them.

This hasty and ungraceful change of position is typical of Anglo India to-day. Something like a stampede can be observed. Some officials have changed out of policy, they know that they can no longer trust their superiors to back them up if they are rude or overbearing. Others have undergone a genuine change of heart. They respect the Indian because he has proved himself a man. They allude

to the present crisis less with bitterness than with a wistful melancholy. They dread the reforms, but propose to work them. 'Yes it's all up with us,' is their attitude. 'Sooner or later the Indians will tell us to go. I hope they'll tell us nicely. I expect they will—they're always very nice to me.' One can't call such an attitude cowardly. It is a recognition, though a muddle-headed one, of past mistakes. The decent Anglo Indian of to-day realizes that the great blunder of the past is neither political nor economic nor educational, but social, that he was associated with a system that supported rudeness in railway carriages and is paying the penalty.

The penalty is inevitable. The mischief has been done and though friendships between individuals will continue and courtesies between high officials increase, there is little hope now of spontaneous intercourse between the two races. The Indian has taken up a new attitude.

We do not think the situation is so hopeless as that. There can be sincere intercourse with those Englishmen who have undergone a genuine change of heart or those few of them who have been really paternal friendly all along.

Emergence of the Common People in Japan.

The emergence of the common people in Japan did not synchronise with the establishment of constitutional monarchy there. It came later, as the April *International Review of Missions* tells.

The Japanese State burst its chrysalis and entered into the world's life half a century ago, but that revolution was the work of a limited number of statesmen and intellectuals. Only within the past four years have great numbers of the people become conscious of their power and striven to assert it. They have begun to claim rights as well as to acknowledge duties. It is a momentous period, it marks the emergence of the common man. Many influences have conduced to this result: universal education, the wide diffusion of Christian ideas of human worth, the propagation of Marxism socialism, the massing of men and women in industry, the parade of luxury by war profiteers heedless of the underpaid toiler, and the explosive effect of war time ideals and events.

The ancient conflicts on the battle field between feudal chieftains were displaced, with the granting of a parliament, by the contests between rival political parties, but yesterday, before their very eyes, the scene was strangely changed by the surging into the arena of the once submissive lower classes, the hand workers, and 'white collared poor'—the low paid clerks, officials and teachers. This emergence of the common people is one of the outstanding facts of the past ten years in Japan.

Woman's New Day in Japan
The same periodical says that in Japan,

Women are being not only rapidly emancipated but alarmingly industrialized. More than 600,000 of them are employed in factories, and the number of girls working for various government services and in commercial offices has steadily increased. The first breach of promise suit won by a Japanese woman was decided only a few years ago. Until 1921, women were not allowed to attend or participate in a political meeting, although not a few women have defied convention and electioneered persuasively for their husbands. Only one imperial university Tohoku, admits women students but pressure is being brought to bear for the extension of the privilege. In many of the churches women have been ordained as elders.

Unfortunately, some of the leading champions of women's rights are inclined to discount religion and to imitate the more extreme western feminist leaders. But the new woman movement as a whole is exalting womanhood and thus raising morality at one of its lowest points.

Social Work in Japan

The International Review of Missions writes:—

A romantic tale could be told of the heroic work accomplished by such men as Hara and Muramatsu for ex-convicts, and Yamamoto, Shimada, Misutomi, and a host of women, for the victims of impurity.

Meanwhile the larger municipalities have fairly rushed forward with social enterprises especially since the rice riots. Cheap restaurants, day nurseries, employment bureaus, model tenements, medical clinics and, in Osaka, a large working men's club have sprung into being. The temperance cause has also been strengthened by the formation of a federation of temperance societies.

Unrest Among the African Aborigines

Mr Davidson D. T. Jabavu, B. A. (London) is a Bantu who spent eleven years in Great Britain and is at present professor of Bantu languages in the South African Native College, Fort Hare. He has written a book called "The Black Problem." Says he in the *International Review of Missions*—

The aboriginal black people of South Africa have not remained unaffected by the general world movement of awakening race consciousness that is stirring all coloured peoples in Japan, China, Egypt, the United States and the British West Indies. Even politicians and press agencies can no longer afford to ignore the manifestations in native life noticeable in the various political and other organizations, in riots, and in press and platform utterances. These people slowly emerging out of barbarism, or, to use a more correct expression, out of their African civilization, have for generations remained quiet,

docile, even supine in their trust in the essential goodness of Englishmen. Now a remarkable change has come over things. White men both locally and in Britain have become hardened while on the other hand the black man himself, under the guidance of an ambitious younger generation, has developed intelligence and some feeling of independence that has made him less easy of management. The general result is that since the accomplishment of Union in 1910 there has been a steady feeling of discontentment which has been fanned into active unrest during the last four years and unless the attitude towards the coloured races and the methods of governing them is changed there is danger that what is known as the Native Question may culminate sooner or later in some ugly collision between white and black.

Healing of Body and Mind

Swami Paramananda writes in the *Message of the East* a Vedanta monthly published at Boston:

Man's life is interrelated. His physical life is so absolutely dependent on his moral and his spiritual life that unless he pay proper heed to these, he can never hope to be healthy. Whenever we violate the spiritual law and try to find a short cut to happiness, the fibre of our moral being is injured and we begin to feel pains and aches in the physical body. When these conditions continue and we do not try to remove them, a mark is made on the mind. Doubt, despair, despondency arise and these react again on the body. The only healing which can be effective then, will be one which brings a regenerating influence into the mind and restores it to its normal state.

How does spiritual healing take place? A sceptic says that it does not take place at all, it is a myth, but it could not be conceived by human minds unless it were founded to some extent at least on fact. All history is filled with accounts of such healing.

In India spiritual healing has never been practised as a profession because there they know that God's power cannot be used for any material advantage or with any sense of egotism. Only when we have no ulterior motive, no thought of self, do we become direct channels for it. Our heart must be full of purity of selfless devotion, of real love for humanity. If on the contrary we take up healing as a profession, expecting a definite return from it, the supply is cut off. Every individual has the right and the power to connect himself with the Infinite Source and be filled constantly with fresh life and understanding. In accomplishing this the mind plays a greater part than the body. We are all anxious to maintain physical health. There is not a person who is not interested in possessing it. But in order to have it, we must acquire a well ordered mind because our thoughts and feelings and aspirations will produce either good health or ill health in our body. You may ask, why do so many good people suffer? Suffering is not a curse. Bodily illness is not necessarily a punishment. Sometimes it comes to purify and strengthen us. Therefore those who have deeper understanding strive to make the best use of illness. Bodily suffering

becomes a blessing when it teaches us to transcend outer conditions and to turn to the soul within

Health Protection.

M Edgar Rose, M. D., gives a comprehensive definition of health protection in *Children's Aid Magazine*

Health protection is it should now and in the immediate future will be conceived comprises essentially the health education and supervision of every individual from conception to dissolution. In its broadest sense this includes in addition to the control and regulation of the environment animate and inanimate such instruction and continuous supervision as will within natural limitations result in the bringing of all pregnancies to safe completion, the birth of all children and their growth and development free from defect, disease, or disability, the prevention or at least the delaying of the degenerative changes of adult life and the discovery and proper treatment at the very earliest possible moment of disease, defect, disability, or degenerative change so as to produce the largest possible number of individuals, each of whom shall have the greatest possible healthful and useful longevity. This is the ideal for which we must strive. It is obvious that the coincident perfecting of social relations and economic and industrial conditions is a *sine qua non*. Proper and adequate maternity care the first step in theory should and can be made such in practice.

Humane Education and Lasting Peace

There is a longing all over the world for a lasting peace. Without humane education of children this cannot be brought about. Writes Jennie R. Nichols in *Child Welfare Magazine*

Humane or heart education like the sap of the living tree which penetrates the most distant boughs shows its influence in every part of the character of the individual and forms a golden chain by which social beings are bound together. It is the antidote for bickerings, strife, race hatred, oppression of the weak and less fortunate.

Dr Francis H. Rowley says 'The emotions are our masters and the intellect is the servant. The education that spends its energies upon the servant and ignores the masters may be fitting this servant for a career as much more dangerous to his fellows as his training has been prolonged.

The harvest of war, strife, class disturbance, racial hatred expressed in lynchings, and cruelty in general which the world at large is now reaping is evidence that the emotions of many have become their masters. The importance of humane education in the face of these present conditions can no longer be disregarded by those who think, since

out of the homes and schools have come the workers of chaos.

Deep concern is being felt, and rightly so, over the startling showing of illiteracy in the United States. We should be equally concerned as a Nation about an education which covers the intellectual and physical training and leaves the heart untouched. 'In every heart of the human some hint of the Highest dwells.' It should be the first quest of parent and teacher to find this hint and develop its potentialities.

The boy trained in and imbued with the principles of justice, kindness and mercy will not, in manhood's estate depart from such principles to take up arms against his fellow man in the settlement of civic and political problems. In such teaching of a just and merciful citizenship, animal life should rightly be included. Justice and mercy are invisible qualities, but there can be only one kind for all creatures. It is the right of every child to be instructed in the ways of kindness, since cruelty, even though it be subconscious, has a hardening influence upon the human heart, and if not arrested leads to active wrong.

Sadly enough, association with animals furnishes to some children merely the opportunity for exercising their cruel instincts. Kittens, puppies, or other small pets are the natural victims. Poor little animals that need sleep, proper feeding and other care much the same as human babies, are mauled about, twisted nearly into knots, all but pulled apart, alternately squeezed and slapped as the primitive mood of the child owner may suggest. Incredible as it seems, there are human mothers who show no concern as to the suffering of these creatures, so long as their own offspring are enjoying themselves. Such mothers must surely be ignorant of the subconscious influence on their children toward selfishness and disregard for others, otherwise they would grasp the opportunity which association with pets presents for developing the golden traits of thoughtfulness and gentleness in their children.

Playing war, so common among boys, is not in many instances, taken seriously by parents who fail to realize that while the play goes on, the suggestion of militarism is doing its work in tearing down the finer and nobler emotions of the lad.

It is quite a usual sight to witness the small boy training his toy gun upon bird and animal life, thus the primitive instinct to kill is encouraged, and later, when the play gun has been replaced by the real shooter, the lad goes forth to execute his savage desire with his first victim the fine sense of regard for life has received a telling blow.

Are you a Hundred Percent Mother?

It is a common notion in India that women do not require any education or, if they do, it should be such as would make them good mothers. Let us take the correctness of the latter view for granted, and ask

every Indian mother, "Are you a hundred per cent mother?" Every mother can find out to what extent she is a good mother by examining herself and giving herself marks, the maximum being 100, according to the following plan, reproduced from *Child Welfare Magazine*

- I 25 points if your child is "free to gain"
Deduct five if you do not know whether he is under weight
Deduct ten if he is under weight and has not had a complete physical growth examination
Deduct ten if the physical examination showed physical defects and you have not had them corrected
- II 25 points for home control
Deduct ten if your child has not been trained to obey,
Deduct five if you interfere with his proper discipline by others
Deduct five if you have not trained him to have a sense of responsibility
Deduct five if you allow your feelings to prevail over your judgement
- III 25 points for a good daily program
Deduct five if you do not know the causes of over fatigue in his school program or his outside activities
Deduct five if you do not know whether he has proper food habits
Deduct five if you do not know whether he has good health habits
Deduct ten if you have not made the necessary adjustments in his program and if you have not brought him up to average weight for his height
- IV. 25 points for training in ideals
Mark yourself as liberally as your conscience will allow. (There are many 100 per cent mothers.) Give yourself honest credit for all that you can claim
Find your total which will answer the question "Are You a 100 Per Cent Mother"

'Betrayal of Islam' By Grant Britain

Sir Abbas Ali Baig gives in the April *Asiatic Review* a "clear conception of what is regarded as the betrayal of Islam by Great Britain"

At the outset of the war with Turkey, Lord Hardinge was authorized to issue in the name of the British nation a proclamation declaring that the war was purely secular and that there would be no interference whatever with the Holy Places of Islam. At the same time a vigorous and extensive propaganda was started by the Allied Powers in all Muslim countries to persuade the Muhammadan races to side with the Allies. Special emphasis was laid on the non religious character of the war and on the vindica-

tion of the right of peoples, whether Muslim or Christian, to self determination

After these declarations came the famous pledge of the Prime Minister in January, 1918, that "the rich and renowned" homelands of the Turks in Anatolia and Thrace, which he emphatically declared were "predominantly Turkish in race," with Constantinople as the capital of the Ottoman Empire, would remain under Turkish sovereignty. He made it quite clear that this pledge was given on behalf of the British nation with the concurrence of France and Italy. The pledge was reaffirmed with greater emphasis in February, 1920 in a memorable speech, in the course of which he said

"Without their (Indian Muslims') aid we should not have conquered Turkey at all. Were we to have broken faith with them in the hour of victory? We might go to them and say 'The circumstances have changed' but I will tell you what they might have said. Whenever the British word was given again in the East they would have said 'Yes, you mean to keep faith but you will always somehow or other find an unanswerable reason when the time comes for breaking it. There is nothing which would damage British power in Asia more than the feeling that you could not trust the British word'."

The writer then mentions the stages of the breach of faith

In the hour of victory achieved mainly with Muslim aid the non religious character of the war was forgotten. The British Prime Minister described the attack on Palestine as the last and the greatest of the Crusades, and pictures of the twentieth century Crusaders clad in chain armour appeared in British magazines. The overwhelming majority of the Arabs of Palestine were placed against their will under a non Muslim yoke

The promise of non interference with the Holy Places of Islam was set aside by the complete removal of the Khaliifate which as Mr. Ameer Ali has pointed out is essential under the Muslim ecclesiastical law for the valid performance of the rites associated with the Holy

The Prime Minister's prediction as to finding an "unanswerable reason" for "breaking the British word" was literally fulfilled when Mr. Venizelos was allowed to take an effective part in framing the iniquitous provisions of the Treaty of Sevres, and invited to take possession of the "rich and renowned lands of the Turks in Asia Minor and Thrace specifically covered by the British pledge. Only the Greeks were allowed to manipulate the statistics of population, in spite of the authoritative assertions to the contrary of even their own officials and the reasonable Muslim demand that in disputed cases an impartial inquiry should be held or a plebiscite taken to ascertain the wishes of the people concerned as to their political destiny was ignored. The report of a Commission which exposed the atrocities committed by the Greeks was suppressed by the British Foreign Office, whereas no opportunity was missed to give the widest publicity to all allegations against the Turks.

Sir Abbas Ali Baig proceeds to ask

In view of these facts, which have never been challenged as it surprising that the late Secretary of State for India characterized the pro-Greek policy of

the Prime Minister is *adamant* and that the Viceroy of India has come to the conclusion that the Muslim claims are 'just and equitable'.

The article concludes with a statement of the Muslim claims, which 'do not go beyond the obvious implications of the British word,' and which have received the support of all Indians.

In his manifesto the Viceroy particularly urges three main points which the British Cabinet has already prejudged as extravagant before the Paris Conference has had an opportunity of discussing them with an unbiased mind. The Muslim claims however have a wider range within the limits of the declarations of the Allies and may briefly be summarized as under:

1. The restoration of Asia Minor to Turkish sovereignty.

2. The restoration of the whole of Thrace to Ottoman rule unless an unqualified plebiscite shows that the majority of the population prefer some other form of government.

3. The evacuation of Constantinople unlettered by any conditions calculated to render the military and naval defence of the capital of the Ottoman Empire ineffective against hostile aggression.

4. The recognition and restoration of the Khalifa's wardenship of the Holy Place of Islam.

5. The recognition of the right of the Muslim majorities in those regions which were under Ottoman sovereignty before the war to self-determination or such form of government as they may choose.

World News About Women

The Woman Citizen says

From the *International Suffrage News* comes word that the first woman to be called to the bar in the Vienna courts is Luise Mila Meier, who finished her legal studies some time ago and is soon to take her degree as a doctor of law. She is practising in the Doblner Criminal Court.

Under the old Austrian rule women were not permitted to study law. This right was first granted by the Republic.

Miss Carmen Lopez Bonilla is the first woman in Spain to choose the career of advocate. She has entered the College of Advocates Madrid.

Senorita Carmen Leon is Spain's first woman candidate for Parliament. She has been nominated by the Romanones Party in Madrid for a seat in the Spanish law-making body.

In Holland nearly one hundred women have graduated as engineers since 1907, when the engineering course was first opened to them.

World Supremacy

Bertrand Russell writes in the *New Republic*:

Apart from the Russian Revolution, the most striking result of the war has been the world supremacy of the United States. The Washington

Conference has shown our government, for the first time since the days of Cornwall, quietly accepting a position of moral equality with another power. Although on paper there is equality in fact there is overwhelming superiority on the side of America, chiefly because of (1) our dependence upon overseas trade (2) Canada (3) the greater financial strength of America (4) the Panama Canal.

As the British Empire possesses the one thing lacking to America as a world power, namely naval bases and coaling stations in all parts of the eastern hemisphere the combination of the two will be irresistible unless and until the whole of Asia, including Russia, unites against them. In the combination America will be the dominant partner. Therefore the hopes and fears of the world, probably for the next fifty years at least, depend upon the use which America makes of her vast power.

"Genius for Governing Subject Peoples"

The New Republic observes:

It is proverbial that the virtues men most pride themselves on are the virtues they do not possess at all. For generations the British have prided themselves on their 'genius for governing subject peoples.' Perhaps they staggered a bit when they tried to explain Ireland but after all, had they not exhibited marvelous governing intelligence in India? We are now given an excellent opportunity to determine the quality of that intelligence. The British paraded the Prince of Wales from end to end of India, in the fond hope that in this age of fallen kings the lands of India would be irrigated with loyal tears. And, since this signal mark of British favor did not appear to be appreciated they have struck out truculently. They have arrested Mahatma Gandhi and have condemned Lajpat Rai to two years imprisonment, one year at hard labour. Gandhi, the purest soul among the men of this generation or of this millennium, revered leader of tens of millions who followed his ways of peace believing that Gandhi might somehow achieve the miracle of liberation without violence, Lajpat Rai, whom many Americans know well as one of the most intelligent and tolerant of living men, a patriot and a philosopher, who stands for India's rights and aspirations but also sees England's difficulties, and therefore has striven to direct the movement for India's freedom through channels of intelligent discussion and moderation. Two years imprisonment for Lajpat Rai, one at hard labor!

"The Crisis In India"

In the course of an article on "Gandhi and the Crisis in India" *The New Republic* says—

In this connection it is worth while to recall the resolutions adopted at the annual session of the Indian National Congress three months ago. They were singularly fine and impressive in expression, an asto-

district of Nebraska, fifty-three years old, thought it of sufficient importance and public interest to write of himself in the current issue of the Congressional Directory that when in Michigan University he was a member of both the football and baseball teams.

That bit of autobiography is pasted in the women's record of Jeffers. But among the things they have added to it is the following fact: Jeffers, when home in Nebraska on a visit, addressed a meeting of women. He made no mention of the Sheppard-Towner Maternity Bill.

At the end of his speech one of his hearers asked him about that measure.

"Oh, that matter is still pending," he replied, "and I do not wish to touch upon it at this time."

But as a matter of fact that measure was not pending but already had been enacted into law, as Mrs. Draper Smith, the flying grandmother of Nebraska, informed the congressman right in meeting.

On the relentless score kept by the women in both Washington and Nebraska the old baseball player's ignorance as to the measure which the women of the entire country had demanded gets put down unquestionably as an error and not a home run. It may affect his average if he runs for Congress again in November, or he may redeem himself: the watchers in Washington are as quick and ready to give deserved credit as demerit.

Why Children Lie

Here is one explanation from *The Ladies' Home Journal*:

Can you tell me the distressed mother asked 'why it seems to be so hard for Jane to tell the truth?' I'm in despair about her. I simply cannot understand this terrible trait in her. I can see some reason for the big fibs she tells but not for the little ones she is always telling. The mother went on to cite examples of her daughter's lies. The girl did seem an amazingly prolific liar and the thinness and futility of most of her inventions made her seem indeed a mystery. But in the midst of this recital the telephone rang in the adjoining room and mother called.

"Jane, will you please answer the telephone? If it is Mrs. N. say that mother is not in."

The next moment the girl's voice was heard. "I'm sorry Mrs. N. but mother is not in. No mother didn't leave word when she'd be back."

This telephone incident was instantly suggestive of an explanation of the mystery of the prevaricating Jane. Questions were put to the mother which she readily answered, and presently all the mystery there was to Jane was no longer mysterious. The business of the telephone was a typical incident of the mother's relationship throughout her daily life. Here was a woman charming, gracious, intensely well meaning, and yet her life was a fabric of petty untruths, which she was so accustomed to tell that she was not even aware of their character. And in the environment of these petty untruths Jane was growing up, getting her example, her inspiration.

"Why I'd never thought of that!" exclaimed the

mother as she realized this relation between cause and effect.

This mother represents a large class of women who go on telling social lies with never a thought of the influence of these untruths upon their children. The conversational standards of social politeness has so encroached upon their honest feelings that a social lie is uttered as a matter of course.

Another follows —

It is a commonplace for such a woman to entertain friends at the house, outdoing herself in hospitality, urging them to come again, and the minute the friends are on the outside of the door to throw up her hands with "At last they are gone such bores!" It is a commonplace for her to accept a friend's telephoned invitation with seeming pleasure and the instant the receiver is hung up to exclaim "Oh, how I hate to go there!" This woman flatters her friend's clothes and then just outside her hearing comments "Hasn't she awful taste?" It is a commonplace to feign illness in order to escape an unpleasant duty. And the children hear all these untruths—and yet it is a mystery to these mothers why their Janes and Johns lie.

The Latest Thing in Revolutions

That is how the Non cooperation movement in India is described in *Current Opinion* for April. It gives reasons for such a description.

We know what our own revolution meant with its minute men and Valley Forge, what the French revolution meant with its barricades and the guillotine, what the Bolshevik revolution has meant with its Cheka and summary executions, what the Irish revolution has meant with its forays and hedge row snipings. All these things we readily understand but the revolution heretofore conducted in India is of another sort and hard to comprehend. For the keynote of that revolution, as spoken by its leader, Mohandas Gandhi sounds as if it might have been taken from a new version of the Sermon on the Mount. "We will have to stagger humanity," says Gandhi, "even as South Africa and Ireland did but with this exception—that we *won't* rather spill our own blood and not that of our opponents." His most terrible threats are those made to his own followers in case they resort to violence. If it ever comes to pass he has said, "that they, under cover of non violence resort to violence, I hope to find myself the first victim of their violence but if, by a stroke of ill luck or by my own cowardice, I find myself alone, the snow white Himalayas will claim me as their own." He has dispersed mobs rioting in Bombay and Ahmedabad, and to punish his followers for such a riot his method is to inflict upon himself a two day fast.

In this world of to day, with its dramatic contrasts no greater contrast exists than that to be drawn between the revolution in Russia and that proceeding in India. The Bolshevik revolution was against the idea of God and religion as much as against

capitalism Gandhi does not hesitate to call his revolution a religious movement. The heart of the Marxian teachings is economic control by the proletariat, control of the material forces of society. Gandhi calls the passion for material things "the worship of the brute in us". Bolshevism he calls "self-indulgence", and he who looks upon material progress as in itself the goal, he holds, "has lost all touch with the finer things of life". The Bolshevik revolution began in terrorism and massacre to an unprecedented degree. The revolution in India has been one of passive resistance," not as an expedient but as a sacred religious principle.

Referring to the dispatch of the Government of India, for permitting whose publication Mr. Montagu was compelled to resign, *Current Opinion* remarks—

What is asked by the Government in India in this pressing way is that Constantinople be evacuated, the Sultan's sovereignty be restored to the 'holy places'—including Jerusalem with the Zionist colonies—and to Thrace, Adrianople and Smyrna. This would seem to mean the scrapping not only of the Sevres Treaty but of the treaties of Trianon, Neuilly and St. Germain, the abolition of the Arab kingdoms of Iraq and the Hedjaz and, of course, the abandonment of the British mandate in Palestine. That the Government in India should make such a demand and send it broadcast to the world on the eve of the Near East Conference scheduled to begin in Paris March 22, is an indication of apprehensions that cannot be minimized. The *Paris Temps* predicts the enactment of dreadful scenes in India before the year is over.

The arrest of Gandhi, taken in conjunction with the dispatch noted above indicates that Lord Reading, the Viceroy, has decided to play the Mohammedans against the Hindus fearing the militant revolutionists more than the passivists.

The Pan Islam threat has come to dominate the whole situation in the Near East. The Conference assembling in Paris will have that as its chief problem.

Making Sugar From Dahlia Roots

We read in the same periodical—

The dahlia, a plant whose beautiful flower has earned for it the appellation of 'flower of the autumn', is to serve a useful as well as ornamental purpose. Science has discovered that the sweetening quality of dahlia roots is sixty per cent greater than in sugarcane and a chemical process has been developed by Dr. W. F. Sifford of the Federal Bureau of Plant Industry, and Dr. R. F. Jackson, of the Bureau of Standards, for converting the roots into sugar.

'What the East Thinks of the West'

The paragraphs printed below are taken

from Dr. Frank Crane's Editorials in *Current Opinion* for April.

The cultivated minds of the Orient have a profound contempt for Western Civilization.

The Orient is rapidly accepting our inventions, as soon as they see their usefulness they rapidly adopt our railroads, telegraphs, typewriters and fountain pens. They do this because their minds are extremely plastic.

Chinese students in America become strangely American, and those who study in England or France rapidly acquire English and French traits. This is because they excel in the gift of imitation. They are expert copyers. One of the characteristics of their race is its prodigious docility, its swift submission to strange customs, and curiously enough they make this superficial change all the more swiftly because they do not change at all in their profound feelings and point of view.

If anyone thinks that the Orient, because it is adopting our little tricks such as Prince Albert coats and telephones is adopting also our vision of life, he is vastly mistaken.

China, and still more Japan, despise the western foreigners because they have received so many humiliating proofs of their immorality and profound hypocrisy.

For instance and first of all the religion of the East appears to them much more rational than ours. But the principal point in regard to religion—and it may be remembered that in religion is where races most profoundly differ—is the fact that, whatever their religion may be in the East they practice it while in the West not only do we not practise our religion but we openly make a boast of not practising it and ridicule any among us who claims that he does practise it.

The religion of the Orient may be all wrong, but at least Orientals are honest about it, and its precepts are kept by all classes, from the most exalted Mandarin to the lowest Coolie and are kept quite as much by the courtesan and the thief as by the priest and the college professor.

They look with amazement upon a civilization such as ours which constantly preaches one set of principles such as brotherly love non-resistance honesty forbearance, charity and helpfulness, and whose whole business life is organized on principles directly contrary to these, and whose every act of politics is a negation of the creed which is preached in the churches.

In the second place, the institutions of the Orient appear to them superior, since they do not produce the exploitations of one class of men by another which are constantly produced among us. The social system of China is based upon agriculture, our civilization is industrial and is founded on social inequality upon competition and pitiless struggle. Their civilization automatically produces quietness, peace, contentment and the riches of the thought life, while ours has a constant product of turmoil and dissatisfaction for we are so preoccupied in acquiring the means to live that we forget life itself, the only part of life which counts which is the inner life. Having learned

making unauthorised advances, or for meeting expenditure for which there was no sanction

6 Money is drawn from the treasury before it is actually required for disbursement

7 Money is drawn from the treasury at one station to meet payment at other stations at which there are treasuries, and such remittances are made by insured post, sometimes by telegraphic money order

8 Details of expenditure not from remittances, referred to at (3) and (7) above, are not recorded either in the cash book or contingent register of the officer actually spending the money or in the cash book of the officer drawing the money from the treasury. The latter officer simply shows the money as having been sent away for payment elsewhere

9 No detailed accounts were forthcoming in connection with expenditure incurred for the purchase of seeds and against advances received from private individuals. District Boards etc

10 Moneys received from different sources are not kept separate and it is difficult to say from what particular sum payments were made or from where the money for a certain payment came

11 With reference to 9 and 10 above there is no proof that transactions and vouchers relating to private individuals have not been mixed up with Government transactions and accounts

12 The fullest use is not made of the permanent advance, the money is unnecessarily drawn from the treasury to meet payments that should have been met from the permanent advance

13 Considerable delay occurs in submitting accounts and vouchers in discharge of money drawn on contingent bills

14 In two cases in the Deputy Director of Agriculture's Office advances, aggregating to Rs 18070, were made without the sanction of Government and they were not reported in the account submitted to audit as advances. The Director was also not apprised of the fact that these advances were made.

15 A system of advances, said to be payment on account, exists for petty construction and repairs. The payments so made are, however, kept out of the accounts till the final payment is made. It is stated that kutchra receipts are taken in the interim and they form part of the cash balance till the final payments are charged off in the cash accounts

16 Sums for items of expenditure in excess of Rs 50 may not be drawn from the treasury, without the sanction of the Director, but previous sanction is seldom obtained

17 No account is kept of Service Postage Stamps, nor is there Dak or Despatch book of letters issued

18 The post office receipts for registered letters are not carefully filed and the acknowledgments received for insured covers are not

filed with such receipts

19 Stock accounts for bags are not kept either in the office of the Deputy Director of Agriculture, the Dacca Farm or the Dacca Farm seed store. At the Farm and Farm seed store some rough accounts are kept but they are not complete

20 The seed store clerks are empowered to grant receipts for cash sales, but no security is taken from them

21 The Head Clerk of the Deputy Director of Agriculture's office is in charge of the chest, and large sums of money drawn on contingent bills remain in his possession pending disbursement and he has furnished no security

22 Dead cattle are struck off the live stock register without anybody's sanction being obtained

23 Duplicate receipts are taken from the farm labourers for their wages, once in the muster roll book kept at the farm and again in the office copy of the muster roll submitted to audit

24 The receipt books in use are not machine numbered, and stock accounts of these books are not kept

25 The employees of the agricultural department have an indirect interest in the supply of articles required for working of the agricultural department through the farm co-operative stores, of which the employees are members, acting as suppliers to the department

26 In a few cases the farm co-operative stores acted as middle men for obtaining articles which they do not stock for the department from a certain Calcutta Firm

27 In the dealings with certain entrepreneurs they appear to have been unduly favoured even to the extent of involving Government in extra expenses

28 Purchases on one date were split up to Rs 50 and under to avoid obtaining the Director's sanction

29 Seeds and farm produce are sold on credit and recovery is often made by instalments and at the end of 1918 19 the irrecoverable items of had debts were, farm seed store Dacca—Rs 965 14 3 and Divisional seed store Dacca Rs 793 1 5, total Rs 1756 15 8

30 Some moneys drawn from the treasury were not entered in the cash book, nor was the expenditure entered in the cash book

31 Unauthorised advances are taken by District Agriculture Officers from market funds, District Boards, and for purchase of seeds

We have published above the information which we have received, in the hope that either inaccuracies in it will be pointed out or that the Minister in charge and the members of the Bengal Legislative Council will interest them-

selves in the subject, in order to make the Bengal Agricultural Department as efficient and free from irregularities and corruption as any government department in any country in the world. The policy of 'Hush, hush' can do no good.

Lord Lytton's Big Stick Argument

In reply to the address of the European Association presented to Lord Lytton on the 11th April, His Excellency spoke as follows, in part —

I see in the task ahead of us—the task I mean of progressing towards self government or *Swaraj*—two possible interpretations of *Swaraj*: two alternative lines of advance one of which is clear and open bright with hope and free from obstacles the other is encumbered with the thickest of barbed wire entanglements offers no field for co-operation and is dark with the menace of racial storms.

The first interpretation of *Swaraj* is the constitutional independence of India. Self government in the sense of government by the Indian Parliaments as distinct from Government by the British Parliament but in association with the other self governing Dominions and allegiance to our common King Emperor. This can be attained by building up a constitution suited to Indian conditions by the establishment of an efficient administration in India in which Indians and Europeans are equally interested in which they are both represented and work side by side freed from the necessity of reference to or control by a Secretary of State of the Imperial Parliament. The hall mark of such *Swaraj* would be the threefold requirements of efficiency in administration racial co-operation and constitutional freedom. That is a goal towards which Indians and Europeans can advance together the rate of advance towards which is practically in their own hands and the ultimate attainment of which will be good for India and good for Britain.

The second interpretation of *Swaraj* is racial independence the Government of India by Indians as distinct from Government by the British and it is sought to attain it by substituting Indians for Europeans in every branch of the administration and subordinating considerations of efficiency to considerations of race with the ultimate goal of complete separation.

That is a goal which the British whether in India or in Britain can never accept—they cannot advance towards it with Indians but must contest every inch of the way with them. To prevent its ever being reached the whole strength of our people would if necessary be used.

These two policies are in my opinion too

often confused because the policy of racial independence includes also constitutional independence and the policy of constitutional independence necessarily involves the consideration of many racial questions—the readjustment in many respects of the relationship between the two races and the provision of equal opportunities for both. But there is a fundamental difference between the two. They are in fact irreconcilable. They have a different starting point and a different objective. One is constructive and based upon love. It consequently strives to avoid racial controversies and when they arise to adjust them by consultation and agreement. The other is destructive and based upon hate. It seeks to make racial issues the main test of the sincerity of Government professions and presses for their settlement by immediate legislation whether agreement concerning them can be obtained or not. It is essential that these two should be kept distinct and the difference between them understood. If the latter has to be stoutly resisted the former should be sincerely encouraged.

His lordship added —

I rely on the assistance of your Association in working out the first of these two policies which I have described and in advancing in close friendship and co-operation with Indians towards the attainment of constitutional self government for India.

His lordship has given the dog a bad name and then proceeded to hang it. May we ask why he calls absolute independence for India racial independence? Why does he import racial feeling into the consideration of the question? Indian independence if ever attained would be racial independence no doubt but its raciality is not the main or only reason why it is sought. It is human nature to seek to be free whether the rulers be or be not of the same race with the subject people. And therefore when the rulers are racially different it is not right to lay exclusive emphasis on that fact, making it appear as if that was the main or only reason why the subject people sought independence. The American colonists who became independent of Great Britain, fought for and won their independence though their masters were of the same race with themselves instead of being of a different race most probably they would have tried to be independent earlier than they did if their masters had been

an alien people. The real question that has to be discussed and answered is whether independence is better and more necessary for all subject countries including India than qualified and limited freedom. History tells us that when the conquerors and the conquered were of different races the desire for complete freedom was naturally more intense than when both were racially one. History also tells us that subject peoples have desired freedom even when their conquerors were of the same race as themselves. Therefore the desire of Indians or of a section of them for independence is natural. That their conquerors are racially different is historically and biologically speaking a greater reason for cherishing this desire instead of being a lesser one. Therefore it is not a heinous crime for them to wish to be independent because it happens also to be racial independence. On the contrary if we take the cases of two subject peoples one of whom is governed by conquerors of the same race as themselves and the other by a different race, historians and biologists would be clearly of the opinion that the desire of the latter subject people to be independent was more natural and justifiable than the former.

The Greeks and the Turks, the Bulgarians and the Turks, the Servians and the Turks and the Armenians and the Turks were racially different. But that did not prevent Englishmen from supporting the cause of the (racial) independence of the Greeks, the Bulgarians, the Servians and the Armenians. We know the English ranged themselves with these peoples because they thought that the Turks were oppressors. But though according to Englishmen England did not oppress Egypt yet they declare they have given independence to Egypt and it happens to be racial independence. On the other hand Englishmen ranged themselves with the Poles against the Russians though both were racially Slavs. The Americans have not been oppressing the Filipinos who are racially different yet the latter are longing for independence. This shows

that whether the conquerors be or be not racially the same with the subject people whether they be or be not oppressors independence may be desirable. If the independence sought be racial independence also the desire for it cannot be condemned on account of its being racial. In recent history as stated above, the British people themselves have declared that they have given independence to the Egyptians who are racially different from them. If they have given racial independence to the Egyptians why not give it to Indians also?

Lord Lytton was therefore wrong in importing racial bias into the discussion of the question.

His classification also is not quite correct. The Moderates are no doubt for what he calls constitutional independence. But all Non-cooperators are not for absolute independence. It was Mr. Gandhi who at the Ahmedabad Congress prevented the acceptance and declaration of absolute independence as the goal of the Congress. He has written in *Young India* that by *Swaraj* as demanded by the Congress he understood full Dominion status for India which is the same as Lord Lytton's constitutional independence. There are other Non-cooperators no doubt who want absolute independence. Therefore we have in fact to deal with three sections of politically minded Indians not two.

According to Lord Lytton the second kind of *Swaraj* absolute independence affers no field for co-operation. We do not understand why. Perhaps the difficulty lies in the different meanings attached by us and Englishmen to co-operation. What we understand by it has been well explained by Mahatma Gandhi. He said that in the *Swaraj* which he sought there would be a place for Europeans too. Only instead of being superiors and masters they would be friends and helpers or assistants. Englishmen have been so employed in Japan and other independent countries. But what Englishmen generally understand by co-operation is that they are to fix the aims and the policy

and we are to co-operate with them in achieving those objects and carrying out that policy. But that is really what subordination means, not co-operation. Seeing that Englishmen can co-operate with the independent Japanese with the independent Greeks, with the independent French there is no reason why there can not be true co-operation with independent Indians, too. But, as we have said Englishmen wish not heart that we should be always their tools, assistants or dupes. Thus they call co-operation. Such common sense will not do. If real co-operation on equal terms be desired within the British Empire we propose two tests. Let at least as many Indians be appointed to high offices in Great Britain as there are Englishmen holding such offices in India and let there be no open door for Indians as for Englishmen throughout the Empire. Will Lord Lytton accept these tests?

Lord Lytton says that it is sought to attain the second kind of Swamy 'by substituting Indians for Europeans in every branch of the administration. The implication is that in the first kind of Swamy that which the self-governing Dominions enjoy there is no such substitution. But this is not true—so far at least as our knowledge goes. To test the correctness or otherwise of our opinion we would ask his lordship a question or two. Canada, New Zealand and Australia are self-governing Dominions. In Canada are those who hold the highest and high government offices for the most part Canadians or Britishers? In Australia, are such officers mostly Australians or Britishers? In New Zealand are such officers for the most part New Zealanders or Britishers? Our information is that they are in these Dominions almost all Canadians, Australians or New Zealanders respectively. It is not therefore clear to us why it should be considered an offence for us to seek to substitute Indians for Europeans. The settlers in the Dominions are of European extraction. Yet they do not want to import men from Europe to fill administrative posts. That gives no offence. But when we, who are not of European extrac-

tion want to manage our affairs ourselves without importing Europeans that becomes offensive.

Lord Lytton's second charge against Indian Independentists is that they want to subordinate considerations of efficiency to considerations of race. This is not true. It is not the desire of any Indian to be a Moderate or an Extremist that the administration should be inefficient. We all want it to be more efficient than it is in British hands at present. We believe in the long run it can be made such though in the beginning there may be some inefficiency. British administrative efficiency in India has been vastly overrated. We do not however want to underrate it. We value the establishment of order, the administrative unification of the country, the aim of practically impartial administration of justice between Indian and Indian &c. But the country remains woefully ignorant, industrially backward, poor, insanitary, subject to epidemics and subject to the rule of force and terrorism after more than a century and a half of British supremacy.

But supposing we admit the truth of Lord Lytton's charge, what does it amount to after all? Is the administration equally efficient in all the independent countries of Europe? Certainly not. Englishmen claim to be the most efficient administrators, Germans the greatest organisers &c. But do Englishmen consider it an offence in other independent European nations that the latter are content with their own comparatively inefficient administrations instead of utilising the services of and seeking to be ruled by the most efficient British administrators?

And what after all are the tests of efficiency of a government? The tests are that the people should all be educated and enlightened, that they should be well fed, well housed, well clothed and physically healthy and strong, and lastly that they should be courageous and free and able to manage their own affairs. Judged by these standards is the British Government in India efficient?

The whole argument of Lord Iytton is vitiated by his intentional or unintentional attribution of what he considers the best features to the first kind of Swamy and the imputation of the worst aims and characteristics to the second kind. According to him the first kind of Swamy would require efficiency in administration. As if Indians of all shades of political opinion did not want Indian administration too to be efficient—more efficient in fact than the present British administration of India. It may be that like almost all Europeans Lord Lytton does not believe that Indian administration can be efficient without British supervisory control and direction. But that is a different matter from saying that any Indian who seeks to attain Swamy wants to do so by subordinating considerations of efficiency to considerations of race. We do not believe that we are racially incapable of being efficient. Even that leading Moderate Mr Sri N. Vasu Dasari does not think so as an extract from a speech of his printed elsewhere would show.

Lord Lytton thinks that the seekers of constitutional independence or in other words the Moderates have a monopoly of constructive ability and constructive desire. That is not true. As we are all Indians—brother Indians we will not discuss this question. If the Moderates or the Extremists have a greater amount of any virtue it will be utilised equally whether India becomes entirely independent or merely home ruling.

His Lordship thinks that the constitutional programme is based on love and the other one on hate. Here also we refuse to discuss whether any of us are greater haters or lovers than the others. But we will make a few general observations. Human nature is capable of indefinite and unlimited growth improvement and development. But on account of its still being what it has hitherto been no struggle for freedom hunted or absolute in any clime or time that we have read of in past or contemporary history has been free from some amount

of hatred and bitterness. Lord Iytton knows that in his own country even when there was no question of racial independence there was bloodshed—not the sprinkling of rose water—on very many occasions of constitutional struggle and there has been regicide too. In Canada before she attained the self ruling status which Lord Iytton declares to be India's goal there were several armed rebellions. In Egypt where Englishmen profess to have given the people (*racial*) independence there has been bloodshed even in recent months. We need not take his lordship through the history of other parts of the British Empire or through the history of other countries. Our object in this recital is not to make even the remotest suggestion of a defence or justification of hatred and violence. What we mean is that as in history hatred even to the point of bloodshed has frequently characterised endeavours for freedom so too much should not be made of outbursts of hatred and violence during the progress of a really and deliberately non violent endeavour for self rule seeing that its leader Mahatma Gandhi has always severely condemned violence and atoned for it in his own person though himself not guilty of it and seeing that in not a single instance has it been proved that any rioting or violence has been premeditated or engineered by any Congress organisation—All India provincial district or village. It should not be forgotten that though the movement for freedom in India is very widespread it has been marked by far less violence than similar movements in smaller and less populous countries. We wish also to remind Lord Lytton that no Indian politician of any party is generally believed to be a greater lover of humanity than Mr Gandhi. Even before the birth of Extremism in India Indian and British politicians of all classes have occasionally used bitter language indicating the presence of hatred in their hearts. As specimens the ebullitions of the days of the Albert Bill controversy and the Bengal Partition agitation may be mentioned. When the repressive Press laws now

repealed, were enacted their enactment was supported by extracts from Indian newspapers. If Lord Lytton cares to read these extracts he will find that both Moderate and Extremist papers were laid under contribution by the official compilers. We Indians are not saints having only love in our mental constitution any more than his lordship's fellow countrymen are. He has appealed to them for assistance to work out the first of the two policies mentioned by him. May it be hoped that none of them will in future exhort his compatriots to show their teeth as one of them recently did—out of the fulness of a loving heart no doubt?

Indians may cherish the desire for absolute independence without hating Englishmen. Even if British rule in India becomes far better than it is at present there will be Indian idealists who will feel justified in wishing for absolute independence in all friendliness to Britain. Absolute independence for India would

be good for India and good for Britain. Lord Lytton may not understand it but it is true. By ruling and exploiting foreign countries national character becomes degraded. Our reading of the British character and of British history has convinced us that British character would become far better than now if all parts of the British Empire became independent but united by friendly alliance as with other independent nations. Even materially Great Britain would after the period of transition find it more profitable to trade with a prosperous independent India than with the present poor and exploited India.

Lord Lytton's last and strongest argument against absolute independence for India is contained in the following passage—

That is a goal which the British can never accept but must contest every inch of the way with them. To prevent its ever being reached the whole strength of our people would if necessary be used.

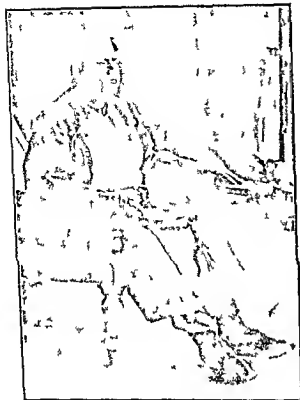
In the past history of the world we read of many nations having become independent. During and after the last great war some nations have be-

come independent. One can say that independence was or has been bad for them. One can say that subjection or limited freedom is better than independence. One can say that whatever may be the case with other nations independence is bad for Indians. The British connection being better for them materially and morally. But Lord Lytton has not uttered any of these dicta. He has simply said: We will use all our force against your gaining independence. That is the Argument of the Big Stick. But as Indian Independentists are non-violent idealists who do not want to use any stick big or small the Big Stick may not terrify them at all. Idealists are deterred from pursuing a course only when it is shown to be unnatural, immoral and unspiritual. But material loss, force, suffering—even unto death—has no terrors for them. For they are out for Victory or Death though they will not themselves inflict death on others or cause them any lesser harm or injury. Old men may prefer comfort to risk, prosperity to manhood and honour but idealists are ever youthful fools who will sacrifice everything in the pursuit of what may appear to others the hallucination of a frenzied brain.

It is easy to understand that Big Stick Arguments like that of Lord Lytton may proceed from selfish motives. But what are the moral grounds for opposing Indian independence? What is the universally applicable justification for opposing independence for India even in the distant future?

Swami Brahmananda

The loss of Swami Brahmananda the great president of the Ramkrishna Vivekananda Mission will be felt most keenly no doubt by the followers of Ramkrishna but his loss will be felt even by those who did not know him. He was a *sannyasin* but in one sense there was perhaps no greater householder than he. For wherever in India there was distress caused by scarcity, famine, flood, earthquake, cyclone or epidemic



Sri Sri Mananda

he not once began to collect funds food grains medicine and clothing for the relief of the distressed and sent workers to give help to those who stood in need of it. He had a loving soul but was not unmethodical like many emotional people. He always kept detailed accounts of all receipts and disbursements and published the same in his reports of relief works which came out without any avoidable delay. This is all that a mere outsider who had not the privilege of knowing him personally can write of him. Others who had come in personal contact with him would be able to reveal to the public the hidden spring of his activities. For instance, *The Standard Bearer* writes of him —

he was evidently the thrust of the responsible trio that together formed the triangular foundation of the great spiritual organism known as the Sri Sri Mananda Mission. Swami Brahmananda was a silent self-expressed personality the hidden cohesive spirit of love of spiritual relationship who having remained as he did in the deep back

ground had been charged to hold intact the inner circle of the spiritual *Samgha*.

Mr. Montagu's Bust

As some of the members of the Indian Legislative Assembly intend to erect a bust of Mr. Montagu, the late Secretary of State for India, the commission should be given by preference to an Indian sculptor, if Mr. Montagu can give him sittings. Fortunately there is at present in Great Britain a capable Indian sculptor in the person of Mr. Fanindra Bose, about whose work Mr. Saint Nihal Singh wrote an illustrated article in this Review some time ago. Mr. Bose's address is 4, Belford Road, Edinburgh.

Oppression and Exploitation— Foreign and Indigenous

As a specimen of the kind of political propaganda carried on by English professors in America *The Indian Social Reformer* quotes the following passage from an article entitled 'The Outlook for Civilization' by Professor W. M. Lindsay Petrie in the *Yale Review* —

In Egypt the only real grievances of the people against the British have been due to oppression by their native officials who have profited in the name of the British. The case is much the same in India as in Egypt. The peasantry do not wish for a change of management only by appeals to religious fanaticism can they be stirred. The push comes from the upper classes in some from ignorance of the real difficulties of governing and the self-sufficiency of their acquired culture and in others from a wish to exploit all below them. The splitting off India and Egypt would mean either a gradual shifting back to harder conditions or a complete bondage to a new Power. The Sudanis would willingly conquer Egypt if it were left alone and he would run the country better than the Egyptians. The Afghans would gladly rule India and rule it for plunder if he might.

On this the *Reformer* exclaims —

The native Egyptian or Indian is the eternal exploiter the Englishman never! He always suffers for the sins of the native! The Indian who aspires to self-government is ignorant or conceited or self-aggrandizing. As for the Afghan peril surely Professor Petrie should know that the Sikh Confederacy had effectually countered it before the advent of British rule.

Tata Institute of Science Enquiry Committee

The summary of the report of the special Committee appointed by the Government of India to make enquiries and make recommendations in regard to the Indian Institute of Science, Bangalore dated Delhi, February 28, 1922, does not fill one with hope for the future of the institution. When Sir Asutosh Mookerjee with a henchman of his, was appointed a member of the Committee, the public ought to have anticipated that megalomania would characterise the report. And that unfortunately is a feature of the report, as the following passages from the summary will show —

They recommended the retention of the department of pure and applied chemistry which is indubitably capable of playing a prominent part in developing the resources of India and in utilising the intelligence of the Indian youth in the service of their country. This department therefore should be reinforced in accordance with a carefully thought out scheme and they recommend the organisation of a set of professorial chairs—general and mineral chemistry organic chemistry physical chemistry inorganic chemical technology organic chemical technology animal physiological chemistry, vegetable physiological chemistry and fermentation industries. They also emphasise the need for one chair in general physics in the immediate future.

The committee further regard it as essential that certain chairs connected with engineering should be established and thus bring into existence a department of applied mechanics and electrical technology, comprising chairs of applied mechanics (including water power engineering) thermodynamics and heat engines and electrical technology. Should it be desired later to introduce such subjects as metallurgy and economic geology the necessary chairs would find collaborators in the three departments already existing. If purely biological subjects such as physiology and bacteriology, have later to be introduced their scope would be greatly widened by the constitution of the same three departments which they would themselves also materially strengthen. They make no attempt to place these new chairs in any order of urgency of creation but make it conditional that the availability of cash limits for any particular chair should determine the order in which these chairs were to be created rather than the possible urgency for dealing with any professional subject in the Institute.

The last sentence quoted above is delicious. Its implication may be among other

things, that if there be a place hunter who declares his fitness to teach a particular subject and can ingratiate himself with the authorities, a chair should be created for him, even though the subject to be taught may not be the most urgently needed in India and though there may be other subjects whose teaching is more urgently required. This is a Calcutta University method.

The Institute has not hitherto in the opinion of the public, done its work well, though it confined itself to a limited range of subjects—and that was why the committee of enquiry was appointed. Yet instead of concerning itself mainly with making recommendations for the better training of students in the subjects hitherto taught and giving the public time to judge the results of the recommendations the committee make proposals for practically converting the Institute into a big scientific university. Such expansion would no doubt, be welcomed by the seekers and the dispensers of patronage. But it would require vast sums of money—a fact not forgotten by the committee.

After discussing at great length the present state of finance of the Institute the Committee suggest certain ways and means of meeting the expenditure which would be incurred by the creation of new departments and state.

To what extent the munificence of the founder will stimulate the generosity of other potential private benefactors we cannot foresee but we would suggest that all Indian Provinces and States should be approached with a view to obtaining their co-operation—financial and otherwise—in the development of the Institute.

In other words, though those among the princes and people of India who have cared to make themselves acquainted with the affairs and achievements of the Institute have suspected that its endowments have not been used for the advantage of the country, yet these same princes and people are to be asked to make fresh endowments before it has been demonstrated that improved arrangements have been made for the proper utilisation of the existing resources.

It is not ourselves alone that the summary of the report has impressed upon

favourably *The Educational Review* of Madras for March writes —

We confess to a sense of disappointment with the recommendations of the recent Tata Enquiry Committee though the feeling is based only on the brief summary of the report which has appeared in the press. The Tata Institute has been a white elephant maintained for the comfort of a few Europeans and its record of work is a painful frustration of the noble aspirations of the famous Indian philanthropist whose benefaction helped to found it. When the Committee was appointed as the result of continued adverse criticism much was naturally expected from its deliberations and it was fondly hoped that this unfortunate state of affairs would come to an end and Indian interests would advance a hope strengthened by the presence on the Committee of two such eminent Indians as Prof C V Raman and Sir Asutosh Mukherjee. But unfortunately the hopes have not been realised and at least the published summary of the report does not show any sign of the Committee having sought to help Indian interests. The wise suggestion has been made—in these times of serious financial stringency and in spite of the phenomenal waste of funds which has gone on unchecked in the history of the institution—that there should be a further expansion of the Institute and that some new departments should be added. We wonder why the Committee did not also recommend the import of European 'experts' for these departments having created such excellent facilities for the purpose! Some cynic has said that official committees end only in the production of reports with pious intentions but we are afraid even that cannot be said of this Committee's report.

Detention in England of Hindu Students Bound for America

We learn from the *Chicago Evening American* of February 6, that forty Indian students bound for the United States of America were at that time under detention in England. Thereupon, in Chicago,

Protest against the holding in England of forty Hindoo students bound for the United States on the excuse that the American quota had already been filled and the opposition to the entrance of students in large numbers in other parts of the British possessions was voiced at a meeting of the Hindoostan Association at the West Side Y M C A yesterday.

Pursuant to a resolution adopted by the association Chairman Kamdull D. Barry today sent to the British ambassador at Washington and the steamship companies an appeal for the stranded students.

Mr Basudeb quoted from a statement of the assistant commissioner general of immigration of the United States that the holding of the students in England on the ground that America did not want them was without grounds.

This meeting of the association protests against this gross misrepresentation of immigration laws as applicable to the Hindoo students and requests the chairman to communicate with the steamship companies and others interested to correct this misrepresentation.

Will some member of the Legislative Assembly try to ascertain the present whereabouts of these forty students?

American Women's Right to vote

Washington Feb 28

Women are now legally entitled to vote in the United States on the same terms as the men. The law to this effect was enacted in the summer of 1919 but its constitutionality has hitherto been disputed. The Supreme Court to-day ruled that the measure was constitutional. — Reuter

Woman Franchise in Mysore.

At a session of the Mysore Legislative Council a resolution in favour of woman franchise was *unanimously* passed on the 10th April. Dewan A R Bannerjee has announced that the resolution would soon be placed before His Highness the Maharaja.

When will the legislators of Bengal vote for woman franchise?

India in International Conferences

Dr Gour moved that the Governor General be so pleased as to make it a rule in future to substitute election by the Assembly for nomination by Government of all the representatives of India to the Imperial and other international conferences.

Mr Samarth then moved his amendment which laid down that Government should select representatives of India to the Imperial and other International Conferences out of a panel of six Indian members elected by the Council of State and the Assembly two by the former and four by the latter from among their respective non official members.

Dr Gour's resolution as amended by Mr Samarth was then put and to the apparent surprise of all was rejected by 49 against 36. It appears that those representing the minority interests voted with Government.

We are unable to guess in what respects

the "minority" have interests different from the majority in this matter. The ignorance, folly and sycophancy of narrow minded men sometimes make one despair of India's future.

Traffic in Minor Girls

We are glad that Dr Gour's resolution in the Legislative Assembly urging the Government to enact a law prohibiting the wholesale traffic in minor girls for immoral purposes has been carried. Such a law would be of considerable help to workers for social purity.

Indian women have some power in their families. But social problems will not be solved until they become socially and politically powerful and active. The solution no doubt depends ultimately on a change in men's hearts in their attitude towards women and in their convictions as to the place and function of woman in society. And this change for the better can be hastened if women come to have power and influence in public affairs.

Village Brahmin's Heroic Self-sacrifice

Tespur April 1

On the 27th instant a Brahmin of Chhila, Chondia, was escorting some fifteen Hindu ladies to the Panpurghat on the occasion of the *Isram Snan* (bath) in the Brahmaputra when some buffaloes rushed at the party. The ladies were greatly frightened and tried to run away when the gallant Brahmin turned round and faced the buffaloes with the lathi he had in his hand. The man was gored to death but the ladies were saved.

The name of this true hero should be ascertained and the story of his heroic self sacrifice hung up in the walls of our educational institutions. If it be possible to add a portrait it should be done. His life left behind him helpless relatives and dependants.

Health of Students in Bengal

AN APPEAL.

A report on the Student Welfare Scheme Health Examination section under the University of Calcutta has just been published. The conclusion drawn in the report that two out of every three students in Bengal require some sort of medical treatment must awaken this

province to a sense of the danger that threatens its youth. As our funds are inadequate, and as free dental and eye clinics are in view, I beg to approach the public on behalf of the Student Welfare Committee with this appeal for any kind of help that may be rendered. Messrs Butto Kristo Paul & Co. have been kind enough to supply spectacles at a low cost price and have made a donation of Rs 511 to serve as a nucleus for our fund. We earnestly hope that others will also assist this laudable endeavour to promote the health of the students in this province.

All contributions will be gratefully acknowledged. Cheques should be crossed and made payable to the undersigned. Expecting your valued co-operation sympathetically and

G. Bose D.Sc. M.B.

Joint Hon. Secy.

Student Welfare Committee
University of Calcutta

We have already drawn attention to the good work of the Students Welfare Committee and think that there ought to be an adequate response to the appeal printed above.

"The Moderates have Failed."

Professor Horne of Patna has been sent by the Government of India to do public work in America. Indians must find the money to be paid to him though they can neither know what exactly and in detail he has been doing nor control his activities. A letter written by him to *The Times* of London however allows one to have some idea of his political opinions. He holds that if democratic institutions prove to be unworkable in India—and he appears to be inclined to hold that they have in fact proved unworkable there are only two possible ways of governing India. One is British autocracy or what is euphemistically known as strong government and the other is to divide India into a number of Native States. For the former he frankly recognises the time is past. So in his opinion the latter holds the field.

He finds full justification for the representative policy of the Government in the failure of the Moderates.

They failed. It is not the Government which has failed as many of the Moderates would have us believe. The action lately taken to proscribe and break up avowedly treason

noble and revolutionary. Volunteer organizations is but prompted by an instinct of self preservation on the part of the authorities responsible for maintaining law and order in the country. It is the Moderates who have failed. That I believe to be the true inwardness of the present deplorable situation. And if we seek for an explanation of their failure we shall find it I believe in what I have tried to emphasize already—namely that the Moderates have shut their eyes and are still shutting the eyes to the fact that the aims of the party to which they belong and the aims of Mr Gandhi's party are altogether incompatible. But too many of the Moderates are hoping in their secret hearts that the revolutionary movement will win for them fresh concessions.

Evidently he desires that the Moderates and the Non-cooperators should be sworn enemies and that they should not co-operate in doing anything which is good for India. It is such a man that the Indian taxpayer must maintain.

He says the aims of the Moderates and the aims of Mr Gandhi's party are altogether incompatible. This is false. It was Mr Gandhi who prevented the Congress at Ahmedabad from declaring separation from the British Empire and absolute independence as the goal of the Congress. In London, India he has stated that so far as his party is concerned Swaraj means Dominion status for India. The Moderates also want a Dominion status for India. Therefore, though the methods of the two parties are different the goal is the same. It is true that some Non-cooperators want absolute independence for India. Even that would not make the aims of the two parties altogether incompatible. For Dominion status or complete Home rule and absolute independence are not contraries or opposites but connote only different degrees of freedom. If the goal of the Moderates were the establishment of British despotism or autocracy and the goal of the Non-cooperators were Dominion government or independence, then certainly the aims of the two parties would be altogether incompatible.

If from the consideration of the main object of the endeavours of the two parties we descend to details we find many planks in their platforms identical.

Both want to encourage Swadeshi home industries. Both want to do away with the liquor traffic. Both have the amelioration of the condition of the "untouchables" and the depressed classes as their declared object. Both want woman franchise. There are genuine patriots among persons belonging to both parties. It would be the height of foolishness for any Indian belonging to either party to consider Europeans like this Mr Horne to be greater friends of India than sincere and honest men belonging to the other party.

Nairobi Isolated

London April 25 (1.5 p.m.)

The Times correspondent at Nairobi cables that the whole of Kenya Province has been cut off from Nairobi as the result of a remarkable subsidence of the papyrus swamp on the Thika Railway. This swamp which is several miles in length and half a mile wide suddenly broke up and carried away the main road bridges and damaged the railway bridge. The subsidence is believed to be the result of recent earthquakes in the vicinity. Water is pouring out from subterranean caverns into the swamp which is now a rushing sixty foot river while a new valley has been created. (Copyright Times special service to The Englishman.)

Let us wait and see how this hint given by Nature is interpreted by the white settlers of East Africa. They are for racial segregation. Will they segregate themselves in Nairobi, leaving the whole of Kenya province to the non-whites?

Complete Hartal in "Irish Free State"

London April 24

In accordance with the decision of the Irish Labour Party a general strike took place throughout Ireland except Ulster to day as a protest against militarism. Business was suspended in 26 counties and the Free State's isolation from England was complete.—Reuter.

CUT OFF FROM OUTSIDE WORLD

Yesterday was silent and village-like in consequence of the general strike which was carried out according to a pre-arranged programme. The Free State was cut off from the outside world and experienced a complete cessation of normal activities including trains, trams, steamers, telegraphs and telephones whilst shops, hotels, theatres and cinemas were closed. Nevertheless beyond the posting of a bogus notice announcing establishment

of an Irish Workers Republic the day passed off quietly. No disturbances of any description are reported. The general stoppage may possibly be continued.—*Reuter*

Hartal or general strike is a more civilized method than the murderous warfare now going on in Ireland. Mr. Telukera and his party know their business better than ourselves. But it seems to us that in point of numbers and equipment the two parties are not evenly matched. Could not the lovers of absolute independence among the Irish devise a better means of attaining their object than bloodshed?

Lala Murlidhar of Ambala

Lala Murlidhar of Ambala, one of the 'grand old men' of the Congress as it was is no more. Though he in his humility used humorously to call himself the jester of the Congress his influence was great and commensurate with his genuine patriotism. His attractive personality will never fade from the memory of old Congressmen.

Prohibition in America

On January 16 the second anniversary of the going into effect of the Eighteenth Amendment to the American Constitution prohibiting the liquor traffic, Prohibition Commissioner Royal A. Haynes issued from Washington a summary of the operations of the Federal liquor suppression service. From this statement, the following facts are taken.

Arrests for drunkenness throughout the United States have decreased 60 per cent. This is significant in view of the fact that such arrests in European countries have enormously increased during the same period.

The importations of liquor last year amounted to about one half of one per cent of the total consumption of liquor the year before prohibition went into effect.

Thirty seven of the leading insurance companies doing 80 per cent of the insurance business of the country report that the year 1921 was the healthiest in the history of the country. The figures for the first ten months show a lowering

of the death rate among policy holders from 9.8 in 1920 to 8.24 in 1921.

Commissioner Haynes concludes his statement with the following observation.

From various sources it is estimated there were 20,000,000 drinkers in the United States before the country went dry. Of this number there are 1,000,000 who drink occasionally now, and another million of old drinkers who imbibe whenever they can get it. If there were 20,000,000 drinkers when liquor was accessible—and it is doubtful and if there are 2,000,000 drinkers now more doubtful than 17,500,000 former drinkers have quit—a wonderful record. Only 15 per cent of former drinkers are drinking now, and these are drinking but 5 per cent of the quantity of liquor that was formerly consumed while the entire drink bill of the nation has decreased 2,000,000,000 dollars a year.

What Mr Winston Churchill Preaches

In the course of his speech at the East African dinner on the 27th January last Mr Winston Churchill said—

The French administrators of the native populations took the greatest care to mingle with the natives and understand intimately their feelings in a manner to which the more aloof and stand off British official was not accustomed. We ought to ask ourselves whether good manners may not help as much as fine theories and whether the careful understanding of the views of the native populations may not be just as helpful in the maintenance of good relations as the promulgation of the most magnificent democratic principles. There could not be a worse way of dealing with native populations than combining haughty manners with attempts to apply the principles of western democracy.

Good manners are undoubtedly helpful but what is most necessary and helpful is justice.

The Evils of Bureaucracy

That Professor Petric can be just when no racial bias stands in the way is proved by the following passage quoted by our Bombay contemporary from the same American review—

The growth of bureaucracy in quantity and dominance has laid a heavy burden upon us. The temperament needed and cultivated in a public office is directly uneconomic. It favours routine rather than initiative. It dreads

responsibility, it seeks the life of ease instead of improvement it shelters oppression under official procedure it becomes a conspiracy against the public

The *Reformer* comments as follows on the above passage —

If a native bureaucracy is all this what should be said of an alien bureaucracy? The very fact of the excellence and efficiency of the Anglo-Indian bureaucracy coupled with the backwardness of India after a hundred and fifty years of it in all nation building activities is the most conclusive proof that no nation can ever thrive under foreign rule

As Professor Petrie's observations are based on what he knows of British bureaucrats in Great Britain which is a more democratic country than India his views ought to serve as a reminder to us that what we require is real self rule by the people not a substitution of Anglo-Indian bureaucrats by Indian bureaucrats—no matter whether they are styled Ministers or Executive Councillors. And for real self rule by the people it is necessary that the people should all have general and political education

Mr Srinivasa Sastri on India's Great Men

In the course of a speech delivered in Delhi the Rt Hon Srinivasa Sastri said —

It is quite true that I have seen many eminent men and many great things have heard many great speeches and have taken part in many great and momentous proceedings (hear hear) and I have come back after all my wide experience with this conviction—that India can produce at any given moment sons and daughters quite worthy of serving her in the difficult and troubled times ahead of us all (Applause). If our great men do not happen to possess names that are on the lips of humanity it they do not happen to figure on a stage with historic traditions it is only through lack of opportunity and not through initial lack of endowment or intrinsic virtue of character. I take leave to think that if only India came into her own it would be found that she always had sons and daughters who could keep her in the position which she had attained

It would be interesting to know whether in Mr Sastri's opinion India could produce at any given moment sons and daughters who could win independence for her and also preserve it

We say this because the drift of Mr Sastri's observations appears to us to be that India's great sons and daughters are the equals of the great men and women of other lands, and because it is generally thought in the sphere of politics they are among the greatest who can preserve the independence of their country, or, when it is lost, can regain it. So if India's great sons and daughters are to be considered the equals of the great ones of other lands, they must be capable of the most difficult of political achievements. It may be that in Mr Sastri's opinion the maintenance of the British connection is a worthier and harder task than the attainment and maintenance of independence but we were speaking of the consensus of world opinion past and present not of what may be the opinion of Mr Sastri

The Continuance of Repression

Civil disobedience has ceased to be practised for some time in both the defensive and aggressive forms. But the work of repression goes on in full force. From the Panjab to Burma and from the Himalayan heights to Cape Comorin, men—and women too—are being convicted and sent to jail for what they said and did some time ago. Speaking generally they are being punished not for ordinary crimes which are breaches of the moral law but for their opinions, which are contrary to those held by the men in power. We do not know that the men in power have ever had the better of the argument with impatient idealists so we are not convinced that idealism can be crushed by mere repression. It will be said that it is not idealism that is being punished, or that at the best it is idealism of the wrong sort. But that is the very thing that has to be proved. It is begging the question. Granting however that the prisoners are all wrong is it not incumbent on statesmen to enquire into the origin of such wrong-headedness and apply the remedy? Force is no remedy

The Presidency Jail Outbreak

The immediate cause of the outbreak motiood incendiarism in the Presidency Jail at Alipur may or may not have been slight, but it cannot be easily believed that there were not serious cumulative causes at the bottom. Commissions or Committees of enquiry appointed by officials are generally expensive whitewashing affairs. We do not therefore want them. And as the prisoners including those that were wounded but not killed and the warders and other jail officials cannot be got to give evidence before any non-official enquiry committee that also is out of the question so the public must be content to remain in ignorance of the exact cause or causes of the outbreak. Rumour will be busy for some time until the next sensational affair comes to occupy public attention.

The Panjab Mail Disaster

Whoever may have been responsible for the Panjab Mail disaster were guilty of a most diabolical crime. But in the absence of clear proof we should not hold the strikers in general or any group of them responsible for it. If a non-official enquiry were held on the spot immediately after the wrecking of the train there would have been a remote chance of knowing more of the affair than has been elicited and made known by the official enquiry.

Pandita Rama Bai

Pandita Rama Bai whose death was announced some weeks ago made a name for herself as a Sanskrit scholar when she was yet in her teens. The Pandits of Calcutta were so impressed with her learning during her visit to this city when she was a mere girl that they conferred on her the honourific title of Saraswati which is a name of the Hindu goddess of learning. The story of her subsequent conversion to Christianity is well known. She was a great organiser. At the time of her death she was maintaining and giving general and

religious education to 1500 orphans and widows at Mukti near Kedgaon.

Non-cooperation and Legislative Councils

It has been recently discussed whether Non-cooperators can or ought to enter the Indian Legislative Assembly the Council of State or the Provincial Councils. As no Non-cooperator has yet thought it necessary or found it practicable to cut off all direct and indirect connection with the Government as Non-cooperators pay taxes use the Government telegraph and Post Offices the state railways and sometimes the Registration Offices and as even at the time when they were sent to jail for civil disobedience some leading Non-cooperators were members of municipalities which are corporations created by the Government we think it is allowable for the Congress if it thinks it expedient to do so to resolve at some future ordinary or special sitting that the legislative bodies too may be utilised for the furtherance of its objects. But so long as the Congress has not passed any such resolution it is necessary for the unity of action of the party that its members should refrain from seeking election to the councils. In Maharashtra and some other parts of the country there has been all along a body of opinion in favour of entering the councils and there following the late Lokmanya Tilak's policy of responsive co-operation which means that we are to cooperate with the Government when it shows a disposition to cooperate with us in promoting the country's welfare but that we are to oppose and obstruct it when it intends to do something which goes against the interest of the country. This is no doubt very much like the policy of honest and patriotic Moderates. But that is not a reason for rejecting the policy whatever other reasons there may be for such rejection.

Not being connected with the Congress organisation we feel some hesitation in writing on the subject. At the same time that is also a reason why we may write freely on it for our opinion does not bind or embarrass anybody.

We know that from the point of view of those who like Mr Gandhi are convinced that the present Government is 'satanic', there would be a justification for complete severance of connection with it direct and indirect, whatever the consequences. We know that such complete severance is the only logical course of conduct consistent with such a conviction. We know, too, that if all or even a majority of Indians were to follow that course, the representatives of the British people would feel the need of conferring with the leaders of India to negotiate a treaty with them. But so long as there is not such complete severance, it is permissible for the Congress to fix the limits of compromise. It is only, however, the Congress which can or ought to do it. Of course as Mr Gandhi is the leader of the movement he ought to be consulted before any new departure is decided upon.

It is no longer necessary to dwell on the value or the worthlessness of the reformed and reconstituted councils. The Moderates who are accustomed to think for themselves have found it out by experience.

Whatever value the councils may or may not possess having entered them it would not be right for anybody to obstruct all measures of Government, good and bad, there. It would be wrong in policy as well as in principle. If the officials really want to do some good to the country in any way, what justification can there be for obstructing them? There may be two reasons for such obstruction. One may pursue such an obstructive course if one believes that it can never be the real object of the Government to do any good to the country, and that therefore whenever it professes to be impeded by a desire to do good, it is only to keep people under the delusion that its sole or main object is altruistic, whereas its main object is selfish and hence wicked. But those who hold such a view of the real character of the Government ought to keep aloof from it entirely, if not seek to paralyse it by all righteous and non violent means. For those, however, who believe that Government does occasionally do good to the country with

out any selfish object in view, it cannot be right to obstruct official good endeavours. And whatever a man's convictions may be regarding the real aims and character of the Government, it would be bad either in policy or in principle or in both to obstruct its really or, as some believe, apparently good endeavours. Let us take a small concrete instance. Suppose, there is great scarcity of water in a place. Whether that scarcity is to be removed by digging a well or excavating a tank or bringing water along pipes from a distant river, way well be discussed. But the supply of water cannot be opposed. It would be inhuman to do so, unless one can meet the need effectually by non official means. It would also be bad policy, for unless one could do what Government wanted to do one would rightly lose the support and sympathy of the country for following a merely obstructive policy. We do not think there are any non officials in the country yet, who can individually or collectively command sufficient resources and an adequate organisation for meeting all the great and small needs of the country which, no matter with what object, the Government meet. Indiscriminate obstruction in the Councils will not, therefore, do. Even from the point of view of mere party triumph, we do not think there would be much chance of success for such a policy, for Government can get the law relating to the Councils changed. If we are not mistaken, the Irish members of the British Parliament did not really succeed in advancing the cause of Ireland to any considerable extent by merely obstructive methods.

There may be a fear in the minds of some Non co operators that if they entered the Councils and co operated with the Government in its really or seemingly good endeavours, that would be helping to create an impression on the public mind that the Government was not absolutely 'satanic', but partly good also, and that such an impression would weaken to some extent the patriotic desire for *swaraj* in lieu of the existing *other-raj*.

We have no such fears. We do not believe that any foreign government, however good, can be a substitute for self-government. For our conviction is, that, with the best intention in the world, a foreign government cannot be thoroughly good so far as the highest object of government is concerned, unless it makes it its sincere aim to abdicate *completely* in favour of the children of the soil at the earliest moment possible by training them in self-government. That has not yet been the aim of the British Government in India. But we have not yet said what in our opinion is the highest object of governments. The highest object is to give all possible opportunities to the citizens for full growth in mind and soul and body and to remove all obstacles in the way of such development. Evidently such growth includes growth in political capacity. Obviously, then, if the Government were foreign it could prove its claim to be good only by completely handing over all governmental functions to the subject people at same stage of their political growth and obviously, too, such a foreign government should aim at and prepare for such complete abdication of power after the period of training necessary for the purpose. This period cannot be longer than the life time of a generation.

Our conviction then being that the foreignness of a Government detracts from its goodness—for the essence of a good government is that it should be self-government, we firmly believe that whatever the merits of the British Government in India may in future be we shall always rightly and naturally long to be perfectly self-ruling. It is not necessary that the British Government should really be a 'satanic' government or be believed to be such in order that we may long for perfect freedom. Whether it be angelic or satanic we shall continue to long for freedom and independence. Longing for improvement and greater freedom do not necessarily cease after the attainment of independence. The British people are independent but they do not think that they are sufficiently free yet or that their

government is all that it ought to be. In *The New Majority* (March 11, 1922), a paper published in the greatest republic in the world we find the following:—

MACHINE GUNS USED TO CRUSH WORKERS

Open shop Issue Results in Reign of Terror in Newport

KENTUCKY

We may die but never surrender' This is the courageous motto of the 2000 union steelworkers of the Andrews Steel Company and the Newport Rolling Mill Company of Newport Kentucky who have been on strike since July of last year.

Newport, since last December has been ruled by the infantry cavalry and tank corps of the Kentucky National Guard. Homes of the workmen have been riddled with bullets. The lives of women and children have been endangered. A reign of terror has been instituted through the influence of the mill owners.

Obviously, then there is room for improvement in the government of the United States of America.

One Way to Utilise the Councils

One way to utilise our legislative bodies is for their members to stretch the rights and powers conferred on them to their farthest possible limits. For such utilisation we want a majority of very courageous very resourceful, very buoyant and very well informed and intelligent and absolutely indomitable members. Until the experiment has been made by such members it cannot be said *definitely* what may or may not be done by means of the councils.

A Queer Controversial Method

After quoting the opinions of some eminent foreign scientists on the value of Dr. Meghnad Saha's researches and mentioning his connection with the Calcutta University College of Science as a research scholar, lecturer and professor *The Calcutta Review* writes:—

The logical conclusion according to some cultured persons is that the work of the Vice-Chancellor should be belittled, the work of the scholars in the University should be hampered and the University Post Graduate teachers should be dispersed all over the country.

We are curious to know the names of the cultured persons whose logic is even by way of joke of this strange description. Will our contemporary name at least one such cultured person and quote the exact words used.

forty-eight miles between Jamrud and Lunda Khana are vividly described, but the apologist omits to explain why we as the defenders should go out of our way to grapple with these obstacles instead of leaving the invader to overcome them as best he may. During the Great War, the troops on both sides expended endless labour on digging trenches, fencing them in with barbed wire, sowing the approaches to them with mines, and protecting them in every conceivable way. Having constructed these elaborate defences, the troops took shelter behind them, the defences of course being designed solely with a view to hindering the enemy's advance. On the North west Frontier, where Nature has saved our engineers the trouble of erecting artificial defences, for some inexplicable reason all this is reversed! India is protected by a river, a desert, and a range of mountains inhabited by fierce and jealous tribes who ally themselves with none, and who resent invasion of their territories from whatever quarter. Yet, according to the Simla school Foch and Hindenburg, Haig, Allenby, and Ludendorff, did not know their business. The correct strategy in short, is to place your troops in front of all the obstacles, thus not only sparing the enemy the trouble of surmounting them, but preparing roads and railways for them to avail themselves of in invading your country as soon as they have overcome any initial opposition. Napoleon used to tell his generals never to fight with their backs to a river, Indian military genius has reversed the axiom, and enjoins its army to fight with its back to a river, a desert, and an impenetrable range of mountains. No doubt this is an age of discovery, and we should be the last to affirm that the possibilities of military science have been exhausted but until some reasoned justification is forthcoming of a strategy which sets at naught all hitherto approved military practice, to say nothing of the dictates of common-sense, we may be pardoned for distrusting it.

The Statesman asks —

Is this the time when India is barely able to pay for her own essential services, to squander her revenues on wild-cat schemes in the wildernesses of Central Asia? Indian railways should be spent in India, and not on preposterous adventures in outlying and semi-barbarous countries.

Dacoities in Bengal

Recently in Bengal sixty dacoities were reported within a period of ten days! This is not the first time in recent years and months that such a record has been achieved. Is this a proof of the administrative efficiency which, in the opinion of Lord Lytton, Indian Independents want to subordinate to considerations of race?

Enhanced Railway Freight on Goods

Regarding the enhanced scale of freight on goods which came into force recently, *The Servant* writes —

The noticeable point about this enhancement is that the railway rates policy is so framed as to militate against India's industrial and economic developments. The direct and immediate result of this policy is to increase the cost of the necessities of life all over the country. For instance, the railway freight on ghee (at railway risk) has been enhanced by a hundred per cent, and the price of ghee, which is a daily household necessity in all but the poorest families, is bound to go up substantially. Other anomalies of a significant nature are also to be found. Country-made cotton yarn is to be charged the same freight as foreign piece goods, so that if a man wishes to send a mound of mill-made cotton yarn from one railway station in India to another his charges will be the same as that of a man who despatches a mound of finished piece goods the same distance, although the price of the first article is decidedly cheaper than that of the second. Refined sugar which is imported from abroad has been placed in the same category as country-made *jaggree* (*gur*), thus equating the railway freight of two articles which differ widely in point of price. In these two items the raw material and the finished product are charged the same freight, contrary to all sound policy but it must not be supposed that the same principle is adhered to all along the tariff line. Flour and wheat are placed under separate categories the cost on the railway transport of wheat being much less. This is presumably because wheat is required for export and flour for internal consumption for it is an undeniable fact that the whole railway policy is directed towards the development of foreign and the handicapping of internal trade. It is to the interest of India that, when export is at all necessary, it should be of finished articles rather than of raw materials but the railway policy of charging flour and oil higher than wheat and oil seeds operates against the milling of wheat and the pressing of oil seeds into flour and oil respectively at the producing centres. While in the case of yarn and piece goods and in the case of sugar and *gur* the same rates have been fixed for the raw material and the finished product, in the case of wheat and flour a discriminatory tariff is necessary. Everything that is not to the interest of the normal development of India's trade seems admirably to suit railway policy as regards goods tariffs.

Referring to the proposed intention of the Government to cheapen fares as the railways become older, which has not been given effect to, the writer observes —

Nor is there any faintest likelihood of railway expenses growing less, so long as the salaries of the officers and the upper subordinate staff are fixed according to European standards, so long as the capital money is raised in England at high rates of interest, so long as losses continue to accrue as the result of a preposterous exchange and currency system and so long as railway material has to be procured at fancy prices from the British manufacturer who has been put into the happy position of a fictitious monopolist, (vide the eloquent evidence of Sir William Meyer before the Railway Committee). All protest against the high scale of passenger fares in India is sought to be silenced by the specious plea that in European countries the rates levied are still higher.

But the Railway Board itself has, in one of its publications issued four years back, given expression to the following conclusive opinion —

"the great majority of the population can afford to pay in railway fares in England or in America higher than what the same class can pay in India, and a comparison was made in 1903 showing that while for one day's wages an unskilled labourer could travel sixty miles in America the same class of inhabitant in India could not travel for more than fourteen miles on one day's wages."

Hampering Supply—A Right.

The Times of London thundered against the Legislative Assembly, because it did not vote all the supplies budgeted for, refusing to increase taxation in some directions. But *The Nation* and *the Athenaeum* takes the correct view. It says

The Legislative Assembly having failed in its protest against the cost of an army which accounts for half the expenditure, has taken the Constitutional Course of hampering supply. There is a big deficit to be met and the Government proposed two taxes (among others) especially unpopular on their merits, to say nothing of the purpose for which they are intended—the doubling of the salt tax and the increase of the Excise duty on cotton goods which balances the import duty on Lancashire goods. These the Assembly has rejected in order to force the Government into economy. That is its good right and it will be a grave and dangerous step if the Government resorts to its reserved powers.

India's Secretary and Under-secretary of State

The Nation and *the Athenaeum* is dissatisfied with the selection of the new Secretary and Under-secretary of State for India. It considers it a bad omen that such mediocrities should have been chosen. In its opinion,

The disorganization of the Government is seen in nothing more clearly than in the Indian appointments. That men of the first rank should have refused them before the acceptances were announced makes things still worse. It is hard to see what useful quality Lord Peel brings to his task. Or if tact, sympathy, an open mind and a fine temper are thought to be desirable qualities in an Indian Secretary, it is hard to see why the choice should have fallen on Lord Peel. Intellectually he cannot compare with Mr. Montagu as a statesman; he is woefully below India's need. And Lord Winterton? He is said to have grown up a little, and meered, there was room for some self-culture. But could Abina, Pharrar and all the rivers of Damascus wash the schoolboyishness out of Lord Winterton?

If an Indian were to say that better and shyer men than Lord Peel and Lord Winterton could be found among Indians, perhaps Lord Lytton would think that that was a wrong opinion due to the disposition of

Indians to subordinate considerations of efficiency to considerations of race.

Two Congress Working Committee Resolutions.

We consider the following two resolutions passed by the Working Committee of the Indian National Congress last month in Calcutta, very important, particularly the first —

The Working Committee is of opinion that in order to make the Congress organisation more democratic and representative special efforts should be made by Congress workers to enrol a large number of members from the depressed and working classes on the Congress register.

Resolved that no stores or depots managed by any Congress organisation should deal with any but pure hand spun and handwoven khaddar and that no Congress funds should be expended on the manufacture of cloth in which any but pure hand-spun yarn is used.

Bengal Provincial Conference Resolutions

At the last sessions of the Bengal Provincial Conference held at Chittagong, many important resolutions were passed, the most important being the following —

(a) This Conference is of opinion that immediate and vigorous attempts should be made to remove for all time from the Hindu community of Bengal the bar of untouchability. (b) This Conference calls upon the people of Bengal as an earnest of their sincerity from now not to object to drink water from the hands of any of the depressed classes. (c) This Conference calls upon the classes to help the suppressed masses to immediately set about to improve their social, mental and moral condition.

We have good reason to believe that some delegates did not object to this resolution believing that it was the expression of a mere pious wish to which it was not necessary to conform in practice and non-compliance with which nobody would notice. But neither the all-seeing eye of God nor His humble creatures, the depressed classes and their friends can be deceived by such conduct.

We take it that hundreds of delegates seriously mean to act according to the resolution and many of them have been doing so for a long time. They should see that at future conferences and meetings of provincial congress committees there should be some volunteers and menials drawn from the depressed classes to serve water. There should some also be 'touchable' men to serve water to those who would not drink it, if served by depressed class men, for there should not be the least compulsion.

Unrestrained leadership or dictatorship has been abolished

A resolution has been passed laying down in detail what should be done to produce and supply khaddar or homespun and homewoven cloth to the people.

Non-violence and the need of remaining firm have been insisted upon. Stress has been laid on the establishment and maintenance of Arbitration Courts and Panchayets, of associations of ladies throughout the country, and on the indispensability of amity among all communities, sects and classes. The following resolution supports non-violent picketing.

Without cherishing any ill will against any race or nation and with a view solely to encourage home-made yarn and home-made cloth this Conference is of opinion that non-violent picketing of foreign cloth should be immediately organised by the District Congress Committees by men of proved character and ability.

The need of the establishment of Swaraj is impressed on the people of Bengal by the following resolution

(c) This Conference draws the attention of the people of Bengal to their helpless condition under the prevailing system of Government as is amply illustrated by the following among other incidents and calls upon them to make every effort to establish Swaraj so that such things may be impossible in future.

(1) The outrages on the Assam Coolies at midnight at Chandpur in the presence of responsible Government officials. (2) The Gorkha outrage at Chittagong on peaceful citizens at the Railway station, and oppression by Gorkhas in various places of Sylhet. (3) The shooting incidents at Howrah, Nilphamari, Silanga Hat and Kanaighat on armless, defenceless and nonviolent people. (4) Disturbances at Entally and Mechuaabazar. (5) Indiscriminate assaults on the peaceful public and on persons in custody and oppression on the public in various places of Midnapore. (6) Indiscriminate use of sticks and lathis on persons attending public meetings admittedly nonviolent in character. (7) Whipping and other cruel and degrading treatment of political prisoners.

One of the resolutions

calls upon all political workers to try to bring about a feeling of genuine cordiality and understanding amongst the different political parties and endeavour to work in unison whenever possible for the attainment of Swaraj. This conference in that view calls upon people of all shades of political opinion to join the Bengal Congress Organisation to work for the attainment of Swaraj.

Railway Loans in England

Mr. S. C. Ghose, the well known railway expert, objects to India's raising railway loans in England. He writes in the *Commercial Gazette and Investor's Guide* —

We have seen that in the past the raising of money

for Indian railways in England meant control on the part of the British financiers, merchants, and manufacturers. We have already referred to the evidence of Sir William Meyer before the Railway Committee disclosing the pressure that is brought to bear upon him to give preference to British goods in the matter of purchases for railway materials for India, and, that with 10 per cent or slightly more higher prices of England as compared with the continental quotations, the practice is to give preference to England.

The first point that arises is that if we should go outside of India for our loans is it right that we should confine our borrowings to the London Money market alone? If we can get cheaper money elsewhere without any control, should we not turn our attention to such markets even outside England? The English loans will mean more and more control. If the railways of India were really private enterprises, that is, if the British financiers owned the railways, including the land they were built upon, and the taxpayers had no financial responsibility, the rise in the railway expenditure, due to the preferential prices that have to be paid to the British manufacturers, would not have mattered much. But with the entire burden of railway finance on the shoulders of Indian tax payers, it is very important that the matter should receive serious consideration from the Indian tax payers point of view. If we have to borrow a hundred crores in order to pay to per cent higher prices to the British suppliers of our materials it means we borrow a hundred crores while ninety crores would do. Then, if we have to buy foreign coal at exorbitant prices, if the salaries go up in order to maintain European standards of pay if the railway fares and rates go on increasing the railways would cease to confer on the people the full benefit for which they were meant. It was the avowed intention of the Government when State railways were made for the country that cheap fares and rates would be given to us in order that the Indian population could make the fullest use of the railways.

Under such circumstances, we should first consider if we cannot raise money for our railways here. We have seen in the past that colossal sums were raised in the country on account of war and other loans. If India was asked to subscribe to the nonproductive loans, there is no reason why she should not be given the full facility to subscribe to productive loans, for railways and irrigation, whereby the influence and control from outside would diminish, and the profits from national debt of the country would be that of the Indian people. If the same attractive measures were taken to raise railway and irrigation loans in this country as were adopted for the war loans, we feel confident that we should find money in India. If we finance our concerns more and more out of indigenous capital, we should decrease the external debt of India to the foreigners. On the other hand, if we go on increasing our external debt, and more and more foreign capital comes to India, the giving of further concessions towards self-government by the British people in India would be delayed as, rightly or wrongly, they would fear for the security of their investment in this country, by extended powers of self government to India.

Hartal Without Intimidation.

Even *The Statesman* has admitted that

the last hartal in Calcutta on Jallianwallah Bagh day was not due to intimidation. But previous to that hartal volunteer organisations were outlawed and proscribed thousands of volunteers were thrown into jail and the whole country was convulsed—all because Anglo-Indians and some Indians believed or pretended to believe that hartals could not have been brought about without intimidation!

Genoa Conference

The Genoa Conference is meant to bring about the economic reconstruction of Europe. But in that continent unfortunately Russia is the biggest country. It is a great market for manufactured goods. And ordinarily it produces vast quantities of food grains too. It also offers an extensive field for the investment of capital for manufacturing, commercial and banking enterprises. But alas! its government is a Soviet government which the capitalist governments of Europe consider untouchable. Another unfortunate fact is that Germany, one of the greatest manufacturing countries in the world, is also situated in Europe. It has however lost caste by being defeated in war and by its inability to pay the huge war indemnities imposed upon it. But how could Europe be reconstructed leaving aside two such important countries? So the Big Powers agreed to remove the ban of untouchability from them and allowed them to come to Genoa. Taking advantage of that fact the two pariah nations have come to an understanding between themselves. Thereupon high caste Europe stood horrified and was indignant—particularly France. But there is no fighting with the inevitable. So there was again a forced smile on the lips of the Allies. Let us see how long it lasts—By the bye why do not those nations which insist on Germany and Russia paying their debts to them pay their own debts to America?

Malaria and Water Scarcity in Bengal

We are glad to learn from two communications to the press that the minister in charge of Local Self government has been making efforts to combat malaria and to increase the supply of water in rural Bengal. The efforts will be judged by their results.

Later Mughals

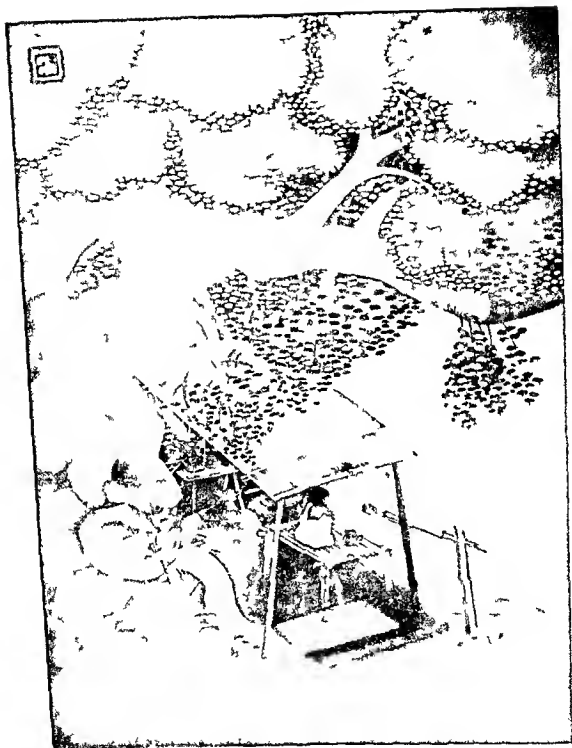
We have just received the second volume of the late Mr W. Irvine's *Later Mughals* completing this monumental work. The editor Prof J. N. Sarkar has added a long and fresh account of Nadir Shah's Invasion of India covering 73 printed pages.

A Complaint Against Calcutta "Nationalist" Dailies

A correspondent writes to us criticising the bad get up of two Calcutta Nationalist dailies. He says that one of these is so badly printed that not a single issue of it is legible throughout whilst the other though not so illegible is badly printed on very flimsy paper.

Being aware that our own REVIEW is not as well printed as it ought to be, we are not in a position to judge others. But, though luxurious get up may be beyond our reach, all our dailies, weeklies and monthlies ought undoubtedly to be clearly printed so that buyers may be able to read every line of them. The writer's complaint is, therefore, perfectly just.

But to be fair to Indian newspapers in general and Nationalist papers in particular we must point out that their incomes are not as large as the incomes of Anglo-Indian newspapers. Newspapers have two main sources of income: (1) receipts from subscribers and cash purchasers and (2) receipts from advertisers. Some Indian newspapers have a satisfactory circulation. But as the industries and commerce of India are for the most part in the hands of foreigners and as these foreign firms do not usually advertise in Indian newspapers—particularly in Nationalist journals—few Indian Nationalist papers have any satisfactory income from advertisements. For this reason Nationalist papers cannot perhaps be expected to be as well got up as Anglo-Indian papers. But whatever the income of a paper it ought either to be legibly printed or should cease to exist. For if it cannot be read what is the good of publishing it? If it be only semi-legible, what right has it to injure the eyes and try the patience of its readers?



A JALA SATRA

[A Temporary Shed for the Fee Disbursal of Water and Refreshments to
Thirsty Passengers in Summer]

By the courtesy of the artist M. Nandal Bose

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INDUSTRIES OF MUGHAL INDIA SEVENTEENTH CENTURY

By PROF JADUNATH SARKAR M A P R S

THROUGHOUT the 17th and part of the 18th century, Indian industries were kept alive and developed by three agencies namely, (a) the Emperor of Delhi (b) the nobility and (c) export traders.

These export traders were mostly foreigners, not only European nations like the Portuguese, Dutch, English and French took a leading part in our sea borne commerce but Arabs, Persians and men of Zanzibar were largely engaged in the business. Several Muhammadaos of India, especially in lower Sindh, Gujrat, Kanara and Malabar as well as some at Masulipatam on the East Coast had ships of their own which sailed to the Near East and the Far East trading on their own account. The Maratha king Shivaji had a mercantile marine of his own though it was very small in tonnage and value. I do not know of any other Hindu prince being engaged in sea borne trade in that age.

It would be a mistake to suppose that the Emperor and the nobility had to do with articles of luxury or art products only. The bad state of transport in that age did not permit the export or inland transport over long distances of any article of heavy bulk and low price. Only costly articles of comparatively small bulk could be profitably exported or moved within the country very far from the place of

their origin. For the purpose of export Ahmadabad, Surat, Masulipatam and in Bengal Hiji* Satgaon near Hughli, Sripur near Dacca and Chatgaon were very advantageously situated because of their nearness to the sea and Patna also shared the advantage by reason of her position on the greatest river highway of India.

A certain amount of fabrics of ordinary use and food stuffs could, therefore, be profitably exported from some of our ports to other Asiatic countries and such articles were also consumed by the imperial household and the nobility. The Emperor had his palace workshops or State factories which I have described elsewhere. But it would be a mistake to suppose that he selfishly kept to himself the goods produced or the artistic skill developed in his *karkhanahs*. For one thing the main portion of the articles turned out in them was periodically presented to the nobles as a matter of administrative practice, and the surplus not required by the State after satisfying the wants of the imperial household and official exigencies—was sold to private persons. Skilled artisans trained in the imperial workshops especially apprentices so completing their technical

* Hiji was included in Mughal Orissa as also was Medanpur while Rajmahal was included in Bengal.

education, found employment with the nobles and Rajas as all of them were not required by the Mughal Government. In this way their skill was transplanted all over the country. The most notable instances of this diffusion of talent and elevation of the cultural level of the country by the action of the Court, is supplied by the Mughal painters and musicians.

The nobles had to present the finest products both natural and manufactured, of their provinces to the Emperor, the princes, and the ministers. It was not only a tactical blunder but also a breach of the accepted rules of social etiquette to approach the great empty handed. The nobles, therefore employed the best local artisans to manufacture for them articles worthy of presentation in time for their next visit to the Court. Thus, though they maintained a *karkhannah* at their own expense in imitation of the sovereign, they caused stuffs to be manufactured for them by advancing money and materials to the local craftsmen and deputing one of their servants to watch the labourers and get the work done. In this consisted their encouragement of the arts and crafts within their jurisdiction.

The foreign traders however, were the chief cause of the expansion of our manufactures especially of articles of ordinary use as distinct from superfine articles of luxury and rare art products, though a certain quantity of the latter class of goods was also shipped abroad. They followed the universal medieval system of giving *dadan* or advances to individual workmen and looking after them in their cottages and securing delivery of the goods at the proper time just before the shipping season or favourable monsoons) by means of an army of agents. They also bought extensively at big marts through their Indian brokers usually under the supervision of their European factors. The suppliers at these marts were not big capitalist manufacturers but a large number of individual producers and a few wandering middlemen who had made their purchases in the villages of the producers and brought them to the

mart for sale. Only a very small portion of the goods exported was manufactured in the European Company's *kuthi* or factory and ware house. The goods there manufactured were very costly or specially designed articles and, therefore formed an exceptional class in our export list.

In the case of the major portion of our exports, the European Company's agents (*gunrishtas* and *peons*) regularly visited the workmen in their cottages to see that the *dadan* was being applied to the right use and that the things ordered by them were being manufactured so as to be delivered in time for shipment abroad. There was the constant risk that a rival company might seduce, or some high handed official might intimidate the workman to abandon the work for which he had received the *dadan* in favour of some other article, or deliver the finished article to this third party instead of the company that had originally made the advance. There was no legal means of punishing these breaches of contract, and the agreement with the producers could be enforced only by bribing the *subhedar* or *fuqdar* into putting pressure on the workmen to act honestly.

At Qasimbazar in Bengal the Dutch, in the middle of the 17th century, employed seven to eight hundred silk weavers, and the English and the French probably three or four hundred each but mostly in the cottages of these men (Kernier, 439).

In spite of these disadvantages and risks however, our foreign trade was a brisk one, except when a terrible famine, war or extensive and long continued civil disorder entirely deranged the economic life of the community. For example, the Maratha raids during the late 17th and early 18th centuries ruined the trade of Gujarat and Konara.

The main exports of the Mughal empire in the 17th century were (1) opium, (2) indigo (3) cotton yarn and fabric, and (4) silk stuffs. Among the minor objects were (5) diamonds (6) pepper, (7) ginger, (8) *ghee* (9) sugar, (10) lac (11) wax and (12) saltpetre.

1. Opium was chiefly grown in Bihar, Malwa (where there was an immense local

consumption of it and also by the neighbouring Rajputana, Berar and Khandesh it was carried "to numberless places by sea," as Bernier (p. 440) noticed India's customers were Pegu (i.e., Lower Burma), Java and the Malay world and China on the one hand, and Persia and Arrabin on the other. The Khandesh opium was exported through Surat, and the Bihar opium through Bengal.

2 Indigo was largely exported from Bengal, but we have no information as to whether it was grown in Bihar also. A coarse cheap species of the dye was produced in the western border of Khandesh but the best kind came from Biara and its neighbourhood, in the Agra province and the second best from Sarkhej in Gujarat and Golkooda. Biara indigo sold 60 p.c. higher than the variety grown in other parts of India. In addition to what was exported, there was a large internal consumption of it, because indigo formed the basic material in washing and bleaching ordinary cotton cloths to a pure white colour. Thus cotton cloths were sent from their places of origin to central spots for washing, such as Agra, Ahmadabad, Masulipatam and certain places in Bengal, probably Dacca and Qasimbazar (Tavernier, II 3). No indigo was locally grown in Masulipatam and therefore the cotton manufacturers of the locality had to depend on Bengal exports of the dye. Ahmadabad got its indigo from Khandesh and probably also from Bengal.

3 Cotton. The raw wool was exported only to the Persian Gulf and Arabia. It did not pay to export it to greater distances or to Europe. Khandesh and Berar were then, as now the chief seats of this fibre and the cotton grown here most easily found its way to Ahmadabad and Surat for embarkation. The extensive cotton spinning and weaving of Bengal and Masulipatam seem to have depended upon the local produce and not on imports from Berar by way of the Western Coast.

* Rs. 36 to 40 per 5 French *livres* (or maund of 60 seers) against Rs. 15 to 20 per 34 Fr. *livres* (or maund of 42 seers) fetched by Surat and Goa (Tav. 9).

Cotton yarn. The coarser counts were exported (from Ahmadabad and Surat) "in large quantities" to Europe to be made into the wicks of candles and stockings and to mingle with the web of silk stuffs (L'Invernier II 8). From St. Thome in Madras vast quantities of red-dyed cotton yarn were exported to Pegu, as Caesar Fredrick observed about 1575, the chief merit of the article being that 'this colour will never waste but the more it is washed the redder it will show' (Hakluyt v 402).

Cotton fabrics fell into five classes (a) white ordinary (b) coloured, both plain in texture (c) flowered, (d) printed and (e) muslin.

Coarse white cotton cloths were exported from lower Sindh, Bengal, Orissa and other parts of the East Coast to many countries of Southern Asia and, in small quantities to Japan and Europe.

Bastis or cotton cloths dyed red, blue or black at Ahmadabad and Broach, were exported largely to Mozambique, Abyssinia, the Philippine Islands, Sumatra and the Far East (L'Invernier: 72 and II 27). The *baftis* which were dyed at Agra were mostly consumed inland at far-off places within our country (Tav. I and II 5).

As for cotton cloth worked in gold and silver, Benares and Ahmadabad were the chief centres of their manufacture, and from these places they were exported to all parts of India and the world outside (Storia II 83 and 125). Bidar in the early 18th century was famous for this industry (*Chahar Gulshan* 91b). At Agra it was fostered by royal patronage (*Khulasat ut taratikh* 25a, and Storia, II 424).

Very fine cotton fabrics, both white and coloured, were exported from Khandesh via Surat and Ahmadabad (Storia II 429). They were also produced for foreign markets as well as home consumption at Pattan and Ahmadabad (Ira II 210).

But the foremost place among cotton stuffs exported from India was occupied by *muslin* or extremely fine white cloth, sometimes of a plain texture but most

often worked with flowers of cotton, silver or gold thread. This was the most famous speciality of Indian commerce throughout the civilised world, and marvellous stories are told by the European travellers about the extreme delicacy, thinness and transparency of the best muslins. Their centres of production were Dacca (Ain, II 124) and Quasimhazar in Bengal, and in a lesser degree Agra Sirony in Malwa, Broach, Barodh and Navsari in Gujarat.

Europe as well as the East was our customer for this article.

Chiotz or hand painted or printed calico. The most famous seat of this industry was Masulipatam which supplied the imperial household though a large number of other places produced cotton prints of lesser and varying degrees of excellence. The Masulipatam chintz used to line the walls of the imperial darbar hall and, as screens in the palace, were so beautiful that the painted flowers looked like natural, as if the spectators were gazing at a parterre in a garden (Bernier, 270 362 403). But very little stuff of this high quality was available for export as the Emperor consumed the whole output which was small. About 1680, Cesar Frederick noticed of the chintz loaded at St. Thome, "fine humbust cloth painted, which show as they were gilded with diverse colours and the more they be washed the livelier the colours will show" (Hakluyt, V 402). At Masulipatam and some other dyeing centres the brightness of the colour was popularly ascribed to the properties of the local water. Other places manufactured chiotz for popular consumption in India and foreign markets notably Multan, Lahor, Burhanpur Sirony—one of the largest customers being Persia. Lahor produced coarse and cheap prints for home supply. Multan and Sidhpur (in Gujarat) were known as other centres of common chintz.

Silk. The yarn was the monopoly of Bengal. A good deal of the output was woven locally, but 'enormous quantities' of the yarn were also exported to Gujarat, Tartary and all parts of the Mughal

empire for weaving. At Surat were made carpets of silk or of silk and gold and silver. At Ahmadnabad all kinds of silk stuffs were woven, the specialties of the city being brocades and flowered silk pieces. These last were largely exported to the Malay world as well as all parts of India. In Bengal, Qasimbazar was the chief seat of silk weaving and here fabrics of all kinds were produced, as well as in some other towns (Bernier, Tavernier, II 2). Benares was already famous for its silk stuffs and silk embroidery in the middle of the 17th century, as it is even today.

The chief customers of our silk goods were Europe and Burma.

Tassar 'Cloth of herbs from a silk which groweth among the woods,' or 'grass cloth looking like silk,' as the early European travellers quaintly describe it, was the speciality of Orissa and was extensively exported from the Orissa ports (Hakluyt, V 409 and 482) from Bengal, too.

5. Diamond mines were distributed over the country stretching from Chota Nagpur (Sambalpur) southwards into the Nizam's territory. The Golkonda kingdom (and not the city or its environs) had the most productive mines of it, as we all know. This precious stone made its way out of India through the ports of the West Coast. For a long time Goa was the chief diamond mart in the world, afterwards Chaul, Surat and Bombay took its place. But it is not so well known that immediately north of Bihar in the sub-Himalayan tract there was an independent Hindu kingdom named in Persian books *Kokra* or *Gogra Desh* which I read as Gorkha Desh famous in Jahangir's time for its valuable diamond mines. But we lose all trace of these Himalayan mines after 1612.

6. Long pepper was extensively exported from Bengal and Malabar and also the West Coast. As for black pepper, Kanara was the land for it and supplied the whole world. It is this pepper which brought the English and the Dutch to the Malabar Coast in the 17th century.

7 Ginger was exported from Orissa, and Bengal. But candied preserves made of this root were sent abroad by sea in vast quantities annually from Ahmadabad.

8 *Ghee* was exported from Orissa and, probably to a lesser extent, from Bengal also "to numberless places by sea."

9 Sugar. At Agra "very white sugar" was made, but most probably for local consumption, as it was the centre of a vast and rich population. Our foreign export of sugar in that age consisted mostly of what the European travellers call "moist sugar" i.e., molasses (*gur*) and dry brown sugar. Patna grew an enormous quantity of sugar, much of which was exported down the river through Bengal (Pitch in *Hakluyt*). Bengal exported this commodity largely, from Satgaon and Hujli, Caesar Frederiek noticed it about 1575 and Tavernier saw the same flourishing trade in sugar in Bengal 80 years later. Berar was another seat of the sugar industry. Malwa grew sugar-cane, but probably for local consumption only. Golkonda (i.e., the Madras coast) depended on imported sugar.

10 Lac. Bengal and Orissa had a monopoly of it. It served a twofold purpose, first, the brilliant red dye was extracted from it, and then the shellac was used in varnishing toys and making women's bangles—of which there was an immense internal consumption. The Dutch exported it to Persia for the red colour. The lac bangle and toy industry flourished most in Gujrat (especially Surat), but it must have been diffused more or less over all parts of India.

12 Saltpetre was the monopoly of North Bihar, and it had an immense sale in Europe, as a material for making gunpowder.

Writing paper was well made at Raygir, Lahore, Sialkot and Aurangabad. But the finest variety was the speciality of Kashmir, and owed its cultivation to imperial patronage. There was usually a hamlet of paper makers, called *Kaghazi mahalla*, or *Kaghazi pura*, in the environs of most provincial capitals or big towns

where the Court was stationed for a long time. Their main output was of the ordinary or coarse kind.

Arms were manufactured in the cities of Lahore, Sialkot, Multan and Gujrat (in the Punjab), and also in the provinces of Gujrat and Golkonda. The Punjab (as well as Sindh) was the home of the leather industry, as might be expected.

Kashmir was famous for its wood work of various kinds, which reached the highest excellence, in fineness of carving, beauty of design, perfection of varnish and inlaying gold thread on wood. It was also, as we know, the home of the *shawl* manufacture, though the emperors made attempts to introduce this industry at Patna, Agra and Lahore (Bernier, 403).

Carpets were woven well at Fatehpur-Sikri, Alwar and Lahore, and woollen carpets at Jannpur, Zafarwal and Kashmir.

Glass wares were made at Alwar and Bihar (Am, II 152 and 181). But we had to depend mainly on Europe for our supply of this article.

Our imports may be classified according to the countries of their origin.

(1) From Europe. In 1611, the English Captain Downton noted that at Surat "they had extraordinary desire for our quicksilver, vermilion velvet and lead" (*Purchas* III 265). According to Bernier (p. 292) the Dutch used to sell at Agra quantities of broad cloths, large and small looking-glasses, plain laces, gold and silver laces, iron-ware and spices. Nearly a century earlier, the kingdom of Vijaynagar imported through Gna, Arabian horses, velvets, damasks and satins, armaments of Portugal, pieces of China saffron and scarlet, (*Hakluyt*, v 389).

(2) From Central Asia and Afghanistan—dried and fresh fruits of an immense variety, amber, assafoetida, rough rubies, &c. (Bernier, 249, 118).

(3) From the Himalayan States and Tibet came caravans laden with musk, China wood, rhubarb, mamiron (a root medicinal for the eyes), crystal, jade, fine wool, also gold, copper, lead, the tail of the Yak cow (Hindi *chamar*).

boney, borax, wax woollen stuffs, and hawks Patna and Oudh first received these goods as nearest to Nepal and Tibet, through which they came. Hawks were the specialty of Kumaon Garwhal and other mid Himalayan States as well as Afghanistan and Central Asia and were highly valued by the Emperors and the nobility for falconry.

(iv) From the Malay world, spices were imported by the Dutch. From Pegu came rubies.

(v) Pearls and some kinds of gems from Persia and Arabia.

The foremost import from Europe was scarlet (Arabic *sqarlat* or *sagrlat*, which was a general name applied to broad cloth. This was the monopoly of the Europeans, and as the Court and nobility valued it very highly, it became an instrument of power in the hands of the European traders for no Mughal noble could resist a present of scarlet cloth.

Our exports were paid for by silver from Europe and gold from China, Sumatra and Persia. These precious metals were absorbed in large quantities (Bernier, 202-204.)

The most important article of import in point of value was horses. More than one hundred thousand of these animals were purchased every year from Persia, Arabia, and to a lesser extent Tartary. They mostly came from Persia via Qandhar and Southern Afghanistan, through the N.W. frontier passes. Arab horses and those of S. Persia came by sea through Gujrat (especially to the port of Surat). We can form some estimate of the immense value of this trade when we learn that in Shah Jahan's reign the price of the finest horses reached up to Rs. 15,000, while ordinary elephants could be purchased for Rs. one to two thousand.

Another source of our horse supply was Morang (north of Purnea) and Kuch Bihar from which hardy hill ponies called *gunt* were imported in large numbers (Abdul Hamid's *Padishahnamah*, ii 96 *Alamgir namah* 690.) These were mainly purchased by the public, especially the middle and lower classes.

The main trade routes of the 16th and

17th centuries of which we have information from contemporary sources both Persian and English, were

(a) From Lower Bengal and Orissa by ship to the Coromandel Coast and also to Gujrat and Europe.

(b) From Pegu and the Spice Islands to Bengal, the Orissa coast and Masulipatam and back also China and Japan.

(c) From Kanara and Konkao, or the West Coast, to Jeddah and Mecca in Arabia, Egypt, Persia, Zanzibar, Europe and the Far East (especially the Malay World).

(d) From Masulipatam to other ports in India, as well as the Far East and the Near East and even Africa.

(e) From the mouth of the Indus to Gujrat Persia and Arabia.

(f) From Gujrat ports to the East Coast, Bengal, Persia, Arabia and Egypt, as well as Europe.

[Not much trade with the Far East.]

(g) From Lohor to Agra on the one hand and to Kashmir, Afghanistan, China and Persia on the other hand by land. Also from Multan through southern Afghanistan, (some 14,000 animals laden with goods passed by this latter route in 1615 and in normal years 3,000.)

(h) Agra to Ahmadabad and Surat and the Deccan by land.

(i) Patna to Bengal by river.

(j) From the Central Himalayan States and Tibet to Oudh and Patna by land.

The "Mughal Peace" which Akbar and his successors imposed on Northern India for a century and a half as well as the patronage of the imperial Court greatly stimulated the arts and crafts and planted some new ones in India. A comparison of the number and condition of the industries of Agra or Lohor in Akbar's time as given in the *Ain-i-Albani* with those in Shah Jahan's reign as described in the Persian histories and the Travels of Bernier, Tavernier and Manucci clearly illustrates the great development of our industries in 70 years of peace and culture under State support and guidance. In painting, music and architecture the progress was still more striking, but they cannot be included among industries.

Abdul Hamid Lahori tells us that

though fine cloth (especially the *do-dami* variety) used to be woven in Malwa for a long time past yet Shah Jahan's patronage had so greatly improved this industry that in 1638 it was unrivalled by any other white cloth of India, and the Emperor himself used to wear it in the heat of summer (*Padishah namah*, ii 11)

Again, this Emperor presented to his premier noble Ali Mardan Khan, five lakhs of Rupees and some pieces of Bengal muslin (*Ibid*, 123)

Sn, too, when a Qazi of Dhar (in Malwa) paid visit to Aurangzib's wazir Jafar Khana, he presented him with some pieces of the most delicate cotton cloth that he had caused to be specially made locally for this purpose. K K, ii 235)

Bernier (p 403) definitely states that the Emperors made attempts to transplant the *shawl* industry of Kashmir to Lahor, Agra and Patna

[A lecture read at Patna in January 1921]

HAKIM AJMAL KHAN

FOR more than eighteen years a friendship, which has grown stronger year by year, has bound me to Hakim Ajmal Khan, Sahib in Delhi. I have been asked by the Editor of the 'Modern Review' to give some account to the public concerning the Hakim Sahib. The history and tradition of his family is one of great interest in modern India, and the Hakim Sahib holds to day, for the time being, a place at the head of the popular movement in India, which is a sure token of the respect of Hindus and Muslims alike.

The chief ancestors of the family, to which Hakim Ajmal Khan belongs, and from whom he derives his origin were residents of Kashgar,—the famous city of Turkestan, in Central Asia. The ancestor, who came to India, held a leading place in the service of the Emperor Babar. When the King invaded India, this ancestor was given the command of one thousand horsemen, and was a close companion in all the Emperor's adventures.

Among the descendants of this cavalry leader under Babar, were the two famous brothers, Khawajah Hashim and Khawajah Qasim, who lived their saintly lives at Hyderabad, Sindh, and also died there. Both of these brothers were honoured as great saints, and they had many disciples among the people of

Sindh. The reverence for their saintliness extended among the Hindu population, and was not confined to Muslims only. This has always been a feature of the religious life of Sindh, where the Hindu and Muslim religious ideals have approximated more nearly than in any other part of India.

The art of medicine began to be practised as a profession in this family, to which Hakim Ajmal Khan belongs, in the time of Hakim Fazil Khan, who was the grandson of Mullā Ali Qān.

After him followed a long line of physicians in this house who were not only skilled physicians advancing the art of Yunani medicine in India and keeping in close touch with Central Asia, but also men of great learning in their own days, keeping up the traditions of nobility and culture which they had inherited from the Emperor Babar's Court.

The reputation of the family for medicine reached its highest point under Hakim Sharif Khan, who was the honoured grandfather of Hakim Ajmal Khan himself. Hakim Sharif Khan had written before his death a large number of treatises on medicine. He was greatly trusted by the physicians of his day, and his advice was frequently sought. His times coincided with the reign of Muhammad Shah.

In return for services rendered to the Moghal Emperors in Delhi, the family received, three times over, jagirs. The last of these was confiscated by the British Government, at the time of the Mutiny, in 1857.

Hakim Mahmud Khan was the father of Hakim Ajmal Khan. He lived to a great age and died in his 74th year. As in the case of Hakim Sharif Khan, he had a very large medical practice in Delhi itself and in the whole of the North of India. People came to consult him from all parts. His house in Delhi was famous for its open hearted hospitality. During his days the school of Unani Medicine at Delhi became celebrated, not merely in Delhi itself, but in all the Middle East and Near East—as far as Constantinople and Cairo in one direction and as far as Bokhara in another.

The reputation of Hakim Mahmud Khan was well sustained by his successor, Hakim Abdul Majid Khan, who rendered great and valued service to his countrymen by his profound knowledge of medicine and by his training and education of a school of physicians, practising indigenous methods. He received the title of Haziq ul Mulk, which was well merited on account of the great width of his experience and practice. He left a living monument after in the shape of the Tibbiya School which was developed into a famous institution in his time. Physicians who have been educated in the Tibbiya are now to be found in every part of India and in many parts of Asia.

Hakim Abdul Majid Khan died in his fifty third year. He was followed by Hakim Wasal Khan his younger brother, who carried on his elder brother's work at the Tibbiya after his death with the same diligence and care as before. His devoted service was very deeply appreciated in the Punjab and United Provinces and the whole city of Delhi was thrown into mourning by the news of his early death, at the age of forty three. On the death of Hakim Wasal Khan the succession to the Tibbiya and the medical position in Delhi came to Hakim Ajmal Khan. He was born on the 17th

Shawwal, 1284 Hijra, and was thus in the prime of his life, when he took up the work as leading Unani physician in Delhi.

It was at this period, when his fame was beginning to show signs of still wider recognition than that of his predecessors that I first became acquainted with the Hakim Sahib. At the Tibbiya I found present, as students, not merely Indians but those who had come from countries as far distant as Turkestan and Macedonia. One specially I remember who had the features of a European. When I asked him his nationality, I was told he was an Albanian.

The first visit I paid to the Hakim Sahib, was to me a memorable occasion. It threw an entirely new light upon India and Indian affairs. I had been brought up in the old school of Anglo Indian thought, and imagined that there was an almost impossible gulf between Hindu and Musalmans, due to caste on the one hand, and religious prejudice on the other. I had been told, that it was no more possible for Hindus and Musalmans to mix than oil and water. This opinion, which I had carried with me direct from England, had already received a good many shocks on my arrival at Delhi. But the sight which shattered it and made me revise it altogether, was the evidence before my eyes of the Hakim Sahib's hospital waiting room where the sick people had gathered together. It was pointed out to me by the missionary, who introduced me, that every type and religion were represented and when Hakim came in he made no difference whatever between rich and poor, Hindu and Musalmans, all were treated alike, and I noted especially the number of the Hindu poor who received free treatment. After that first visit, my acquaintance with the Hakim Sahib ripened into a close friendship.

But to return to Hakim Ajmal Khan's own life story,—he was educated in his youth in all the Islamic branches of learning. His literary education was completed under different teachers. It consisted of Persian and Arabic Grammar, the study

of the Quran Logic, Physics Literature Astronomy, Mathematics Islamic traditions. He was not taught English. He still speaks English with some hesitation though he has picked up a good working knowledge of the language from his journeyings abroad. His knowledge of Urdu literature is extensive and it is always a pleasure to hear him speak in the Urdu language.

His knowledge of medicine began from a very early age under his father. But the chief store of his medical knowledge he received from his elder brothers—especially his elder brother, Hakim Abdul Majid Khan. It is probably true to say, that his own medical reputation has exceeded that of any of his predecessors. The fame of the Tibbiya never stood so high in the estimation of countries abroad as in the days of Hakim Ajmal Khan.

When I arrived in Delhi from England in March 1904 the Hakim Sahib was absent in Mesopotamia. This was the first of his travels abroad and his tour was an extensive one. He visited Basra Osair Kafil Amara Baghdad Hilla Zulkifl Kufa Najaf Ashraf and Karbala Mulla. In addition to many visits to pilgrim shrines he consulted libraries in those cities and met and conversed with experts of every science especially that of medicine. His whole journey lasted three months. He was greatly interested in the indigenous schools where education was given to the children. The new type of school which was introduced by the late Sultan Abdul Hamid Khan gave him many suggestions some of which he utilized later.

When he returned to Delhi in May 1904 I was in the Hills on language study, as a missionary. My first visit to the Hakim Sahib which I have already mentioned took place later in that year. From that time forward until his visit to Europe in May 1911 I constantly went to see him at his house and dined with him frequently and met him at public functions where we would often get apart from the crowd and talk together about different public affairs. It is strange now to think of those days when it was

regarded as the special duty of every gentleman in Delhi to attend each tea party or entertainment given by the Deputy Commissioner and when the absence of anyone would be looked upon as a slight. What long weary hours were wasted! What empty formalities! It was easy to find the Hakim Sahib on such occasions for he would sit apart and would do nothing to court favour or to gain recognition. I could well imagine how irksome they were to him and how he must have looked back to the old Moghal days when his ancestors were truly honoured guests at the great Moghal Court. There was a humiliation under the new regime which was never far distant and sometimes came acutely near. I greatly admired the dignity and courtesy of the Hakim Sahib which was always united with a gesture of independence. No one could mistake that gesture. It was inherited from generations of ancestors. It was a birth right not something acquired.

An event of great importance happened in his own life when Hakim Ajmal Khan visited Europe in the year 1911. The journey in Europe lasted three months and he returned to India in the autumn of the same year. He reached London on June 7th and through the intervention of Sir Theodore Morison who had been Principal of the M. A. O. College Aligarh in earlier days he was able to visit all the leading Hospitals and Medical Colleges of London. He also spent many hours in the Libraries of the India Office and the British Museum. From London he went to Oxford and Cambridge. At the latter University he met Professor E. G. Browne. Then he returned to London and took part in the Coronation ceremony of H. M. the King on July 7.

On his way back to India Hakim Ajmal Khan made a tour of the continent in Paris owing to the good offices of certain friends he was able to see thoroughly the famous State Hospital and also to visit historical places. He felt greatly drawn towards the French people. From Paris he went on to Berlin where he again made every enquiry into hospital

arrangements with a view to his own proposed College in Delhi. The Oriental Library was also open to him for consultation. At Vienna he followed the same course of inquiry.

It was naturally at Constantinople that he made his longest stay. There he was entertained and given permission to see all that would help him in his great object of founding a Medical College at Delhi. The visit to Constantinople made a lasting impression upon him and I can well remember his speaking to me about it with eagerness and enthusiasm. It was probably from this visit to Constantinople that his deeper interest in Turkish questions began. At Cairo also he stayed many days and visited El Azhar. He found many of his old pupils both in Turkey and in Egypt. They gave him the warmest welcome.

After Delhi has been made the capital of India Lady Hardinge took great pains to study the condition of the poor and to seek in every way to increase the medical arrangements for their help and comfort in times of sickness. She came into touch with Hakim Ajmal Khan in this work of charity and human kindness. At the critical time when Lord Hardinge was lying almost fatally wounded by the bomb which had been thrown and when Lady Hardinge herself so narrowly escaped, his warm heart went out to them both in a manner which went far beyond the bounds of formal sympathy. He was very deeply moved by the dignity and magnanimity with which Lord Hardinge and Lady Hardinge acted and a personal friendship sprang up which had important results. For when the Hakim Sahib at last had finished the plans of his new hospital it was named after Lord and Lady Hardinge. A very beautiful act was performed in the midst of the political controversy, a little more than a year ago. Mahatma Gandhi was asked by Hakim Ajmal Khan to unveil a portrait of Lord and Lady Hardinge in the Hospital buildings. In doing so Mahatma Gandhi expressed the greatest pleasure. He vindicated the fact that his political movement was not directed against Englishmen as a people.

He admired them greatly, he said, as a people and Lord and Lady Hardinge in a special manner for their noble character and their love for the Indian poor, which was genuine and sincere. But he was opposed to the system of administration and was fighting against the system.

Hakim Ajmal Khan is not merely famous for his medical skill, but also for his writings on medicine. He has written many treatises which have become popular, among which the best known are an 'Introduction to Medical Terms', and 'Al Isha or The Plague'.

For very many years Hakim Ajmal Khan following the tradition of his family, had been taking interest in public affairs. But up to the time of his visit to Europe, his interests were almost entirely confined to his own community, though all the while he had been on friendly terms with others as I have shown. On his return from Europe a new idea came into prominence. He saw that the question of Hindu Muslim unity was of supreme importance and he became its ardent upholder. Up to the year 1914 however, he had taken but little part in the active political life of the country. He had worked patiently and quietly for the M. A. O. College Aligarh, and for the formation of a Muslim University. He had also been a member of the Muslim League and had been elected a Vice-President. He had warmly welcomed what might be called the Hindu Muslim Entente and had done his utmost to bring it about. But it was not till the year 1918 that he became actually prominent in politics. In December of that year a memorable Congress was held at Delhi and Hakim Ajmal Khan accepted the responsible post of Chairman of the Reception Committee. The Congress at Delhi was exceptionally large in its numbers and the work of the Chairman of the Reception Committee was extremely arduous.

After the Congress was over, Hakim Ajmal Khan had settled down to his regular work of healing the sick and looking after the hospital patients and the medical students and encouraging the growth of medical knowledge among

us in the sacred work, which you and the country have undertaken for truth and justice'

I feel that any estimate of the character of Hakim Ajmal Khan, given in my own words is unnecessary after quoting such self-revealing passages as these from his own writings. Quiet, humble, modest, with all the dignity of a man of character, learning and religious sincerity, he stands out to-day in the city of Delhi as the one recognised head, whom all alike acknowledge to be their moral leader, for his character and his character alone. In times of trouble and in times of rejoicing, able the poor people of Delhi flock to his house to share their sorrows and their joys with the Hakim Sahib. When at the beginning of the year, the rumour was spread abroad that he was to be arrested, the crowds of the city of Delhi became excited almost

beyond the limits of endurance, but the Hakim Sahib went about his daily work of healing the sick and ministering to the poor, quiet, silent, calm and fearless, sustained in his inner spirit by his trust upon God and his belief in the victory of righteousness.

It has been difficult to write calmly and dispassionately concerning one whom I have learnt during all these years to love as an intimate friend, but I have tried to do so knowing what would be his own wishes in such a matter. It is no slight thing, that the country should have found a character, so pure and sincere for its leader, during the months that immediately followed the arrest of Mahatma Gandhi. No one could have better represented, at the time, Mahatma Gandhi's spirit.

Santiniketan

C. F. ANDREWS

THE MALLAS IN ANCIENT INDIA

By BIMALA CHARAN LAW, M.A., D.L., F.R.HIST.S.

THE Mallas were a powerful people of Eastern India at the time of Gautama the Buddha. They are often mentioned both in the Buddhist and Jaina works. The country of the Mallas is spoken of in many passages in the Buddhist works as one of the sixteen great countries (*Mahājanapadas*). At the time we are speaking of they appear to have been divided into two confederacies, one with the headquarters at Pāvā and the other with the headquarters at Kusinārā as we see from the *Mahāparinibbāna Suttanta*.

It is remarkable that to these two capital cities of the Mallas came the two great founders of Jainism and Buddhism to pass the last days of their sojourn here on earth and to quit this world of woe. The *Kalpa Sūtra*, one of the Jain Canonical works, tells us how in the seventeenth year of his life in the fourth month of the rainy season in the seventh fortnight in the dark (fortnight) of Kṛttikā on its fifteenth day in the last night in the town of Pāvā in King Hastipala's

office of the writers the venerable Ascetic Mahāvira died, went off, quitted the world, cut asunder the ties of birth, old age and death, became a Siddha, a Buddha, a Mukta, a maker of the end (to all misery), finally liberated, freed from all pains. This Pāvā of the *Kalpa Sūtra* is no other than Pāṭaliputra in the neighbourhood of the modern city of Biḥār, Shāri in the Patna district in the province of Behar and forms even at the present day one of the chief places of pilgrimage of the Jains. We are further told by the *Kalpa Sūtra* that to mark the passing away of the great Jina, nine Mallakas or Malla chiefs were among those that instituted an illumination on the day of the new moon, saying: 'Since the light of intelligence is gone, let us make an illumination of material matter.' The *Sangiti Suttanta* of the Digha Nikāya informs us that the Buddha, accompanied by five hundred followers, was travelling in the Malla country and came to Pāvā the Malla capital. There he dwelt

in the mango grove of Cunda the Smith. Then a new Mote Hall of the Mallas of Pāvā named Ubbhataka had just been built and had not been occupied by anybody. They invited the Buddha to this freshly built council hall saying: 'Let Lord the Exalted One be the first to make use of it.' That hall has first been used by the Exalted One will be for the lasting good and happiness of the Pāvā Mallas. At their request, the Buddha gave a discourse on the doctrine to the Mallas of Pāvā till late hours of the night instructing, enlightening, inciting and inspiring them. They then went away and the Master laid himself down to rest. It was also at this Mallian city of Pāvā that the Buddha ate his last meal at the house of Cunda the Smith (Kumārputta) and he was attacked with dysentery. Being sick, the Exalted One went to the rival Mallian city of Kusinārā. When he felt that the last moment was fast approaching, he sent Ananda with a message to the Mallas of Kusinārā who were then assembled in their Santbhāgarā Mote Hall on some public affair. On receipt of the news, they flocked to the Sāla grove with their youngmen, girls and their wives, being aggrieved and sad and afflicted at heart. The venerable Ananda caused them to stand in groups, each family in the group and presented them to the Blessed One, saying: 'Lord, a Malla of such and such a name with his children, his wife, his retinue and his friends humbly bows down at your feet. In this way I presented them all to him.' Then after his last exhortations to the assembled brethren to work out their salvation with diligence, he entered into Parinirvāṇa.

They then met together in their council hall to devise some means of honouring the earthly remains of the Lord in a suitable manner and carried it with mirth and music to the shrine of the Mallas called the Makuta bandhana to the east of their city and they treated the remains of the Tathāgata as they would treat the remains of a king of kings (Cakravartī Rājā). When at last the cremation was over, they put out the funeral pyre with water scented with all kinds of perfumes and collected the bones which they placed in their Mote Hall surrounding them with a lattice work of spears and with a rampart of bones.*

Among the various clans that pressed their claims for a share of the remains were

the Mallas of Pāvā thus showing that they had a separate principality. They sent a messenger to the Mallas of Kusinārā saying: 'The Exalted One was a Kshatriya and so are we. We are worthy to receive a portion of the relics of the Exalted One. Over the remains of the Exalted One will we put up a sacred cairn and in his honour will we celebrate a feast. Both the Mallas of Pāvā and Kusinārā erected stupas over the portions that fell to their shares and celebrated feasts.

The passage last quoted above shows that the Mallas belonged to the Kshatriya caste and to the Mahāparinibbāna Suttanta they are repeatedly addressed by the Buddha as well as by Ananda and others as Vāsetthas or Vāsisthas. The Mallas of Pāvā also are addressed as Vāsetthas by the Buddha in the Saṅgīti Suttanta of the Dīgha Nikāya.* This shows that all the Mallas belonged to the Vāsistha gotra like the Licchavis. Like the Licchavis again the Mallas are said by Manu to have been born of a Kshatriya mother and a Kshatriya father who was a Vratya that is, who had not attended the ceremony of Vedic initiation at the right age.

We are told in the Vāḍḍapārva of the Mahābhārata that the second Pandava Bhīmasena on his expedition conquered the chief of the Mallas besides the country of Gopālākṣa and the northern Kosala territories.¹⁰ Amongst the peoples inhabiting the different countries of India the Bhīma parva mentions the Mallas along with such East Indian peoples as the Angas, the Vangas, the Kalingas and others.¹¹

From the Greek accounts of Alexander's invasion of India we come across the name of Mallor, a warlike tribe who resisted for a time the onslaught of Alexander. The Mallor was a race of independent Indians.¹² The consensus of opinion of historians shows that the territory of the Mallor is situated in or near the Punjab. From the analogy of the names Mallor and Malla from the modes of life they led and from their warlike character it may be said that they are of the same origin. But as we are not certain of any previous history of the Mallas during the time when Alexander invaded India, we cannot definitely assert one way or the other.

When the Lord expressed to Ananda his desire to die at Kusinārā, Ananda said to

him. I do not the Valued One die in this little wattle and daub town, in this town in the midst of the jungle, in this branch township.' The Buddha repudiated it by saying that it was not so.

The fact that the Buddha listened to Kusinārā from Pāvā on his last illness proves that the journey did not take him long, but the description in the Mahāparinibbāna Suttanta does not enable us to form any accurate estimate of the distance between the two cities of the Mallas. Kusinārā has been identified by Cunningham with the village of Kāsia in the east of Gorakhpur district,¹ and this view has recently been strengthened by the fact that in the stupa behind the Nirvāna Temple near this village has been discovered a copper-plate bearing the inscription (Parinirvāna Chaitya-tamrapatta, or the copper plate of the Parinirvāna Chaitya). This identification appears to be correct although the late Dr Vincent A. Smith would prefer to place Kusinārā in Nepal beyond the first range of the hills.² Prof Rhys Davids expresses the opinion that the territory of the Mallas of Kusinārā and Pāvā if we may trust the Chinese pilgrims was on the mountain slopes to the east of the Sākya land and to the north of the Vajjian confederation. But some would place their territory south of the Sākyas and east of the Vajjians.³ It is a considerable distance from Kāsia in the Gorakhpur district to Pāvā Purī of the Jaimas in the Patna district, and one so sick as the Buddha was after meal at the house of Cunda was not likely to cross such a distance on foot. Therefore Pāvā of the Buddhist books appears to have been a place not very far from Kāsia.

The Cullavagga of the Vinaya Pitaka⁴ mentions another town of the Mallas by the name of Anupiyā, where the Buddha resided for some time. This Anupiya may be the same as the mango grove called Anupiya where Gautama spent the first seven days after his renunciation on his way to Rājagaha.⁵

A fourth town of the Mallas called Uruvelakappa is mentioned in the Anguttara Nikāya, where the Blessed One stayed once.⁶ In its neighbourhood there appears to have been a wide forest called Mahāvana where the Buddha repaired alone for the midday rest after his meal and where he met the Gahapati Tṛpussa.

The fact that Mallian princes had a love of learning can be seen from the following incident. Bandhula, a son of a Mallian King of Kusinārā went to Taxila to educate himself. There he sat at the feet of a great teacher along with Pasenadi of Kosala and Mahali, a Licchavi prince of Vaisālī. After completing his education he came back to his realm.

According to Kautilya the Mallas were a Samgha or corporation of which the members called themselves Rājās, just as the Licchavis did and the commentator Buddhaghosa also calls them Rājās.⁷ A passage in the Majjima Nikāya⁸ in giving an illustration of Samghas and Ganas, mentions the Licchavis and the Mallas, showing that the Mallas formed a typical example of a Samgha-rājya. The accounts given before have shown that the Mallas of Pāvā and Kusinārā had each a Santhāgāra or Mote-Hall, where all matters both political as well as religious, were discussed. We have seen that a new council-hall called Ubbhataka had been built by the Mallas of Pāvā but was still fresh and unused when the Buddha visited their city in the course of his peregrinations, and it was there that they invited him to deliver his discourses to them. We have also seen the Mallas assembled and doing business in their Mote Hall when Ananda went to them with the message of the impending death of the Master, and again, the Mallas assembled in the Santhāgāra to discuss the procedure to be followed in the disposal of the dead body of the Buddha and afterwards to discuss the claims put forward by the various Kshatriya kings and peoples.

It seems that the Mallas were a martial race and were devoted to such manly sports as wrestling.⁹ It is impossible, that the word 'Malla' denoting a wrestler by profession was derived from the tribal name of these brave people.

In the Mahāparinibbāna Suttanta as given in the Dīgha Nikāya we find mention of a set of officers called Mulla-Sunisā and Purisā¹⁰ among the Mallas of Kusinārā of whose functions we are quite in the dark. But Prof Rhys Davids thinks them to be a sort of subordinate servants.¹¹

Dr D. R. Bhāndarkar says that the independence of the Mallas as an oligarchical republic appears to have been destroyed by the ambitious Magadha monarch Ajatashatru and their dominions were annexed to the

empire that was gradually growing up in Magadhi: **

The Mallas appear to have been usually on friendly terms with their neighbours the Licchavis with whom they had many ties of kinship though as was quite inevitable there were occasional rivalry and jealousy between the two democratic States as the story of Bandhula shows. One day Bandhula a Mallian general who drove his chariot to Vaisālī the capital of the Licchavis passed the threshold of Mahālī a Licchavi with his wife Mallikā who wanted to go and bathe and drink the water of the tank where the families of the kings used to get water for the ceremonial sprinkling. Mahālī heard the rattling sounds of the chariot and told the Licchavis his apprehension of danger. The Licchavis guarded the tank well spreading an iron net over it. The Mallian general came down from his chariot put the guards to flight by means of his sword and burst through the iron net work and in the tank bathed his wife and gave her water to drink. He then left the place with his wife on the chariot. The guards narrated the event to the Licchavis. The kings of the Licchavis being angry informed Mahālī of it. Mahālī asked them not to go further but to return. Notwithstanding his advice five hundred kings mounting their chariots departed to capture Bandhula who sped a shaft and it struck the head of all the chariots and passed right through the five hundred kings in the place where the girdle was fastened. They being wounded followed him. He stopped his chariot and said 'I cannot fight with the dead.' He then asked them to loose the girdle of the first man who fell dead before they loosened it. They were asked to go back to their homes and were ordered to instruct their wives and children to make necessary arrangements for their affairs and then drop their armours. They did so and all of them became lifeless **

Philosophy was much discussed by the Mallas. Serious philosophical problems of Satī (recollection), Samādhi (meditation), Viriya (energy), Saddhā (faith), suffering, the cause of suffering etc. did not escape their attention as can be seen from the following incidents.

Bhadragako gamanī a Upasaka went to the Buddha and enquired of the cause of the arising of suffering and overcoming of suffering. Buddha replied that he (Bhadra-

gako) might not believe if the enquiry was exemplified by the past and the future occurrences. So Buddha wanted to instruct him about it by the present happening. The Lord said 'Is there anyone in the Uruvela kappā, who if killed or imprisoned or injured or blamed produces trouble in your mind?' Gāmanī replied in the affirmative. The Buddha said 'What is the cause of it?' There must be someone here if something be performed the performance of that act surely produces trouble in your mind. The Lord replied 'The reason of this is that you have attachment towards one and you have not attachment towards the other. Attachment is not the effect of this life but of the past life. The Buddha cleared his doubts as to his existence in the past. He further said 'There is attachment towards mother for the simple reason that he is born in her womb and for this he is troubled for her disease and death and thereby it is proved that there is a connection between this life and the next. Attachment is the root of our trouble and the uprooting of it is the uprooting of suffering.'

Living among the Mallas in Uruvelakappa he addressed the Bhikkhus that four senses (Saddhā, Viriya, Satī and Samādhi) can be fully realised by the acquisition of sublime knowledge **

Shortly before the passing away of the Lord while dwelling at the Sāla grove of the Mallas at Kusinārī he advised the Mallian Bhikkhus who were present to act up to the following instruction being ardent and strenuous 'Vajadhammā Samkhārā ** all Samkhāras (confections) are subject to decay.'

Before the advent of Jainism and Buddhism the Mallas were followers of the Brahmanical faith. One of their shrines called Makutabandha to the east of Kusinārā is mentioned in connection with the death of the Buddha there his dead body was carried for cremation. There is however no indication of the sort of worship that was performed at this place.

Jainism had found many followers among the Mallas as among the other races of Northern India. The accounts we get in the Buddhist Literature of the schism that appeared in the Jaina church after the death of Mahāvira amply prove this. We read in the Dīgha Nikāya that at Pāvā the followers of Nigantha Nātaputta were brokeo up and

divided after the death of their great Tirthankara. We see from that account that there were both ascetics and lay devotees among these Jinas because we read that on account of these disputations among the ascetics

Even the lay disciples of the white robe who followed Nātiputta showed themselves shocked repelled and indignant at the Niganthas.²⁰ These lay Jinas appear from this passage to have been draped in white robes just as the Svetambaras are to the present day. The Buddha as well as Sāriputta one of his principal disciples appear to have taken advantage of the schism which seem to have overtaken the Jainas chiefly on the death of their founder for the propagation of the rival faith. In the Pāsādika Suttanta it is Cunda the novice of Pava who brings the news of the death of the great Tirthankara Mahavira to Ananda at Sāmagāma in the Malla country and the latter it once saw the importance of the event and said Friend Cunda this is a worthy subject to bring before the Exalted One. Let's go to him and tell him about it. They hastened to the Buddha who delivered a long discourse.²¹

Buddhism appears to have attracted many followers from among the Mallas some of whom like the venerable Dabba the Mallian attained to a high and respectable position among the Brethren. We read in the Cullavagga.²² Now at that time the venerable Dabba the Mallian who had realised Arhatship when he was seven years old had entered into possession of every (spiritual gift) which can be acquired by a disciple there was nothing left that he ought still to do nothing left that he ought to gather up of the fruit of his past labour. On account of his virtues he was appointed after due election by the Buddhist Samgha the regulator of lodging places and apportioner of rations. He was so successful in the discharge of these duties that required a great deal of patience and tact that he was considered by the Samgha as having miraculous powers. But there were some like the followers of Mettiya and Bhummajaka who grew jealous and set on the Bhikkhus Mettiyā and Vaddha the Licchavis to bring about his fall and expulsion from the Samgha but their evil intentions were discovered and the venerable Dabba the Mallian was excused from the charges brought against him.

Khandasumana reborn in the family of a Malla Rājā at Pava entered the order and acquired sixfold Alibiñña.²³

Once the Buddha was in the country of the Mallas named Uruvelakappa. One day he asked Ananda to stay here and he left the place for Mahāvina to spend the day. While Ananda was staying there, a householder named Tipusso probably a Mallian came to him and told him that he was so very merged in enjoyment and sensual pleasures that he was averse to worldly life. He (the householder) further told that even a young man was satisfied with the religion and teachings of the Lord. He asked him the cause of it. Ananda took him to the Buddha while he was spending the day at Mahāvina. Ananda informed the Buddha of it. Buddha said that such a state of things happened with him also before attaining enlightenment. He who has not seen and thought of the evil effect of sensual pleasures and he who has not thought of the fruition of emancipation cannot bend his mind towards emancipation. This is the cause of not being able to make oneself averse to worldly life. Buddha said that when he succeeded in seeing and thinking of the evil effect of sensual pleasures and thinking of the fruition of emancipation he realised the first stage of meditation. When he realised the first stage the thinking of enjoyment and of sensual pleasures became an object of malady to him; when he realised the second stage the first stage appeared a trifle to him and so on up to the fourth stage. When he realised all the jhānas together with the āyatanas his mind was bent upon Nirvāṇa. On account of realising the jhānas together with the āyatanas and the Viriāṇa and thwarting the enjoyment and sensual pleasures, he was successful in becoming foremost in the Deva brahmā and the Māra worlds amongst the Samanas and the Brahmanas.²⁴

Roga the Mallian asked Ananda whether the Buddha would accept pot herbs and meat from his hands. Accordingly Ananda asked the Lord whether the presents would be acceptable. The Lord replied in the affirmative. When Roga actually took those presents to him the Lord told him to hand them over to the Bhikkhus. He did so and the Bhikkhus were satisfied with them. Roga then sat on one side. When the Blessed One finished his meal he taught invited and conversed and gladdened him.

with religious discourse. At last Roga rose from his seat and departed.²²

Siha was reborn in the country of the Mallas in the family of a Rājā. As soon as he saw the Buddha he saluted him and being attracted he sat on one side. The Buddha noticing the trend of his mind taught him 'the Norm'. He entered the Buddhist order and spent his days in the forest but he could not concentrate. Seeing this the Master advised him to cherish good Norm within himself and to swiftly renounce that piled up lease of birth. This advice of the Lord had a beneficial effect on him as he was able to develop insight and acquire saintship.²⁴

The respect and veneration with which the Mallas looked upon the Buddha will appear from the way in which they met him when his last moment was approaching and also from the great liberality and magnificence with which they cremated the corpse and the care and consideration with which they treated the remains.

1. Anguttara Nikaya, \LII 4 etc
2. Digha Nikaya Vol II p 163
3. 123 S B F \LII pp 264-265
4. Ibid p 166
5. Dialogues of the Buddha pt III p 201
6. Dialogues of the Buddha II pp 162-164
7. Ibid pp 181-18
8. Ibid pp 186-187
9. Dialogues of the Buddha pt II p 162 foll

10. Vangavasi Edition Vol I p 41 Sabha Ch
3. Sloka 3
11. Ibid Bhismaparsva, Ch. IX. Sloka 46 p 822
12. The Invasions of India by Alexander the Great as described by Arrian, Curtius, Diodorus, Plutarch and Justin—by J. W. McRindle p 1, 2
13. Cunningham Ancient Geography pp 430-433
14. A. A. Smith Early History of India p 159
15. Pargiter J. R. A. S. 1913 p 152
16. Buddhist India p 26
17. C. Flavius \LII 1 Vajaya Texts S B I pt III p 4
18. 'Tasmā nēva padese Anupjāma nāma ambhavanam atthā tattha sattaṃ pabbajjasukhetā vānāmetva timsayojanamaggam padasaṃ gantvā Rajasāham pāvaṃ Jātaka (Fausboll) Vol I pp 13-60
19. 'Eva me s tam ekam samāyam Bhagava Mallākes vāratā tusevāhappam nāmā Mallā kāmānāgamo Samyutta Nikaya pt V p 138
20. Fausboll Dharmapala (old edition) p 11
21. Dialogues of the Buddha pt III p 201
22. Majjhima Nikaya Vol I p 231
23. Jātaka (Cowell's edition) Vol II p 63
24. Digha Nikaya Vol II p 159
25. Buddhist India p 21
26. Carmichael lectures 1918 p 79
27. Dharmapala (Fausboll) old edition pp 18-20
28. Samyutta Nikaya pt IV, pp 337-346
29. Samyutta Nikaya pt V pp 228-229
30. Samyutta Nikaya Vol I p 158
31. Dialogues of the Buddha pt III p 203
32. Dialogues of the Buddha pt III p 112
33. Vajaya Texts pt III p 4 foll
34. Psalms of the Brethren p 90
35. Anguttara Nikaya Vol IV pp 438-448
36. S B E Vol XVII p 139
37. Psalms of the Brethren p 80

POLICE SYSTEM IN ANCIENT INDIA

By SANTOSH KUMAR DAS GUPTA

ACCORDING to orthodox Hindu tradition the origin of Hindu culture and civilisation in all aspects and phases to be found foreshadowed in the Vedas. Whatever may be the intrinsic worth of this theory it seems to be true in respect of the Police system in Ancient India. As a matter of fact we find that as early as the Vedic age the King was called the protector of the people (Gopa Janasya) for he had to protect the people from dangers within and without. For the protection of the people against outside attacks we hear of strongholds and fortified camps while for the preservation

of peace within the settlement we find officers like Ugra Pratyēnas etc. who helped the Grāmanī in the maintenance of peace and order in the locality. Ugra occurs in the Brihadaranyaka Upanishad (iv 3.37-38) and according to Max Müller's rendering is a Policeman. Pratyēnas is found with Ugra and Sātagrāmanī in the Brihadaranyaka Upanishad (iv 3.42-44), clearly denoting an officer of Police. Similarly the word Jivagribha which occurs in the Rig Veda (x 97.11) also means a Policeman. Another higher officer performing functions similar to those of the Grāmanī was the Satapatī (Lord of the

hundred villages) whose name occurs in a verse of the Mātrāyaṃ Samhita (ii 14 12) and in the Taittiriya Brāhmaṇa (ii 9 4 2). A still higher officer possessing similar functions was probably the Vispati, the Lord of a Settlement who according to Professor Zimmer was the Lord of a Canton. Thus we see the time was fast approaching when military necessity would force the Indo Aryans in the course of their settlement to realise that the hands of the King should be strengthened by subtituted civil and criminal jurisdiction of the King for the good old system of Varadeya (war gold). We also hear of forest guards—Vanapa (Vedic Index II p. 41) who probably kept watch over the turbulent forest tribes.

The employment of spies even in this early period was proved by Mr R. Shamastry in the course of his lectures on the Evolution of Ancient Hindu Polity delivered to the Calcutta University. The duty of these spies was not only to find out those who were bent on evil and keep guard over fields and plants (Rig Veda vii 61 3) but also to arrest criminals who might commit social and religious wrongs. Thus under their apprehension Yama rejects the love of his sister Yamī (Ibid x 10 1 16). We are told that Varuna's spies sent forth upon their errand survey the two world halves well formed and fashioned (Ibid vii 87 3). They stand not still they never close their eyelids those sentinels of gods who wander round us (Ibid x 10 8). And further From the wide earth O Varuna and Mitra from the great lofty heaven ye bounteous givers have set in fields amid the plants your spies who visit every spot and watch unceasing (Ibid vii 61 8). Send thy spies forward fleetest in thy motion be never deceived the guardian of the people from him who near or far is bent on evil and let no trouble sent from thee overcome us (Ibid iv 4 3).

Coming to the age of the epics and the Code of Manu we know that whatever may be the date of their composition their older parts describe the condition of the country in the latter part of the Brahmana age. Spies are frequently referred to in the Sabhā Parva Chapter 5 and Sānti Parva Chapters 58 59 and 68. In Chapter 87 of Sānti Parva we are told that the King should appoint a Lord over each village as well as over ten twenty hundred and thousand villages and each of these officers should inform his immediate superior officer of the crimes

committed within his jurisdiction. Again in Chapter 69 of Sānti Parva it is laid down that forts frontiers of the kingdom public parks private groves resting places places of pilgrimage and Royal palaces should be garrisoned by troops while spies should be employed for keeping watch over the conduct of all townsfolk and village people specially of ministers general royal princes and courtiers.

All these rules we find elaborated in Manu Chapter VIII slokas 114 to 117 — Let him (the king) place a company of soldiers commanded (by a trustworthy officer) in the midst of two three five or hundred villages (to lie) a protection of the kingdom. The Commentator Goṃḍarāja states that the pickets mentioned here are the so-called Sthānakas, the Thānas of modern India. Let him appoint a Lord over each village as well as lords of ten villages lords of twenty lords of a hundred and lords of a thousand. The lord of one village shall himself inform the lord of ten villages of the crimes committed in his village and the ruler of ten (shall make his report) to the ruler of twenty. But the ruler of twenty shall report all such matters to the lord of a hundred and the lord of a hundred shall himself give information to the lord of a thousand. These officers were helped by the spies and police in the detection of criminals. Let the king who sees everything through his spies discover the two sorts of thieves who deprive others of their property, both those who show themselves openly and those who he concealed. (Manu Chapter IX sloka 256.)

Having detected them by means of trustworthy persons who disguising themselves (pretend) to follow the same occupations and by means of spies wearing various disguises he must cause them to be instigated (to commit offences) and bring them into his power (Ibid sloka 26). It is further laid down that assembly houses where water is distributed or cakes are sold brothels taverns and victuallers' shops cross roads well-known trees festive assemblies playhouses concert rooms old gardens forests the shops of artisans empty dwellings natural and artificial groves — these and the like places the king shall cause to be guarded by companies of soldiers both stationary and patrolling, and by spies in order to keep away

thieves (Manu Chapter ix Sloka 64 to 266).

In the Buddhist age we find 'the Koliyan Central Authorities' were served by a special body of peons or police distinguished as by kind of uniform from which they took their name by a special headdress. These particular men had a bad reputation for extortion and violence. The Mallas had similar officials and it is not improbable that each of the clans had a somewhat similar set of subordinate servants (Rhys Davids Buddhist India page 21). Again we find a strong police guard being posted near the sacred tank of the Licchavis in Vaisali in order to prevent anyone from taking water from it because its water was only used in sprinkling the heads of Licchavi Kumaras while being crowned. There is also a reference to forest police who escorted traders in Jataka II 335. We hear further of voluntary police who let themselves out in bands to protect caravans against robbers on the way (J.R.A.S. 1901 p 866). And what is more we find in Vinaya (175) a reference to the Black Book of the police where we are told that a criminal who had been written up in the King's porch (as we should say who was wanted by the police) was not to be received into the order.

Next comes the period of the Maurya Empire. It was during this time that the police administration was reduced to a system through the efforts of Kautilya and his master Chandra Gupta Maurya. When the bug bear of external danger disappeared from the political horizon of ancient India the two staunch imperialists addressed themselves to the task of setting the internal machinery of Government in order and succeeded in establishing a system of Centralised Government in which the police played a prominent part. The whole Empire was divided into four provinces each under a viceroy. Each of these provinces were again divided into four districts—each under a *Sihānika* a resident district officer [Arthashastra (Shamasastry's Eng. trans.) p 179] who was subordinate to the *Samāharta* or the Collector General. The latter roughly speaking combined in his person the functions of both the Home Member and Revenue Member of the present Government of India. Under the *Sihānika* was the *Gopa* who had charge of five or ten villages (Ibid p 178) the lowest administrative officer being the headman of a

village or *Gramani*. At the head of the Police administration was a board with the Collector General as its President and three *Pradeshtārāh* or Commissioners appointed by him as its members (Artha, pp 253, 179). This board was specially entrusted with the work of removal of thorns and performed functions similar to those of the modern C.I.D. It had in its service a host of spies and various other minor officials who disguised as ascetics, travellers, lunatics, hards, astrologers, dancers and hotel keepers, detected men found to be of foul living (Artha p 63), robbers (Ibid p 268), men engaged in witchcraft (Ibid p 266), manufacturer of counterfeit coins (Ibid p 266), youths of criminal tendency (Ibid p 267) and apprehended criminals in the very act of committing offence (Ibid Bk IV ch 6).

The frontiers of the kingdom were placed under boundary guards who were called *Antapala* (Artha p 52). They shall take away the weapons and armour possessed by caravans unless the latter are provided with a pass port to travel with the same (Ibid p 310).

We are further told that in places where altars are situated or where four roads meet in ancient ruins in the vicinity of tanks, rivers and bathing places in places of pilgrimages, desert tracts, mountains and thick grown forests, spies under the guise of old and notorious thieves with their student bands shall ascertain the causes of arrival and departure and halt of thieves, enemies and persons of undue bravery (Artha p 180).

The work of local police was entrusted to officers like the *Chorajyuka* (Artha p 293), the *Gramani* (Ibid p 18), *Nāgaraka* (Ibid p 183), *Gopa* and the *Sihānika* (Ibid p 181). With the help of spies these officers kept a strict watch over criminal tribes (Artha p 68), low caste people and persons carrying on traffic in arms, wines—as also courtesans, hotel keepers, grog shops etc. They also found out the causes of immigration and emigration of persons of migratory habit, the arrival and departure of men and women of condemnable character as well as the movement of foreign spies (Artha p 179). Even managers of charitable institutions had to send information to *Gopa* or *Sihānika* as to heretics (*tashanda*) and travellers arriving to reside therein. While artisans and other handicraftsmen, merchants, vintners, sellers of cooked flesh and cooked rice as

well as prostitutes may allow any other persons to reside with them only on their own responsibility (Ibid p 181). And what is more masters of houses had to make a report of strangers arriving at or departing from their houses otherwise they shall be guilty of the offence committed during that night. Even during safe nights i.e. nights when no theft etc. seem to have been committed they shall be fined three panas (for not making such a report) (Artha p 18). The Nāgaraka or the officer in charge of the city made daily inspection of reservoirs of water of roads of hidden passages for going out of the city of forts of fort walls and other defensive works. He was to punish those who move in the vicinity of royal buildings or ascended the defensive fortifications of the capital (Ibid p 185). The interval between 6 *nalikas* (4 hours) after the fall of night and 6 *nalikas* before the dawn shall be the period when a trumpet should be sounded prohibiting the movement of the people in the city (Artha p 184).

These officers were helped by (1) the *Mudrādhyaksha* who issued passports for entering into (or going out of) the kingdom (Artha p 176). (2) the *Vivādhyaksha* (or the superintendent of pasture lands) and his subordinates who examined these passports (Ibid p 177) one of his duties was to inform the villagers and to warn them in case of approach of band of robbers or criminals by bonfires by drums or other instruments or by sending carrier pigeons (Artha p 177). (3) the *Nāvādhyaksha* and his subordinates who apprehended suspicious persons travelling in suspicious circumstances at ferries (Artha p 158). These officers also seem to have performed functions similar to those of the modern River police and Coast police. As for instance they did not allow fording or crossing the river (without their permission) even at the usual time and place. Similarly pirate ships, vessels that are bound for the country of an enemy as well as those who have violated the customs and rules in force in port towns were liable to be destroyed by them (Artha p 157).

Besides there was an elaborate system of espionage to help these officers in the detection of real criminals. The machinery of this Spy system was as follows —

1. There were those who kept watch over the private conduct of royal officers by

employing themselves in their service there were others—the livery spies who espied their public character (Artha p 23).

The second group consisted of those—the *Classmate spies*—who carried the information thus gathered by the first to the institute of espionage for if the first group were themselves to carry the news it might well rouse the suspicion of their masters (Ibid p 23).

There were those who were under the direct employ of the Headquarters for corroborating the evidence thus gathered through the two agencies (Ibid p 24). Action was taken only when the information thus received through these three different sources was exactly of the same version. If the three agencies differ, the spies concerned shall either be punished in secret or dismissed. Among the means of conveying information to the Headquarters we find cipher writing resorted to by the spies (Artha p 24).

There were also employed female spies who included (1) the mendicant women who were generally employed in the simple work of carrying information to the institute of espionage (Artha p 24). (2) poor Brahmin widows who were naturally very clever and were employed in watching the private conduct of the *Mahānātrakulāni* by frequenting their residences (Artha p 23). (3) the courtesans who were kept under official supervision (Artha p 153). Under the guise of chaste women they may cause themselves to be enamoured of persons who are seditious. No sooner are the seditious persons seen within the abode of these female spies than they shall be seized and their property confiscated to government (Artha p 305).

Despite these stringent police arrangements there were sufficient safeguards against undue arrest and detention. Thus it is laid down that three days after the commission of a crime no suspected person shall be arrested in as much as there is no room for questions unless there is strong evidence to bring home the charge. Again persons who charge an innocent man with theft shall themselves be liable to the punishment for theft. Further when a person accused of theft proves in defence the complainant's enmity or hatred towards himself he shall be acquitted (Artha p 276). Similarly those watchmen who stop whomsoever they ought not to stop or do not stop whomsoever they ought to stop shall be punished with twice

the amount of fine levied for untimely movement in the city (Artha p 184) It is further laid down that when the Superintendent of Jails puts any person in lock up (Charak) without declaring the grounds of provocation he shall be fined 24 Panas when he subjects any person to unjust torture he shall be fined 48 Panas (Artha p 282)

Last but not the least we shall bear in mind that all these officers were personally liable to make good the loss which the people suffered in case of their failure to apprehend the real criminals Thus in case of theft or loss of merchandise in a village the headman was to make good the loss if the theft or loss occurred in the intervening places between any two villages the superintendent of pasture lands shall be liable If there are no pasture lands in such places the officer called Chorarajjuka shall make good the loss If the theft or loss occurs in such parts of the country as are not provided even with such a security (a Chorarajjuka) the people in the boundaries of the places shall contribute to make up the loss If there are no people in the boundaries the people of five or ten villages of the neighbourhood shall make up the loss (Artha p 29, Cf Ibid p 135) Even the king did not escape the liability, Kautilya says Whatever of the property of citizens robbed by thieves the king cannot recover shall be made good from his own pocket (Artha p 241) Thus the idea was that if any person suffered from disorder and lawlessness it was because the king was remiss in the performance of his duties and therefore ought to expiate in the above manner for the loss suffered by the individual in consequence of his neglect of duty This idea still exists in a certain form in modern civilised Governments where offences like theft robbery murder etc. are classed under offences against the State But the idea of making good from the State cover the loss suffered by any individual in consequence of theft and robbery was probably unique among the Indo-Aryans only

This account of the Maurya police system is partly corroborated by Megasthenes as quoted by Strabo (XV 147) In Fragment XXXII we are told of the overseers to whom is assigned the duty of watching all that goes on and making reports secretly to the king Some are entrusted with the inspection of the city and others with that of the army The former employ as their coadjutors the

courtesans of the city and the latter the courtesans of the Camp The ablest and most trustworthy men are appointed to fill these offices (McCrindle p 85) According to Arrian similar officers were employed by the governments of monarchical as well as non monarchical states of the period And what is more Arrian's informants assured him that the reports sent in were always true though Mr V A Smith doubts the strict accuracy of this statement

Asoka inherited this system of secret report as is evident from Rock I edict VI where he says At all hours and in all places whether I am dining or in the ladies apartment in my bed room or in my closet in my carriage or in the palace gardens the official reporters (Pativedaka) should report to me on the people's business and I am ready to do the people's business in all places Again the agents (Palisa) mentioned in Pillar Edicts I IV and VII and in the Provincial Edict are according to some scholars identical with the Pativedaka already mentioned while the Amtamahāmāta or Warden of the Marches were high officers guarding the frontiers (Pillar Edict I)

We do not know how far this Maurya Police system was imitated by the Andhras and Kuchans in their dominion but from the inscriptions of the Gupta we find that their Empire was divided into Desha Visaya Bhakti (the lowest unit being the village) under officers bearing the title of Gostri Visayapati Kumāramātya etc who probably performed both administrative and police duties A probable picture of the police system of this period is preserved in Yajñaalkya I 337 and Vishnu III 7 to 15 which is but a prototype of what is described in Manu Chap VII sloka 114 117 already quoted In Sukraniti and in Kāmandakanīti I 24 we find constant references to police guards and in Vishnu III 66 67 we are told of the liability of the police officers to make good the loss in case of failure to apprehend real criminals Agni Purana 513 to the same effect (ccxxiii) The king should make good to the owner the price of an article stolen by a thief and on such an occasion the king shall reimburse himself out of the salaries of his police officers In the Pravesaka to the sixth act of Sakuntalam we find two police men (पादकृत्यक) acting under the superintendent

of the city police who was also the brother-in-law of King Dushmanta and getting hold of two fishermen with a diamond ring which they recognised to be the signet ring of the king. In *Mricchakatika* Act I we hear of night watch by the police, the establishment of *Gulmas* (police outposts) and the examination of carriages by the police as in the case of *Charudatta's* car.

But if we are to believe in the account of foreign travellers of this period then we must acknowledge that the police system was fast

becoming looser with the beginning of the decline of Gupta power. Fa Hien says that there was no longer the rigid passport system which was prevalent in earlier times—people now can go whenever and wherever they like. We are told that even in the reign of Chandra Gupta II, criminal tribes were living in the outskirts of the capital city. Similarly Hiuen T'ang who visited India during the reign of Harshavardhan speaks of the criminal laws being mild and the roads as insecure.

LETTERS FROM ABROAD

By RAMINDRANATH TAGORE

London, April 10, 1921

I AM glad to be in England again. It is a different atmosphere here than that of America where the gravitation of dollars pulls everything down and presses everything flat on the earth. One of the first men whom I happened to meet here was H. W. Nevins, and I felt that soul was alive in this country which had produced such a man as him!

A land should be judged by its best products, and I have no hesitation in saying that the best Englishmen are the best specimens of humanity.

With all our grievances against the English nation, I cannot help loving your country, which has given me some of my dearest friends. I am intensely glad of this fact for it is hateful to hate. Just as a General tries for his tactics to attract a whole army of men into a cul de sac in order to demolish them, our feeling of anger generalises the whole people of a country in order mentally to give them a crushing blow on a tremendously big scale.

Things that are happening in Ireland are ugly. The political lies that are becoming them are stupendous and in retaliation our anger seeks a victim adequately big, and we readily incriminate

the whole people of England though we know what a great number of English men feel shame and sorrow for these brutalities quite as keenly as any disinterested outsiders.

The fact that such a great proportion of people here—whose interest in keeping Ireland tied to the British Empire is so vital—can feel so keenly the tyranny inflicted on the Irish people proves the inherent love of justice that thrives in the heart of this country in spite of all aberrations. The saving of a people depends upon the noble personalities holding up the moral tradition high above the floods of iniquities that occasionally deluge the land.

Edmund Burke proves the greatness of Great Britain in spite of Warren Hastings, and we are grateful to Mahatma Gandhi for giving India the opportunity to prove that her faith in the Divine Spirit in man is alive still—in spite of a great deal of materialism in our religions, as they are practised, and a spirit of exclusiveness in our social system.

The fact is that the best in all countries find affinity with one another. The fact displays its differences—but the fire is one. When that fire comes before my vision in this country, I recognise it as the same thing which lights our path in India.

and illuminates our house. Let us seek that fire and know that whenever the spirit of separation is supreme there reigns darkness. But with the realisation of unity comes truth and light. When we ignite our lamps we at once send response to the eternal lights of heaven. You yourself are a bearer of a lamp from your own land, and let me in response light my own lamp with love for the great humanity revealed in your country.

..

(The following letter was in answer to a lady who had complained that the poet had appeared to give vent to a feeling of anger against the British people in one of his lectures.)

London April 12

Dear Madam I received your letter late that morning and was sorry to learn that you had come to this hotel while I was engaged.

It is not unlikely that some unsuspected remnant of race-consciousness in your mind made you imagine that I gave vent to my feeling of anger against the British people in my lecture. I allude to in your letter. The fact is I deeply feel for all the races who are being insulted and injured by the ruthless spirit of exploration of the powerful nations belonging to the West or the East. I feel as much for the Negroes brutally lynched in America often for economic reasons and Koreans who are the latest victims of the Japanese imperialism as for any wrongs done to the helpless multitude of my own country. I feel certain that Christ were he living at the present day would have been angry with the nations who attempt to thrive upon the life blood of their victim races just as he was with those who defiled God's temple with their unholy presence and profane sion. Surely he would have taken upon himself the chastisement of these miscreants especially when those who professed to be his disciples whose ostensible vocation was to preach peace and brotherhood of man either kept a discreet silence whenever man's history waited for a voice of judgment or showed signs of virulence against the weak and

the down trodden greatly surpassing that of men whose profession it was blindly to kill human beings.

On the other hand, though I sometimes congratulate myself for my own freedom from race consciousness very likely a sufficient amount of it is lingering in my subconscious mind making itself evident to outsiders in my writings through special emphasis of pride at some great thoughts or good deeds of India or special emphasis of indignation at any unjust suffering or humiliation she is made to undergo. I hope that I can claim forgiveness for this weakness considering that I never try to condone any wrongs done by my own countrymen against others belonging to different communities from ours. If you want to know something of my attitude of mind about this I recommend you my novel translated into English under the title of Home and the World.

..

London April 16, 1921

I am leaving London today in an aeroplane for Paris. My appeal for an International University at Shantiniketan, to be called Visva Bharati has met with a hearty response in England. I have just time to send you these very few words before I leave England. As I shall be travelling about from place to place, it is possible that I shall not be able to write to you for some time—anyhow the posting of my letters to you will be somewhat irregular.

..

Autour du Monde Paris
April 18, 1921

I have come back to the domain of dust from my short aeroplane career in the mid air, when my namesake from the high heaven the Sun* shed upon me his smile of amused tenderness, and some vagabond clouds of the April sky seemed to wonder in their minds, if I were about to join their ranks.

I am not going to stay in Paris more

* Referring to his name Rab which means the Sun

than a week this time for I must finish my Continental tour by the end of May and prepare for my return voyage to India. The days of my exile seem to be gaining in weight as they are approaching their end and I wish I had a relay of minds so that I could charge them when ever they become exhausted. Having only one in my possession I had to be merciless toward it even when it lacked the food to which it had been accustomed. The result is that it is beginning to doubt almost to hate the idea[†] which it is made to carry through a rugged and tortuous path.

Whenever I find time and sit alone before the window I gravely nod my head and say to myself in a sad voice:

Those who have been born foolish can gladden the heart of God only when they have the freedom of solitariness and can spread their idle wings in the air and flit and hum for nothing at all. You poet are one such creature—you have to be alone to fulfil your nature. What is all this that you are planning? Must you guide the multitude and work with them for the building of an Institution?

All through my life I have ever worked alone for my life and my work have been one. I am like the tree which builds up its timber by its own living process and therefore it needs leisure and space, sunlight and air—and not bricks and mortar, masons and the civil engineer.

All my works have their roots in my dreams. But an International University needs a foundation and not roots. It needs to be solidly built upon international boards and committees and funds contributed by men of prudence and foresight. Foresight is a gift which I wholly lack. I may have some insight but no foresight at all. Foresight has the power of calculation, insight has the power of vision. He may have faith in insight to whom it belongs and therefore he is not afraid of making mistakes or even of apparent failures. But foresight is

impatient of all deficiencies. It constantly dwells on the possibilities of mistakes only because it has not the vision of the whole. Therefore its plans are mostly solid and inflexible.

In the establishment of the International University the foresight of the experienced will never forsake me. It will go straight to the helm and take charge and only then the prudent who give money and the wise who give advice will be satisfied. But where will remain the place for foolish and the irresponsible?

The whole thing will have to be established on a permanent basis but this so-called permanence is only bought at the cost of life and freedom. The cage is permanent not the nest. And yet all that is truly permanent has to pass through an endless series of impermanencies. The spring flowers are permanent because they know how to die. The temple made of stone cannot make truce with death by accepting it. Proud of its bricks and mortar it constantly opposes death till it is defeated in the end.

Our Shantiniketan depends for its permanence upon life. But an International University tries to build its permanence with the help of rules and regulations. But—

Never mind! Let me forget it for a moment. Possibly I am exaggerating. The reason is the day is full of gloom. It has been snowing and raining, the road is muddy and I am home sick.

I am going to read in the hall of the Sorbonne University my paper on the Forest Hermitage. They asked me for a summary which they will circulate among the members. I enclose a copy of it which I have given to them for circulation. From Paris I have decided to go to Spain next week—do you not envy me?

NOTES OF LECTURE

From the beginning of their history Western races have had to deal with nature as their antagonist. This fact has emphasised in their mind the domestic aspect of truth, the eternal conflict between good and evil. Thus it has kept up the spirit of fight in the heart of their civilisation.

[†] That is to say the idea of an International University.

tion They seek victory and cultivate power

The environment in which the Aryan immigrants found themselves in India was that of the forest. The forest unlike the desert or rock or sea is living; it gives shelter and nourishment to life. In such surroundings the ancient forest dwellers of India realised the spirit of harmony with the universe and emphasised in their minds the monistic aspect of Truth. They sought the realisation of their soul through union with all.

The spirit of fight and the spirit of harmony both have their importance in the scheme of things. For making a musical instrument the obduracy of materials has to be forced to yield to the purpose of the instrument maker. But music itself is a revelation of beauty; it is not an outcome of fight; it springs from an inner realisation of harmony. The musical instrument and the music both have their own importance for humanity.

The civilisation that fights and conquers for Man and the civilisation that realises for him the fundamental unity in the depth of existence are complementary to each other. When they join hands human nature finds its balance and its pursuits through their rugged paths attain their ultimate meaning in an ideal of perfection.

♦♦

Antour du Monde Paris
April 21 1921

The letters from India this week have not reached me though long overdue. There was a squall in the Mediterranean Sea and the mail bags have been damaged by the sea water. So there is a chance of my letters not coming at all and it may become a Lent week for me. Your letters have been a never failing source of sustenance for my mind all through my days of exile—and you have been so generously lavish in your supply.

Tomorrow I am going to start on a tour in Switzerland Germany Denmark Norway and Sweden. I feel sure of the welcome awaiting me in those countries. I cannot imagine how I could have men-

ted so great a reward. I feel that I am being greatly overpaid for my service and one day I shall be called upon to refund the excess and a great deal more.

My idea of the International University or Vishwa Bharati found a strong response in England. There was a proposal made to form a Board of Trustees to help me in my work. But it is needless to assure you that I am not going to allow my Institution to be tied to the tow boat of any official body. I know it would have saved me from a great deal of trouble and opposition. But when by some artificial protection we save ourselves from trouble in the beginning it crops up in a worse form in the end.

My letters will grow more and more irregular till they meet their Nirvana in our meeting at Santiniketan.

♦♦

Antour du Monde Paris
April 24 1921

When I sent my appeal for an International Institution to the Western People I made use of the word University for the sake of convenience. But that word has not only an inner meaning but also outer association in the minds of those who use it and that fact tortures my idea into its own rigid shape. It is unfortunate.

I should not allow my idea to be punned to a word for a foreign museum like a dead butterfly. It must be known not by a deposition but by its own life growth.

I saved my Santiniketan School from being trampled into smoothness by the steam roller of the Education Department. My school is poor in resources and equipment but it has the wealth of truth in it which no money can ever buy and I am proud of the fact that it is not a machine made article perfectly modelled in a work shop—it is our very own.

If we must have a University it should spring from our own life and be maintained by our own life. Someone may say that such freedom is dangerous and that a machine will help to lessen our personal responsibility and make things easy for us. Yes. Life has its risks and freedom has its responsibility and yet they are prefer-

capital can be raised within the country. All the capital invested in the cotton industry has been raised within the country. Regarding the proximity to the supply of raw materials and the presence of a market for finished products India has an unequalled opportunity. There is also an abundant supply of labour although education and training are needed to make it efficient.

Not less significant are some of the social effects of the factory system which have been the most important factors in the development of Europe and America. That it would bring similar results in India can be safely assumed. Even in a short period it has brought several innovations in the social life in certain sections of the country. First it has dignified labour which was degraded through the caste system. Second it has undermined the caste system itself and persons of different castes are now found engaged in the same kind of work. Third it has shown signs of disintegrating the joint family system which permits several persons to live upon the earnings of one member. Fourth it has broken down the isolation and self-sufficiency of the village which is among the chief causes of the backwardness of India. Fifth it has raised the social position of thousands of women by giving them an economic status. Lastly it has broadened the minds of the labourers by mobilizing them from the country to the city, socialized them by bringing them into close contact with one another, energized them by adapting them to the modern industrial system and thus made them more alert, potent and active. A system so pregnant with social and economic benefit to the country in general and to factory labourers in particular should on no account be checked in the process of its growth.

India should not only develop the factory system for the most economic utilization of her resources but she should also determine the lines of industrial development which are most advantageous to her both for domestic and foreign markets.

Like an individual a nation has to find out how it can produce the greatest amount in value with the least expenditure of time and energy or in other words how to become industrially efficient.

Industrial development in India cannot be the same as that in Europe and America. There are several reasons why the nature

of industrial efficiency will therefore be different from that of any other country.

First the difference in natural resources will give rise to a difference in the nature of industries and consequently of industrial efficiency.

Second, owing to the sub-tropical climate intensive physical labor is not possible in India to the extent that it is in the regions of colder climate. It will be more economical therefore for India to acquire efficiency in those industries which require more of mental labor than of physical. Work of artistic value will give India a strategic advantage in the international market.

Third the resources of India are limited in comparison with the population. In order to be successful economically India should devote more labor per unit of resources than most of the other countries. In other words India must sell highly finished products instead of raw materials.

Fourth it is the national tradition of the people, especially of the artisan class to produce artistic goods such as shawls, muslins and jewelry and carved ivory. High class workmanship has become the social inheritance of India and although it has been much discouraged it still remains the national genius and must be revived. There lies the natural line of development for India's manufacturing industries, especially as far as manufacturing for the foreign market is concerned.

All these elements will make India industrially different from the rest of the world. It is the duty both of Society and the State to outline the lines of India's industrial development and to impart education and training along those lines so that India may be efficient in the full utilization of her resources on the one hand, and hold an advantageous position in the international market on the other.

SOCIAL ASPECTS

One of the cardinal principles of Hindu religion is the belief in an infinite Being of which this visible world is only a manifestation. It is the duty of every man to realize this entity either in this life or in the next by the practice of self-renunciation. Misery and sorrow arise from the lower desires of man. The way to real happiness lies in the elimination of those desires. This doctrine

has profoundly influenced the social and industrial life of the people.

First, it has turned the mind away from the material to the spiritual from the natural to the supernatural, from the real to the ideal from the concrete to the abstract from the external to the internal.

Second while it has helped a few persons to attain the highest type of manhood it has also checked the mental growth of many by placing before them an ideal far too high for attainment by ordinary people. Thus while Hindu civilization has helped to glorify the few it has tended to fossilize the many.

Third by overemphasizing the happiness of the afterlife and the attainment of this happiness through self-renunciation it has tabooed most of the pleasures of the flesh and has placed as its goal the fewness rather than the multiplicity of wants, which is the most important incentive to economic activities and industrial development.

Fourth by constantly turning the attention toward the inner struggle between desires and ideals, it has restricted the scope of the external struggle between man and nature, which stimulates man to conquer nature and acquire wealth.

Fifth the doctrine of *Karma* which is a part of the Hindu religion has degenerated into fatalism and has its worst effect upon the common people. The feeling that the sorrow and happiness in this life are largely determined by the deeds of a former life takes away a good part of the initiative for planning and developing any remedial measures in case of any catastrophe. The majority of the people are prone to resign themselves to the course of events. The doctrine has failed to stimulate the people to turn failure into success.

While the teaching of the Hindu religion has made the after life and not this world the focus of attention the social organization and the customs and manners have also stood in the way of industrial progress. The caste system has hindered the free movement of the people and the free choice of their occupations. The joint family system has made even distant relatives depend upon the earnings of one of their members. The system of early marriages made young men take care of families when they ought to be cultivating the

spirit of adventure and enterprise and has compelled young women to bear the burden of gestation and lactation when they ought to be devoting themselves to the acquisition of general culture and industrial efficiency. The *Zenana* system by which women have been excluded from all social intercourse in several provinces has also limited their industrial activities.

For the development of modern industrialism and for the achievement of industrial efficiency India must reorganize her society. Social efficiency is in fact the background of industrial efficiency which is merely the expression of the social life in the satisfaction of its material desires and is inseparably connected with the traditions and institutions of the country. A new philosophy of life must be propounded in order to create a new social attitude and to adapt the nation to the world's new conditions. India must realize first that the golden age was not in the past but is in the future. Second the aim of life is not to be happy in the world to come but to achieve a richer and nobler expression in this world. Third the destiny of man is not influenced by some mysterious power but by social and physical laws and by the discoveries and inventions of man in his present life. Fourth although the laws of nature are inevitable and inalienable they can be controlled and directed by human intelligence and can be utilized by man for human purposes. Fifth an industry is a means not only to the satisfaction of material wants but also to the development of character and the realization of self.

This philosophic reconstruction should be supplemented by a re-organization of the social institutions so that men and women can elect their occupations irrespective of caste and creed. In addition to all these a system of general and vocational education should be introduced not only for children but for young persons as well. In a word society must be more efficiently organized so that it may form a solid foundation for the development of industrial efficiency.

POLITICAL ASPECTS

The most important requirement for the development of industrial efficiency however is a favorable attitude of the government toward the system of production especially toward the factory system. Unfortunately this

SORCERY IN MALABAR

By C. Achyuta Menon

It is a land of palms and riches
It is a land of charms and witches

In these lines the poet has pithily summarised his impressions of Malabar.

The people of this tract are intellectually and educationally among the most advanced of the Indian peoples. But, owing to their insular exclusiveness for centuries they retain some of the primitive customs and beliefs of their ancestors. Malabar is still, for instance "a land of charms and witches". The belief in spirits good and evil and their intervention in human affairs, and in the efficacy of incantations and ceremonies to control their actions is, notwithstanding the spread of English education, still but universal. In popular estimation sorcery, which always includes exorcism, is as reputable a profession as almost any other, and sorcerers are looked upon with respect mingled with awe. In some Brahmin families the profession is hereditary, all the adult male members being adepts at it, while it is the hereditary caste occupation of a whole section of low class Hindus known as the *Panans*. Individuals belonging to all castes adopt Sorcery as their profession and find it almost as lucrative as medicine or religion. Several thousands of the population depend upon it for their livelihood.

Diseases and accidents are believed to be caused as often by the action of evil spirits as by the violation of the laws of nature. These spirits enter human bodies of their own accord on mischief bent, or are made to enter them by the art of the sorcerer, who for a consideration undertakes this office at the instance

of the victims' enemies. When a person falls ill, therefore, the astrologer is as much in requisition as the physician, as the former alone is able by his obtruse calculations and deductions, to discover the true cause of the illness. If it is found to be caused by a spirit, he is further able to furnish clues for its identification. A competent exorcist is thereupon sent for, and he generally succeeds, by his incantations and ceremonies, to dislodge the intruder. The faith of the people in the exorcist's art is however, not so complete as to make them neglect the services of the physician. But, if the patient recovers by their joint good offices, the exorcist gets the lion's share of the credit.

The nature of the sorcerer's work varies with the power and importance of the spirits dealt with. The smaller fry of the spirit world, whose pranks bring about ordinary ailments, can be propitiated or expelled by the mere repetition of the prescribed *mantra* or incantation by a common exorcist. The latter touches the head or holds the hand of the patient, and repeats the *mantra* a certain number of times (one hundred and eight to one thousand and one, as the case may be) when the spirit leaves the body free to be successfully treated by the physician. When powerful demons capable of producing deadly maladies have to be dealt with the services of eminent practitioners are generally engaged who with the assistance of skilled juniors, have to go through a variety of incantations and perform a series of elaborate and expensive ceremonies involving sometimes the sacrifice of goats and fowl, before they are brought under control. In some cases the incantations and ceremonies have to be repeated for as many as forty-one days. The most powerful and malig-

* Malabar in the general acceptance of the term and as used here include the British District of that name and the Native States of Travancore and Cochin.

nant of them all is the demon of epilepsy. There are hardly a dozen men in all Malabar who are capable of wrestling with him, and in most cases they come off second best in the encounter. As may be expected from their evil propensities, it requires more proficiency and practice to expel a malignant spirit from one's person than to introduce it. Those who perform the former office are, therefore, better remunerated than those who do the latter, just as counsel for the defence are generally paid more handsomely than those for the prosecution.

Every hereditary Brahmin exorcist has his patron god or goddess, whose help renders his influence over the denizens of the spirit world so potent that he can even make them obey his orders of temporary injunction issued from a distant place. If he finds it inconvenient for some days to visit a patient in another part of the country, he inscribes an order on a palmyra leaf, with an iron style directing the spirit concerned to leave his victim unmolested for a specified period and promising him satisfaction before its expiry. If this leaf is formed into a roll and worn in any part of his body, the patient feels temporary relief in most cases. Preventive sorcery, which is so popular in Malabar, partakes of the same character, but is more lasting in its effects. Certain magic words and cabalistic figures are engraved on a thin gold, silver or copper leaf, three inches square, which after being purified by ceremonies and sanctified by *Mantras*, is rolled up and inserted into the hollow of a bracelet, a pendant or other ornament. So long as a person wears this ornament, he or she is immune from the insidious attacks of dangerous spirits. Many men and most women in Malabar wear such charms.

Of all the forms of black magic prevailing in Malabar, the most dreaded is the one known as the *odi* (literally, breaking) from the effect it has on the victim. The knowledge of its secret is confined to a few individuals of the Pariah caste and is transmitted by oral tradition. The *odiyan*, as the *odi* magician is called, is supposed to have the power of assuming at will, *but only at night*, the form of a horse, a bull or any other fourlegged animal, and if in that form he crosses the path of any person in a solitary place at dead of night, the latter is seized by a fright, which results in immediate death or in a fatal or incurable malady. The higher order of sorcerers, however, are able to laugh the *odiyan's* power to scorn. The story is told of a great sorcerer who, coming across a solitary black horse at night on the confines of a jungle, at once perceived its identity, got on its back and trotted it about till day break, when he found himself seated astride on the shoulders of a disconcerted Pariah to the great amusement of the villagers. The belief in *odi* magic was once widely prevalent in Malabar, but it is now fast dying out.

The old laws of Malabar treated black magic as a grave crime punishable with death or long terms of imprisonment. Those laws are of course now obsolete. But as late as 1827 a man was sentenced to six years' penal servitude for causing the health of the Raja of Cochin to break down by the practice of his black art. In 1793 the Dutch Governor of Cochin, Van Anglabach, advised the Raja to inflict exemplary punishment on a sorcerer, who by his art made His Highness seriously ill and whose guilt was conclusively established by astrological calculations.

GLEANINGS

Stopping Over Traffic

There still remains one safe and sure way to cross the streets of a city through the traffic—by walking on stilts. This was demonstrated recently on Broadway New York by Fred H. Wilson, of high stilt fame.

Looking down on the crowds from a 15 foot altitude Wilson spread his beanpole legs just in time for a motorcycle cop to speed under the human arch at 15 miles an hour.

Wilson is naturally an unusually tall man and when he straps eight foot stilts to his legs



Stepping Over Traffic on Stilts

there is no trouble picking him from a crowd. A long cane that he carries is tall enough to reach the ground; he uses it merely as a balancing pole.

In the course of his strolls through the streets the stilt man is the envy of small boys who take a supreme delight in scampering between his shins.

Radiogram

By means of the latest automatic radio apparatus a radiogram from London to New York can be delivered in just 60 seconds. One

minute after the message is filed in the London office the printed radiogram is placed in the hands of the messenger boy in New York.

This speed made possible by the aid of up-to-the-minute machinery is the more remarkable because the message passes through nearly 20 instruments. It is relayed from one electric current to another about 12 times, but only three times is it handled by human operators. If they could be eliminated, even more speed could be attained.

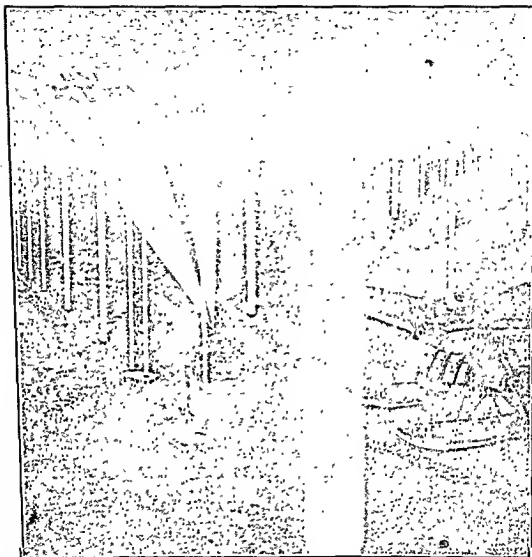
Man Lacking Hand And Arm Is
Clover Rifle Shot

The fact that he has lost his right arm at the shoulder and his left arm between the elbow and wrist, does not prevent Wm. A. Wine, miller of Ohio U. S. A., from being a good rifle shot. He uses a special 22-caliber rifle having a leather-covered hook beneath the balance point against which he presses his left



Armless Gunner

forearm. He pulls the trigger with a small wire having a rubber button on the end which he holds in his mouth. A slight motion of the lower jaw exerts the necessary pressure. He loads, unloads and cleans the gun without assistance.



Advertising on the Clouds

Monster Searchlight Forecasts

Dazzling Night Skies.

Ships at sea off New York, a short time ago, began an exchange of radio comment on a glaring light pointing into the clouds.

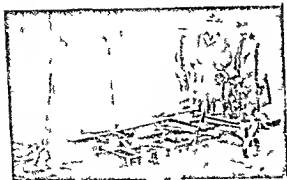
Some observers guessed it was the aurora borealis; others thought it was lightning. It was neither. It was the beam from the most powerful searchlight in the world—the 1,400,000,000 candlepower torch perfected by Elmer Sperry, noted inventor, and installed in a light-house in New York harbor.

This light, tested for possible use as a beacon for airplanes, throws its beam vertically in the air. It will penetrate thick banks of moisture, and is visible above the clouds. It has lighted up clouds 10 miles above the earth.

As the result of its spectacular effect, advertising concerns already are considering the possibility of blocking out part of the light to type words and draw pictures on the sky.

New Tree-Felling Machine.

A motor-driven saw for felling trees, invented



Motor driven Tree cutting Saw.

by a New York man has been given a successful trial at Central Park in that city. Propelled back and forth by a horizontal wheel geared to a small gasoline engine, an ordinary saw can cut through a 15 in. tree in two minutes, thus greatly reducing the time required to do the same work by human hands.

Weight Vanishes—Can Breathing Exercises Overcome Gravity?

Nearly every one in the West is familiar with the lifting game in which four persons after breathing deeply to noisison lift a fifth person easily with their finger tips. The lifters always agree that the subject seems to have lost weight. Does the subject actually lose weight, or is it an illusion? To seek the answer five persons recently tried the experiment on the platform of a sensitive scale. At the outset the combined weight of the experimenters was 712 pounds but when the lift was made according to Hereward Carrington Ph. D. research officer of the American Psychical Institute, these surprising results were noted. On the first and second trials there was a loss of weight amounting to 52 pounds. On the third, fourth and fifth lifts 60 pounds were lost.

A Few Thrills from a Steeplejack's Life

Steeplejack A. Saunders of Irvington N. J. is one of America's leaders in the science of scaling impossible places. A few of his most thrilling experiences are told here in his own words and in pictures.

To 'outstunt' a rival I balanced myself on top of a flagpole on a New York skyscraper for at least eight minutes. The wind was blowing so hard that the camera man thought the thing utterly impossible.

The most hazardous stunt I ever did was to climb halfway up the ice of Niagara Falls. Inch by inch, clutching at every piece of jagged ice that offered a firm hold, I pulled my way up a sheer 60 foot wall of rough ice. I was arrested for doing it.



Balancing on Top of a Flagpole

In a moving picture stunt I was one of the crooks being hunted. All had been captured except myself. The only escape according to the scenario, was to swim to near by schooner. I made the trip and as I reached the schooner, detectives came alongside in boats. I climbed to the top of the mast prepared to shoot if they attempted to follow. As they were unable to capture me that way they blew up the boat. I was hoisted from the top of the mast to the water a distance of about 30 feet, and was picked up unconscious.



Climbing 60 foot wall of the frozen Niagara Falls



Hurled from the top of a mast

"While painting a bridge at the Delaware Water Gap I slipped and fell 40 feet to the frozen river breaking through the ice. Injured and exhausted, crawling on the ice and swimming when I broke through I fought my way 100 feet to land.

Tunnel-digging Machine also Lines Walls

Digging a tunnel removing the earth and lining the walls with concrete blocks as the tunneling advances are all accomplished by a single recently developed machine. The method is claimed to be more rapid, safer and cheaper than the open-cut or ordinary underground methods. Four revolving arms at the front of a cutting head mounted in a steel drum carry the cutters which remove the earth. It is deposited by buckets on a conveyor belt, which carries it to cars brought up from the rear. Behind the cutting head are the gearing and mechanism for controlling the direction of the cut. Back of this is the lining constructor, which lays concrete blocks designed so that when they are pushed into place they expand and fit tightly against the earth wall. They are laid in spiral courses giving a forward motion in the machine which keeps the cutting head in contact with the tunnel heading. This machine, operated by an electric motor, has constructed 18 ft 8 in. of finished 32 in. tunnel in four hours.

Accurate Forecasting of Earthquakes Now Scientific Possibility

Prediction of earthquakes, with the same accuracy with which conditions of the weather are now foretold, has become possible according to a discovery just made by Dr. Andrew C. Lawson, professor of geology at the University of California.

The discovery of the method of forecasting the time and place of earthquakes follows and is based upon another recent discovery also made by Professor Lawson that movements of the earth's surface, technically known as "the creep of the earth's crust," are antecedent to as well as consequences of earthquakes.

The creep of the earth's crust to explain it briefly and in nontechnical language "is due directly to the fact that the poles of the earth do not run true. The North Pole describes a circle of about 60-ft. diameter every time the earth revolves on its axis. It is as if the earth were a globe revolving on a shaft which oscillated around its center. While this deviation of a 60 ft. circle is so small in view of the size of the earth as to be almost infinitesimal, it is sufficient to set the soil and the rocks, even the mountains and the valleys, in a slow but steady motion usually to the northward.

Like a liquid tide setting ever in one direction, this current of earth creates a tremendous strain in its own mass. The pull is so great that a distinctly measurable tension ensues in all the layer of earth crust which is creeping. When this tension reaches a certain point something has to give way. The result is a tearing open of the earth's crust in a backward or a side ways motion—which Doctor Lawson calls the elastic rebound—and the visible tangible phenomenon known as an earthquake occurs. As soon as Doctor Lawson had definitely established the creep of the earth's surface and its re-



Changing place of a House as a result of an earthquake. The black stick indicates the former position of the house.

bound under the strain of its own tremendous weight, he said.

If we find the rate of creep and the length of time necessary to produce the limit of tension in the earth's crust, we shall know when and where there is to be the next earthquake merely by watching closely the increase in tension.

This gives to the forecasting of earthquakes' says the University of California in its bulletin announcing Doctor Lawson's double discovery, 'the same precision as that with which weather forecasts are made.

Ceylon School Kiddies Read Wooden Books

In Ceylon school books are made of wood and the children learn their lessons by heart a page at a time. The schoolmaster paints the letters on short boards with thick water proof paint. As soon as a pupil can copy and



Wooden Books in Ceylon School

repeat from memory everything written on the board he receives a new one.

Before the invention of printing a system somewhat similar was used in Europe for teaching the A B C's. The lessons were written on a thin sheet of wood and over this two thin transparent pieces of horn protected the letters from erasure. These slates were called 'horn books'.

Street Lamp Reflector Confines Light to Roadway

From ten to twenty times the illumination possible with reflectors of existing types and a reduced cost of maintenance are claimed for a longitudinal reflector, which concentrates all

the light along the surface of the road. Two flat, polished plates meeting at an angle of about thirty degrees exactly beneath the centre of the light cast the light a long distance down the road, and do not waste current lighting lawns and house by the side of the street.

Heart and Lungs Now Voice Their Ills by Phonograph

From phonographic records of feeble heart and lung sounds greatly amplified, doctors soon may be able to diagnose symptoms of diseases without even seeing their patients. Records may be submitted to medical authorities in distant cities or abroad for expert study and examination.

All this it is said will be made possible by the recent invention of a recording mechanism which intensifies the faint sounds of the heart and lungs until they can be heard plainly, even throughout a large lecture hall. Credit for the work goes to Dr F. L. Huot, of the Bureau of Standards, and Dr M. J. Myers of the United States Army.

The invention is an amplifying system like that used in broadcasting a speaker's voice. An ordinary carbon telephone transmitter is employed as a stethoscope and the currents generated by heartbeats or lung sounds are amplified and transferred to a telegraphophone using steel wire as a recording element.

This wire runs between two electromagnets actuated by current from the amplifiers. As it passes the poles it is magnetized with varying intensity, depending on the amount of current produced by the sound of the heart or lungs. When the motion of the wire is reversed, the same apparatus produces the sounds in a telephone receiver.

Sensitized Paper Aids Amateur Photography

Amateur photographers have been aided by the introduction of sensitized paper in both roll spool and cut sheet form of all the important sizes which will fit any camera without using special attachments. This paper is used in the same manner as are the celluloid film or dry plates and the picture is printed directly on the paper when the shutter is operated.

Grain-Elevator Screenings For Fattening Sheep

An experiment which may prove of great value to stockmen is being tried at Port William, Ont., where a rancher is wintering a flock of 7,000 sheep. They are being fed on screenings from the grain elevators and are reported as being healthy and thriving. Each sheep consumes three pounds of screenings per day.

study of the subject discusses the finances of the Government of India in the days preceding and immediately succeeding the Mutiny—the greater part being devoted to a discussion of Mr Wilson's famous Budget of 1859, which has served as the model for all subsequent Budgets of the Indian Government. The last chapter compares the financial position of the Government of India in 1853-59 with that in 1920-21. The total Revenues of the Government in the former year were less than Rs 34 crores today they are about Rs 200 crores but there is one point of similarity between the two periods—both are characterised by heavy deficits and for identical reasons viz., extravagant military expenditure.

The history of Indian Public Debt forms one of the most fascinating chapters in the history of Indian finance. By the Charter Act of 1833 all the debts of the East India Company (mostly incurred to finance military enterprises against Indian Princes) were made chargeable to Indian revenues. At that date this debt exceeded £40 millions. The Mutiny added more than £38 millions to the National Debt of India and the purchase price of East India Company stocks (of the nominal value of £6 millions) from the shareholders £12 millions.

The people of India possess little more control over the revenues and expenditure of the Government of India today than they did in the early sixties of the last century. In this respect there has been practically no change in the bureaucratic angle of vision and executive heads of Departments are quite as impatient of criticism and of proposals for retrenchment and economy now as their predecessors were of old. Prof. Hales remarks in this connection are very apposite. 'It is now high time,' says he, 'that attention were seriously turned to retrenchment and economy. An advocate of these is usually confronted with a non possumus and is pitted as an ignoramus if he is not ridiculed as a crank. All suggestions about the cutting down of civil and military expenditure are met from the responsible official side with a shaking of the head or a shrug of the shoulders. It is, however, impossible to believe that there is no room for economy and retrenchment in either, and we feel convinced that an earnest effort in this direction will bear abundant fruit. The virtue of thrift is not only for individual practice and Governments are not above learning it. Only strong outside pressure, untiringly exercised upon the Government, can have any measurable effect upon expenditure. Even the defence of Treasury Control is helpless against the raids of the spending Departments which are peculiarly skilful at drawing more and more from the national exchequer. It is indeed high time that the promised Committee of enquiry on national expenditure should meet and apply the hatchet mercilessly to the recent luxuriant and unhealthy growth of national expenditure.'

MYSORE REFORMS—A Non-official's Scheme. By H. K. Rao and H. K. Sastri. With an Introduction by B. Chakravarti, M. A., Bar-at-Law. Pp. 68.

"We need not conceal our conviction that the processes at work in British India cannot, leave

the (Native) States untouched and must in time affect even those whose ideas and institutions are of the most conservative and feudal character"—so said the joint authors of the Report on Indian Constitutional Reforms in 1918, when meeting their proposals for the introduction of constitutional changes in British India, and the truth of this statement is evident to all close observers of recent events in Native States. Mysore, as one of the most advanced of these States and in which the rudiments of representative institutions have already been set up, naturally desires to march abreast of British India in political progress, and we find the result of such aspiration embodied in the "scheme" under review proposing the establishment of responsible government in the State. Besides the autocratic character of the majority of native rulers, the chief obstacle in the way of the establishment of responsible government in the Native States seems to be their peculiar position in relation to the Paramount Power. Bound by treaties and agreements to the British Government, the rulers cannot divest themselves of responsibility for their due and punctual fulfilment, which cannot be guaranteed if real power passes away from their hands into those of their subjects. How far this fear is real only the progress of self government in the States can show. The joint authors of the scheme under review avoid the difficulty by leaving the supreme power in the hands of the rulers.

The authors' main proposals take the form of a bicameral legislature with a responsible executive for Mysore, in place of the present irresponsible bureaucratic government. But the detailed suggestions bear signs of compromise at every step, which would make the reforms almost nugatory. The legislature, for instance is not to have full control of the public purse—matters like Palace and Military expenditure and subsidy to the British Government are to be non votable, and the final decision in many important matters (including the making and unmaking of laws) is to be left to the Maharaja acting on the advice of a Privy Council. This will make the position of the Maharaja's Ministers quite anomalous and, as in the case of Provincial Ministers in charge of Transferred Subjects in British India, they will allow their responsibility to the legislature to be overshadowed by their sense of responsibility to the ruler of the State. It is doubtful whether this kind of Reform will satisfy the legitimate aspirations of the people of Mysore.

As regards the authors' suggestion that the position of British Agents or Residents in Native States should be merely that of ambassadors, this change is bound to come with the progress of popular government in the States and in British India. The Agents will then have no excuse for interference in the internal administration of the States "in the interests of the people" and they will hesitate to interfere "in the interests of the rulers" against popular opinion. They will simply become as they are intended to be, guardians of imperial interests in the Native Courts.

STATISTICAL ABSTRACT OF THE BARODA STATE
for the decennium 1910-11 to 1919-20.

This Abstract closely follows the lines of similar

Abstracts published by the Department of Statistics of British India. It has been compiled under the direction of Mr. N. B. Nanavati, Director of Commerce and Industries, Madras State, and is priced at Re 0-3-0.

ECONOMICS.

PEACE IN INDIA HOW TO ATTAIN IT By S. M. Mitra Longmans Green, and Co., 1922 2 shilling

Mr. Mitra is well known to English readers at home, for he has resided among the English people for nearly two decades, and though he says that he has had greater facilities for meeting Indians of all races and creeds in England than he could have in Calcutta, his constructive proposals show that he is thoroughly out of touch with the spirit which animates his countrymen now. There should be one Indian Governor, selected out of three nominated by the people, Indian members of the Civil Service should be allowed to join the diplomatic service of the Government of India, native princes should be given the right of appeal to the Privy Council, there should be no difference between Indians and Europeans in criminal trials, and so on. These 'remedies' might have done something to pacify India when Mr. Mitra was here, but now they will only raise a bitter laugh in the non-cooperator, who is the majority, for the time for such tinkering is gone, never to return.

THE BRAIN OF INDIA By Aurebindo Ghose Prabartak Publishing House, Chandernagore 1921

This booklet is a reprint of some articles from the now defunct *Karmayogin Brahmacharya* and Sattwic development created the wonderful brain of ancient India and it was perfected by Yoga in making education national, 'it is not our contention that the actual system of ancient instruction should be restored in its outward features—a demand often made by fervid lovers of the past. Many of them are not suited to modern requirements. But its fundamental principles are for all time and its discipline can only be replaced by a still more effective discipline, such as European education does not offer us'. Again, 'Another error which has to be avoided and to which careless minds are liable, is the reactionary idea that in order to be national, education must reproduce the features of the old *Tal* system of Bengal. It is not eighteenth century India, the India which by its moral and intellectual deficiencies gave itself into the keeping of foreigners, that we have to revive, but the spirit, ideals and methods of the ancient and mightier India is a yet more effective form and with a more modern organization'.

THE FUTURE OF INDIAN POLITICS By Annie Besant, D. L. Theosophical Publishing House, Madras (The Anan Library)

"Under the Gandhi Raj there is no free speech, no open meeting, unless for non-cooperators. Social and religious boycott, threats of personal violence, spitting, insults in the streets are the methods of suppression." And so on the catalogue runs, and the talented authoress returns to the charge now and again, and exposes to her own satisfaction, his 'midsummer madness'. She quotes Sir Sankaran Nair, once a mighty name in Indian politics, but now alas how fallen! And yet there are opponents of a more honourable type, e.g. the Rt Hon'ble Srinivasa Sastri, who, in his presidential address in the Bombay Provincial

Liberal Conference held the other day (May 6), said that "the non-cooperation movement had had the exceptional advantage of having been from the very start under the guidance of one whose character was above cavil and whose motives were beyond suspicion. He applauded the work it had achieved in the social field, such as the removal of untouchability, the spread of temperance, and the propagation of the gospel of Swadeshi." (Quoted from the *Statesman*.) Mrs. Besant however quotes Mr. Asquith's phrase, 'the intolerable degradation of a foreign yoke' more than once, and says "India is no longer on her knees for boons she is on her feet for Rights." "It is because I have taught this that the English in India misunderstand me, and call me seditious." It is a presumptuous claim on the part of any single individual to say that he or she has taught India to take its stand on its rights, and Mr. Gandhi, the one person who could make such a claim with some approach to truth, had too firm a grip of the actualities of the situation to make it. The book is written in the journalistic style, and is largely a deluge of Mrs. Besant's own political activities, and deals too much with personal details and particular incidents to deserve the permanence it aspires to. Mrs. Besant sees in India, as a member of the Indo-British Commonwealth, 'a vision of dazzling glory. Her countrymen and countrywomen have therefore no real cause to call her seditious, for if her advice be followed, the British connection may be prolonged indefinitely. Just as the official world recognised the virtues of Mr. Gokhale after he was dead though it uniformly opposed him when alive, with a section of our rulers Mr. Tilak, whom they bitterly opposed and persecuted during his lifetime, began to rise in popularity after he was no more and they will be disposed to agree with Mrs. Besant's high encomium (page 244), being actuated probably by the same unconscious bias against Mahatma Gandhi, who replaced Tilak in the leadership of India. If Mrs. Besant's reputation in other parts of the world secures readers for this book among people whom Indian writers on political subjects cannot easily approach she will have done a good service to India to whose welfare she has devoted her long and active life.

POLITICS.

SANSKRIT-ENGLISH.

RIGVEDASARISANGRAHA By Rai Sahib Sivanth Ahtagani Published by Dr. Harish Chandra, Ph. D., Vedic Jivan Ashram Dehradun Pp. 26+220, Price Rs 3

The volume contains a compilation of some of the best hymns on the principal gods in the Rig Veda, such as Agni, Indra, Surya and others. There is a note verbatim in English strictly in accordance with the *Vedic Padapatha*, and it has been followed, in most cases, by an interpretation, also in English, setting forth the inner meaning of the mantras. As regards the gods or *devatās* in the Vedas, there are, broadly speaking, two schools of interpretation. One, *i.e.* the Upanishadic, holding that there is only One Great God who is the soul of the Universe ("*ekameva mananātmā devatā sa sarvabhūttma*"), the other gods being merely His different manifestations ("*īdā vibhūyah anyā devatāḥ*"), and the other represented by the followers of the *Nirukta* headed by

Yaska who maintain that there are only three gods, viz., Aditya 'the sun', Indra or Vayu 'the wind', and Agni 'the fire' presiding respectively over the three regions, the highest heaven (*Dia* or *Sir loka*) the intermediate space between heaven and earth (*Madhya* or *Bhuvan-Loka*) and the earth (*Bhuloka*), all the other gods being included in them. The first of these two views is supported by the well-known mantra of the Rig Veda (1. 164. 40) ending in 'ekam sat' *apra bhūmih vidante* though He is one the wise ones call him differently. In this light and following generally Sayana and not ignoring altogether what has been written by modern scholars the author has interpreted the hymns selected by him in the volume under notice.

But his interpretation of *Vritra* appears strange. He takes it to mean *husk*. It is however, well known to all acquainted with Vedic literature that *Vritra* identified with *Ahi* means a cloud. Yaska clearly says (*Nir* II 5. 2) that according to the followers of the *Nirukta*, *Vritra* is a cloud but the *Aitihāsikas* 'the tellers of ancient legends or stories' take him to be an *Asura*, the son of one *Tvasari*. According to the former, Indra is Vayu the wind, and since a cloud is tossed to and fro by the wind and finally bursts into rain, the Vedic poets depict it allegorically as a battle between them ('*taira upamāritena bṛitha tarna bhābanti*'). Sometimes the clouds are poetically depicted as mountains and in the Vedas most of the words for a cloud are also used for a mountain. And so the fight between Indra and *Vritra* (i.e., a mountain) has given rise to a later legend of the 'clipping of mountain wings' by Indra.

As the compilation is a good one and contains simple notes and explanation it is hoped that it will help in rousing our English knowing countrymen's interest in the study of Vedas.

VIDYUSHEKHARA BHATTACHARYA

SANSKRIT—HINDI

SAHITYADARPAṆA OF VIṢṆUNĀTHA KAVIRĀJA WITH A COMMENTARY IN HINDI. By *Vidyā-Vacaspati Śaṅkara Sastri Sahityācārya*, published by *Syamaṇḍara Sarma Bhāṣagrathā*, 326, Aminabad Lucknow.

Among the rhetorical works in Sanskrit belonging to the new school, the *Sahityadarpaṇa* 'the mirror of literature' holds a unique place comprising all that a student devoting himself to the subject is expected to know. It includes the dramaturgy as well. And as such it is now widely read as it deserves to be both in Colleges and Pathshalas. Its author, Viṣṇunātha (1365 A. D.) was not only a rhetorician of the first rank but also a great poet, or to be more particular and to use the rhetorical phrase, 'a king of poets,' *ka irāja*. The word means, according to *Rājasekhara's Kātyāminīśāstra* (G. O. S. p. 19) 'one who is free in the use of different languages in different works and in the expression of different feelings or sentiments' (यस्य तत्र तत्र भाषाविशिष्टे तेषु प्रबन्धेषु दक्षिणतिलिख रवे खलत्तम, यः कविर्नाम,). Thus a work from the pen of such a writer is naturally expected to be very useful. There are two commentaries in Sanskrit on the *Sahityadarpaṇa*, one of which by Mathuranātha Sukla has not yet been printed. As the

manuscript is very rare and not with us, nothing can be said about its utility. The other is by *Rama Tarkavāgīśa* (1701 A. D.) which is well known to all *Rama Tarkavāgīśa* is also the author of a Prakrit grammar called *Prakṛiti-kulpa-truma*, portions of which are now accessible in print through the kindness of Sir George A. Grierson. (The section dealing with *Ubbhāsa* has already appeared in the *JRAS* for 1918. The *Apabhraṃsa* section is being published in the *Ind. Ant.* from January, 1922 and the *Paṭiser* section will appear in the *Sir Ashutosh Mukherjee* commemorative volume.)

Pandit Saṅkara Sastri was formerly a professor of Sanskrit at the Gurukul, Haridwar. His work itself shows that he is quite competent to deal with the subject he has undertaken. Perhaps this is for the first time that the *Sahitya Darpaṇa* is rendered into an Indian vernacular, and Hindi may feel proud of it.

In the course of his commentary the author has attacked and criticised the views of *Rama Tarkavāgīśa* and has been successful in discovering some defects. We were disappointed to read the first few pages where, while discussing the meaning of the first *śloka* of the original, he has offered three different versions as if he is not satisfied with the first interpretation which is undoubtedly the only natural one, and yet has attacked *Rama Tarkavāgīśa* for having played about the words quite unnaturally and unnecessarily. But as we proceeded we were glad to find that the new commentator is not so verbose or hair-splitting as might have been. From what we have seen of the volume under notice we may say that it may be safely recommended to our readers, specially to students of Pathshalas.

One thing we want to say in conclusion is that in translating books one should follow what is commonly called Western method.

VIDYUSHEKHARA BHATTACHARYA

KANARESE

SATYAGRAHA DHARMA. Published by *M. M. Hardekar, Danangere*. Pp. XI+13. Price 1 anna.

As the title signifies the nine principles of *Satyagraha* propounded by Mahatma Gandhi are dealt with. The special feature of the book is that the author has admirably compared and contrasted these principles with those of the other religions of the world, viz.—Hinduism, Buddhism, Jainism, Christianity and Stoicism. The present pamphlet is the first of its series and the author proposes to continue it, giving a separate treatment to each one of the nine principles of *Satyagraha*.

VEERESH

PARA RASITRAGALALIYA ASAHA KARITEYU (or Non Co-Operation in Other Lands) By *Mr. N. S. Kamalapur*. Printed at the *Karnataka Printing Works, Dharwar*. Pp. I-IV, 1-121 (1921.)

This is a Kanarese version of Mr. A. Fenner Brachway's 'Non Co-Operation in Other Lands'. The translator has no doubt taken a lot of pains in publishing this work, we would like to see that he rewrites the whole, using a more elegant language befitting the topic.

HINDI BHASITASARA By *D. K. Bhardwaja*. Published by *K. M. Dasa, Prabhu & Sons, Mangalore*. 1921. Pp. 1-8, 1-47.

It is a good attempt in giving facilities for a Kannese man to learn Hindi. The author aims at making this a 'Self taught' book. Without a preliminary knowledge of the colloquial language acquired through contact with Hindi speaking persons it would be difficult to follow the book. Hence a little amplification of the work is necessary for the guidance of the raw student. The treatment of the grammatical portions is quite literary and good. A few more illustrative passages from standard authors would add materially to the value of the book.

RASHTREREYA PADYAVALI—Compiled By Keertana Kesari Jayaramachar. Published by P. A. Pai Bros. Udipi, South Canara. Pp 114 (1922)

A collection of poems on political topics of the day. A few of these are intended to be sung in a chorus or otherwise.

SANKSHEPA GEETA By Atmarami Sastri, Ollamane. Printed at the Sarala Press, Mangalore (1922). Pp 178. Price 10 as.

The book is divided into two sections. The first section gives in a nutshell the scope and aim of Bhagavat-geeta. Even laymen can follow the arguments easily. A few words like 'gehasa', 'Ogha', should be replaced by some other common words.

The second section is devoted to extracts from 'Bhagavat-geeta'. In all 136 slokas are given to gether with a brief Kannarese translation of the slokas as a foot note. The meaning is clear and lucid.

The book deserves commendation and patronage at the hands of the Karnataka public.

P A R

HINDI

MAHARASHTRA KESARI SHIVAJI—By Punjit Tara Charan Agnihotri, b. 4. Published by Ramprasad & Bros. Agra 1921. Pp 128. Price Re 1 4 0.

The author has attempted to popularize the main incidents of the great hero and patriot of Maharashtra. He has also incorporated the newly discovered facts of history, and tried to vindicate the character of Shivaji on the strength of informations from the Hindu sources. The book will be found useful for those who have no time and opportunity to go through the work of Prof Sarkar.

MAHABIRA GARIBALDI By Indira Indira Acharya. Published by the Sahitya Parishat, Gurukul Kishore Vilayalaya, Kanpur. 1922. Pp 187. Price Rs 1 4 0.

The life history of Garibaldi and his contemporaries is the history of the re-awakening of a down trodden nation. So the attempt to present it in a little volume is most welcome. The exemplary life of an ideal patriot who courted every life of poverty will no doubt inspire the heart of every one who feels for his motherland. The pictures of many well known personages of the times of Garibaldi enhance the usefulness of the work.

DESABANDHU CHITTARANJAN DAS—Fr Sampat nananda B. Sc. Published by Jyotirm Laxmi Hindi Sahitya Mandira, Indore (C. I.) 1921. Pp 87. Price annas 5.

The various phases of the life of Mr C. R. Das are briefly touched upon in this little book. The activities of Mr Das have placed him in the forefront of the Indian patriots and so this up-to-date sketch of his life will be a source of inspiration for many. In the appendix some passages from the speeches of Mr Das are translated into Hindi. In the fourth chapter the translated Bengali poems of Mr Das are no doubt a curiosity for the readers of Hindustan.

KOSH KI KATHA translated by Santipriya Atmaramji. Published by Jayaveera Bros, Baroda 1921. Pp 61 + IV. Price as 8.

The munificence and farsightedness of Maharaj Sawaj Rao Gaikwar of Baroda have instituted a very most useful and fascinating work in the shape of a series of juvenile booklets called the 'Sawaji Rao Bala Jyana Mala'. The interest of a fund of two lacs of rupees is utilised for the purpose.

The booklet under notice is the story of the cell told most plainly. The illustrations will add to the utility of the work, and the glossary of technical terms is most helpful. The get up gives credit to the publishers.

SRI HARSHA—translated by Anandapriya Atmaramji, B. A., LL. B. Published by Jayaveera Bros, Baroda 1921. Pp 81 + VI. Price as 8.

This is another publication of the above named series. The history of the times of the Emperor Harshavardhana is presented in this nicely got up little book. The autograph signature of the emperor and the two appendices which give the Madhuvana inscription and the Bansakhara inscription have enhanced the charm and utility of the work. Thus the book will be found useful not only by a little advanced students but also the general public.

RAMES BASU

URDU

GAHWAR-E-FATAHADDEN By Vira Fatehpuri. Publisher: Mir Mohammad Khan Bhawal State. Pp 234. Price Rs 2.

The book deals in a clear lucid style and rather comprehensively with the place of woman in human evolution. Besides a well informed Introduction and Conclusion, the book is divided into ten chapters with headings such as 'Woman and Food Supply', 'Woman and Cloth Manufacture', 'Woman and Fine Arts', 'Woman and Language', and 'Woman and Religion'. The author is not a student of science yet he has endeavoured to keep in touch with the results of modern scientific knowledge concerning women by freely borrowing from authoritative books on travel, anthropology, ethnology, geography and sociology. We find the book both instructive and interesting. Get up of the book is excellent.

1. JAM-E-FALAK 2. PAVAN-E-FALAK 3. MEVA NIM-E-FALAK 4. JAIL KHAN-E-KAHANT. By Lal Chaudhary. Published by Laxmi Pustakalaya, Lahore. Price at Rs 1 as 8 as 10 as 6 as 12 as respectively. All paper covers.

All these booklets are by the well-known Urdu poet and political worker of the Punjab, Mr Lal Chand Fakir who is an official phraseologist; an old & 101.

bird Number (1) contains his poems, mostly political and patriotic, with an account of his own life. Number (2) is also a collection of his poems, with fragments of autobiography. Number (3) is a translation of some of the late Mr. Tilak's articles. Number (4) gives a vivid account of the jail sufferings of some of India's greatest sons like Tilak, Arabindo Ghose, Dr. Kitchlew, Mahatma Gandhi, Lala Lajpat Rai and others. The author professes to be a disciple of Lokamanya Tilak in politics. His poems and prose writings are not of a particularly high order, and are open to much criticism from linguistic and artistic points of view, nevertheless they contain a patriotic fervour of their own, and are on this account commendable.

A M

GUJARATI.

ARTIND VICHARMALA (અરવિન્દ વિચારમાલા) By Thakkur Narayan Visani. Printed at the Vasant Printing Press, Ahmedabad. Cloth cover, pp. 227. Price Rs. 3 8 0, (1922).

KARAVAS NI KAHANI (કારવાસની કહાણી) translated by Navalram J. Trivedi. Printed at the Vasant Printing Press, Ahmedabad. Paper cover, pp. 151. Price Rs. 0 10 0 (1922).

It is a noticeable coincidence that two books concerned with the life and writings of Sryut Arabind Ghosh should be published in Gujarati almost simultaneously. This shows how deeply must his life-work have touched the heart of Gujarat that the eyes of writers are simultaneously turning to him, who is considered in several respects the counterpart of Gandhi, in the enforced absence of the latter. Arabind served in Gujarat for twelve years, and has left a name behind. His chequered career after he took himself away from our midst, is well-known. The accounts given in the two books under notice overlap rather than supplement each other, as the subject-matter is identical. The second book is the smaller and the less ambitious, as it is in the main a story of his life in the prison and, as such, a translation of his Bengali work. Some of his letters to his wife Minnalini and his brother Varindra are reproduced here with his famous *Chaturanga* speech and some articles from the *Karmayogin*. They enable even in this sketchy form, the reader to grasp the central idea of Arabind Babu's later activities, 'to realise God in life'. The larger work is the more scholarly and the more systematically accomplished of the two, as it is planned on ampler lines. It is beautifully got up, testifying to the taste and refinement of the author. Mr. Thakkur is no stranger to Gujarati readers; he has of late migrated from the region of fiction to that of philosophy and religion, and it would not be any exaggeration to say that he has equally well succeeded in the latter. Besides a very informative introduction bearing on Arabind's life, he has been able to present his view of the Gita, the *Upamshads* and other religious works in such a way as to show that he has clearly grasped the secret of his life. We are much pleased to see the life work of one of the noblest sons of India thus perpetuated in our language. It was a want which was being felt and it has now been met. The photographs in each of them give the reader a good idea of Arabind as

he was in his youth and as he is now. Echoes of the Barisal trial bring back to one's mind the able and selfless services of Tabu C. R. Das in the cause of his friend.

(1) MAHATMAJI NO PATRO (2) MAHATMAJI NO MUKARDAMO (મહાત્માજીનો પત્રો) (મહાત્માજીનો મુકદ્દમો) Published by the Saurashtra Karyalaya, Ranpur, Kathiawad, and printed at the Saurashtra Mudravalaya, Ranpur. Paper cover, pp. 96 & 100. Price Rs. 0 4 0 (1922).

The first is a collection of Mahatma Gandhi's letters and the second describes his trial at Ahmedabad. The letters begin from the time he was in South Africa and are addressed to his sons and friends. The saintliness, sincerity and straight forwardness which rule all his actions at the present moment appear in their full vigor even then (say in 1909) and the letters reflect the writer in full glory. They are a lesson in themselves and no Gujarati should miss reading them.

PRACHIN JAIN LEXHA SANGRAHA, પ્રાચીન જૈન લેખ સંગ્રહ Part II Compiled by Acharya Shri Jin Vijayji. Printed at the Arya Sudharak Printing Press, Baroda. Cloth bound. Pp. 58. 336. 344. Price Rs. 3 8 0 (1921).

This collection of old Jain inscriptions engraved on copper plates, stones, images, etc., is one of the most valuable works we have come across, and we sincerely congratulate the compiler, and his two helpers, Shrimat Kantivijayji and Jhaveri Lalbhai (who furnished the funds to publish it). It is a unique book in so far as it places at the disposal of a student of the history of Gujarat materials of a very useful kind. The period it covers is nearly one thousand years, and the places from which the inscriptions are gathered are those invariably connected with Gujarat and Kathiawad, besides the two provinces themselves. Extensive notes of the minutest kind on each inscription, dealing with the history of the spot, the founder of the institution, the event to commemorate which it was brought into existence and many other interesting matters, have helped to take away the otherwise technical character of such a collection, and added to its worth as a popular historical work. This is one more proof of the living interest which some of the Jain religious heads are taking in matters outside their strict routine of preaching sermons and of reverting to literary and historical subjects which once formed their forte, say in the earlier centuries of the last era.

KAVI BHAVANISHANKAR NARSINHARAM By Chhotalal Dalpatram Kavi. Printed at the Adarsh Printing Press, Ahmedabad, pp. 156, with a photograph of the Kavi, paper cover, unpriced, (1922).

Born about eighty years ago, Kavi Bhavanishankar displayed in his work the characteristics of the old type of versification to a large extent, and was more or less a follower of Dalpatram's school. Modern influences also affected him and in respect of social reform he was as good a reformer as anyone else. The present biography is written by Kavi Dalpatram's son,

a caste-fellow and ranging as the period does over nearly eighty years, he has been able to make it very interesting by means of side lights thrown on the mode of life obtaining in Kathiawar at the time the poet was born. The great merit of the descriptions lies in the way in which these little details have been set out and one reads them with great delight as they

are reminiscent of a world that has passed away. The Kay has written about his works prose and poetry and the chief recommendations are their simplicity and a reflex on pure and simple of the poet's life. This biography was due to us and we are glad it has been published.

K. M. J.

INDIAN EMPLOYEES ON THE UGANDA RAILWAY

ON both occasions when I visited East Africa and Uganda I was deeply moved by the sufferings and difficulties of the Indian railway employees on the Uganda Railway, which runs from Mombasa to the borders of Lake Victoria Nyanza. This railway was built by Indian labour and has all along been kept going by an Indian staff under European management. This staff is recruited from India, but there appears to be no means of enforcing the terms of the agreement where it has been broken. There is no Railway Union strong enough to represent the employees as a whole and when men of the labouring class are thousands of miles away from home, with very little chance of putting by any of their savings it is almost impossible for them to obtain a position of economic independence. The consequence in East Africa has been that there has been no organ or channel by which the ordinary workmen can be certain of receiving justice when a breach of contract terms has occurred. The Government of India is too distant and too vast to be able to deal effectively with individual cases and there is no intermediary agent.

It was made possible for me after many conferences and discussions on my earlier visit to deal with certain larger issues. On my second visit to East Africa I was relieved to find that at the large Nairobi centre there had been improvements owing to these representations which I had made. But what impressed me most on my second visit was the large number of individual cases where justice did not ap-

pear to have been administered. There was also a great bitterness of racial feeling because the Indian who was capable and intelligent could not be promoted to the highest grades in the service which were practically reserved for Europeans.

One of these individual cases was brought to my notice personally when the train halted at a wayside station called Simham. The name of this station (which means lion) brings back to the mind the perils which the Indian labourers were obliged to undergo while the railway line was still under construction. Many times over the Indian workmen were carried off and devoured by these savage beasts. A book has been written about it called *The Man Eaters of Tsavo* which gives credit to the Indians for their pluck and endurance. This special place was infested with lions and they made deadly havoc among the labourers at this point in the line which has been called Simham. The European settlers who now use the railway so freely both as passengers and for their goods seem to care very little for those who at an earlier date risked life itself in order to complete the railway.

When I was passing through this station of Simham the Station master more than once told me about a certain Station master of Kru who had died some years ago under distressing circumstances when on duty owing to the lack of medical attendance. His widow had received no help from the Uganda Railway Company except her return fare to Bombay. I could not get the papers

in time to deal with his case personally on the spot, but recently they have been sent to me through the registered post and they tell a pitiable tale.

"My late husband," writes the widow, "was employed in the Traffic Department of the Uganda Railway for over 12 years until his death on Oct. 27th, 1918. He last returned, from leave on June 5th, 1914. He had thus earned nearly 4½ months fresh leave, which he would have got in the ordinary way, if he had lived. By his untimely death, I am left quite helpless and without kith and kin. There is not a single soul who can help me for a day. I am eighteen years of age, without any child.

"The circumstances, in which my husband died, are most unusual and pathetic. He fell sick on October 16th, 1918, and on Oct. 21, 1918, a most urgent telegram was sent to the Traffic Manager at Nairobi and also to the Sub-Assistant Surgeon at Makindu. The Sub-Assistant Surgeon replied that he was too busy with other patients and so was unable to leave the Station,—suggesting at the same time that my husband should attend either Makindu or Nairobi Hospital. The reply of the Traffic Manager was that he was short of hands and that my husband should endeavour to 'carry on' with the work. As the Traffic Manager ordered him to 'carry on' with the work, my husband could not leave the Station without his permission. Though ill, he had to obey the Traffic Manager.

"On Oct. 26th, 1918, he became worse and started spitting blood. Thereupon I requested the signaller to telegraph to the authorities for necessary medical help, which he did instantly, but the reply from the Doctor at Makindu was in the negative, and I am unaware if there was any reply from the Traffic Manager. On Oct. 27th, 1918, I brought my husband to Nairobi and arranged with Dr. Mackinnon for treatment; but to my misfortune he expired on the same day, leaving me behind to mourn his loss for the rest of my life.

"My husband thus died without any medical help. This was due to inefficient

management on the part of the authorities. My husband was always faithful to his employers, he was doubtless expecting medical help of some kind on the part of his employers all those days, but nothing was done and not the least effort was made to relieve him of his duties. No medical aid was rendered to save his life.

"I now ask you very kindly to grant me a substantial allowance in order to maintain myself. I understand that my husband was due to receive 4½ months' leave, if he had lived, and therefore I request you kindly to grant me that amount, and a proportionate gratuity for his twelve years' service and a passage to India. I also think that I am entitled to a pension, on account of the negligence on the part of his employers, which caused my husband's death."

The answer which the widow received from the Uganda Railway Acting Manager, dated Dec. 5, 1918, ran as follows:—

"I deeply regret the circumstances which led to the untimely death of your husband. The epidemic of 'influenza', which proved so disastrous for many people, was of so severe a nature, that it was found impossible to cope with it. No effort was spared to relieve the situation arising through it, and everything possible was done to aid the staff.

I regret that we have no 'Widows' or 'Orphans' Fund, from which financial aid could be given you, to help you in your distress, but under the circumstances, I have sanctioned the issue of a 'pass' to Mombasa and the booking of a passage from Mombasa to Bombay."

Yours faithfully,
A. CHURCH,
Acting General Manager,
Uganda Railway."

I have with me the signed copies of the different telegrams, which passed between the dying man at Kiu, (an isolated and solitary station) and the Traffic Manager at Nairobi and the Sub-Assistant Surgeon at Makindu. The Doctor wires as follows:—

"To Station Master, Kiu, Oct. 22 1918."

' Your wire of date—Many sick here—unable to leave station Attend Makindu or Nairobi station Copy sent to Traffic Manager

The Traffic Manager wires as follows —
To Station Master Kiu et 22

' Your wire of date Regret no relief available Sixteen men of sick here Endeavour to carry on

On October 26 1918 the signaller wired as follows —

' Chaturbhai Station Master coughing blood fever not going down Attend with medicine Otherwise case will go serious

It would appear that no further wire was received from the Traffic Manager But as the Station Master was nearly at death's door he was taken at last in a dying condition by the up mail on the morning of Oct 27 to Nairobi But he expired before medical help could be obtained The telegram from Kiu was sent by the signaller at 9.30 P.M. on Oct 26 the mail leaves early in the morning The Station Master of Kiu died the same afternoon The letter from the Acting General Manager of the Uganda Railway in face of these facts needs to be carefully noted It is the only communication officially received I understand from the widow that nothing whatever has been done by the Railway Company except what this letter states She was merely given a free pass to Mombasa (which costs the Company nothing) and a passage to Bombay If this sea passage was a second class passage then the whole cost to the Railway Company would be about 200 rupees if the passage was third class it would cost about 50 rupees

As I read over the story knowing the conditions in East Africa it is as clear as possible to me that this Station Master's life might have been saved if only the Traffic Manager had allowed him according to the Doctors recommendation to be taken immediately to Makindu or Nairobi Hospital There was no hope whatever either of medical service or nursing at the isolated station of Kiu where Bahu Chaturbhai

was Station Master But in the time of influenza the Traffic Manager knowing full well the risk that would be run, ordered him to 'carry on' He did so up to October 26th and died on October 27th

I am not at this moment, questioning the decision of the Traffic Manager The emergency was very great, owing to the influenza epidemic and it is just possible that nothing else could have been devised to keep the railway going But what I consider outrageous is this that when this Station Master had actually laid down his life in fulfilment of his duty and had died in the Company's Service leaving a record behind him of 12 years faithful work that then the Company's Manager should turn round and say to the widow in so many words —

We are very sorry that such a faithful servant of the Company should have perished in this manner we had to take the life out of him in our emergency and he has died in doing his duty But all we can do for you his widow is to offer you a passage back to Bombay We refuse to give you even the amount of leave pay and gratuity that was due to your husband. We pocket all that We get rid of our obligations for the sum of about two hundred rupees

If this story is all true as the papers appear to prove then it is clear that something is very wrong when the widow has to go on pleading for justice for more than three years without any effect

There is scarcely a day passes here in India on which I do not get by post such letters as this one from which I have quoted relating some alleged miscarriage of justice Many of these letters are obviously exaggerated and some are altogether fraudulent but in more cases than I like to think of I have been quite convinced that the record was a true one and yet I have painfully known that it could not be in my power to find any remedy What has struck me forcibly has been the pitiless way in which great companies

with large capital invested, deal with their servants. Companies, which in England would be under the strictest regulations of the Employers' Liability Act and would have to face united Trades Union action if any scandalous injustice were to be done, out here in the Tropics can do whatever they please.

What it all appears to me to mean is this, that human lives in India and in the Tropics are held so cheap in the eyes of the absentee directors in London and elsewhere, that they cease to think of them in terms of humanity at all and only think in terms of profit and loss. The money comes to London; the human hearts are broken ten thousand miles away. Who cares?

But the aemesis has come at last. The accumulated wealth, drained from every region of the world into the coffers of Europe, has been poured out like water in the late War. None of it remains. Europe herself is starving on all her Eastern borders. Meanwhile, the rest of Europe, in order to avoid a like fate, is more greedily than ever seeking to exploit the weaker races and to bring them into an even more stringent economic subjection. That is the fate of a great part of Asia and Africa today. But when the pitilessly exploited people, who have nothing more to lose, grow desperate and revolt, then with

the irresistible might of scientific weapons of destruction, the rebellion of the weak is quelled.

This is not the whole picture. There is a growing volume of moral indignation gathering in Europe itself against this new slavery of the Tropics. The truth is being learnt at last, by the hard facts of experience, that it is impossible to solve the problem of labour and capital at home, without dealing with it also abroad. But although, as in the early days of the slave emancipation movement, these voices on behalf of labour in the Tropics are few in number and the efforts which they have made hitherto are feeble, yet they have all the while been learning one thing,—that God is not "on the side of the big battalions" as Napoleon stated, but on the side of the weak and the feeble. They have learnt from the late war itself and from the desperate state of Europe today, how true are the words of the Mosaicist, concerning God's woes,—

He hath put down the mighty from
their seats

And hath exalted the humble and meek.
He hath filled the hungry with

good things,
But the rich He hath sent empty away.

Santiniketan.

C. F. ANDREWS.

THE SONGS UNSUNG

Each day brings round me
Friendly birds,
Each day I hear
Familiar words;
But there are hours
When strangers come,
And at their beauty
All are dumb.

Who sent them hither
None may know,
To still our babble,
Blind our show;
They teach the heart
An unknown tongue;
Thy are the songs
No soul has sung.

E. E. SPEIGHT

MOLIERE CENTENARY

It is cold—very cold this morning but what a glorious sun! The neat road paved Rue Thenard, facing our hotel is inundated with golden sunshine surging down the sombre edifice of College de France. But crying halt to cheap poetising at the cost of the innocent morning sun, I had to run down the Rue St Jacques to warm the blood a little with a cup of coffee and a sheet of morning news. I snatch at a copy of 'Le Journal' and what a fine surprise is there! On the opening page I find a smart cartoon, commemorating the Tricentenary of Moliere, born in Paris exactly this day 300 years ago! Paris is celebrating the Tricentenary of her immortal Moliere!

A crowd arrests my attention—a procession of school boys in gala dress streaming down the Rue des Ecoles and approaching the Lycee Louis Le Grand, facing La Sorbonne. Moliere spent six years of his student life in this old school, in our own quarter, the students Republic, Quartier Latin! So the students are honouring the great dramatist with a fete which terminated with a representation of his last comedy The Imaginary Invalid (Le Malade Imaginaire). Passing across the Boulevard St Michel I stand before the Ecole de Medicine and am startled to read the announcement of a lecture on 'Moliere and the Medical Men' by a prominent representative of a profession so relentlessly caricatured by Moliere! So every one realised that Moliere is above party above disputes. The University celebrates the centenary with a grand assemblage of savants and artists under the presidency of Millerand and the peoples of 43 countries associate their names in offering homage to the illustrious writer. The artists of the Theatre Francaise called also 'Maison de Moliere,' gave a splendid representation of La Comtesse d'Escarbagnas in the Palais du Louvre where Moliere appeared for the first time with his troupe of actors before the Grand Monarch Louis XIV. Moreover, the theatre Odeon, the Comedie Francaise, the theatre Vieux Colombier, vied with one another in presenting in the most faithful and artistic manner the masterpieces of the great Actor-dramatist. Whole Paris is mad after Moliere! Men and women boys and girls are found standing in queue for hours together like pious pilgrims before the portals of a temple! Yes, there seems to be something sacred, something ritualistic about this aesthetic adoration of the French people of their national Poet!

What is the cause of this universal enth-

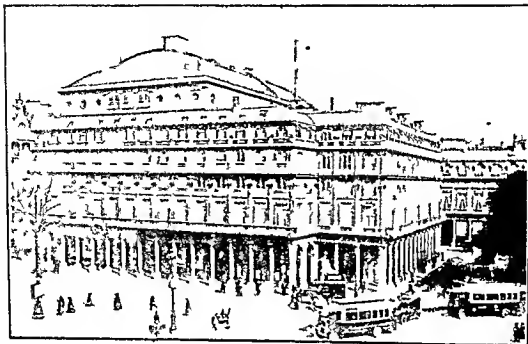
usiasm the basis of this deep adoration? It is the life—it is the art of Moliere. In his case, as in the case of all great artists, life and art practically coincide.



MOLIERE, THE GREAT COMEDIAN OF FRANCE

Born 1622 in Paris—Died 17th February 1673,
at the age of 51 years

But how can I presume to gauge the depth of that life and the subtlety of that art, only after a few months' stay in France! Moliere stands with Shakespeare and Goethe as one of the few immortals of the Literary Olympus! There has developed in course of centuries a cult of Moliere just as there is a cult of Shakespeare. Moliere bibliography forms a library by itself! Thanks to the sympathy and singular kindness of Mon. George Berr—one of the foremost actors of the Comedie Francaise and a friend of Sylvain Levi—I had the privilege of surveying the marvellous collection of souvenirs, autographs, engravings, illustrations, portraits, caricatures and original editions—all arranged into a Moliere Museum on the occasion of the centenary. It filled me with awe! Yes the French people know how to perpetuate the memory of their Great Dead! I shall ever re-



LE THEATRE FRANCAIS



LOUIS XIV EMPEROR OF FRANCE

Born in 1638 Succeeded to the throne of His Father in 1643 and Died on the 1st September 1715 His reign is famous for the Advancement of Literature and Art

member the afternoon when Mon Jules Coquet the Librarian of the Comedie Francaise took me across these historic treasures to the vacant chair of the master actor on which he collapsed while playing his Imaginary Invalid—dying a few hours after. Nor can I ever forget the evening when Mon George Berr staging *The Bores* (Les Lacheux) kindly took me during an *entre acte* to the room where the sacred relics are guarded—the autograph and the *vestibule* (boue relic) of the Great Dramatist! So in this humble tribute to the memory of Moliere I present to you only a broad outline of the life of the immortal artist. For the historical background I shall refer my Indian friends to the monumental volumes of Michelet (*Histoire de France*) for stage gossip and reviews to Jules Lemaitre (*Impressions de Theatre*) for the art and philosophy of Moliere to Ferdinand Brunetiere and above all for penetration and real appreciation to that Solomon of literary judges, Sainte Beuve.

EARLY LIFE HEREDITY AND ENVIRONMENT

Moliere seems to have been a humourist even on the first day that he saw the light of this world. He took fancy to be born in a family that was not *Moliere* at all but Poquelin! He was baptised in St Eustache Church Paris as *Jean Baptiste Poquelin* January 15 1622. Moliere is a pseudonym assumed by him 22 years after when like a true Nature's Prodigy he threw the so-called respectability of his bourgeois family to the winds and took to the



JEAN RACINE THE GREAT FRENCH DRAMATIST

Born in 1639—Died in 1699 Appointed Member of l'Académie Française in 1673

then indisputable vocation of an Actor His father Jean Poquehn and mother Marie Cresse both belonged to the family of royal upholsterer (tapissier du Roi) Consequently Molière though born in a middle class bourgeoisie family came in touch with the dazzling Court of the heyday of French monarchy under Louis XIII and Louis XIV backed by their no less illustrious supporters Richelieu and Mazarin Colbert and Conde It was really a great age in French history—an age of political giants and literary prodigies 17th century France seems to be a historical counterpart of 16th century England Henry VII to Elizabeth in England and Henry IV to Louis XIV in France present a royal portrait gallery of unique interest So Sir Thomas More and Sir Philip Sydney, Marlowe and Shakespeare Hooker and Sir Francis Bacon balance Pascal and La Rochefoucauld Corneille and Molière La Fontaine and Racine Boileau and Bossuet—august names in the Augustan age of national literature And if we believe Boileau the severest critic of that age Molière was undoubtedly the greatest genius in that age of prodigies

The facts about this early life of Molière are as usual scanty we know that he lost his mother in his tenth year (May 1632) She was an ardent admirer of the Bible and Plutarch and was a thoughtful sympathetic soul from

Born in 1622 and Died in 1711

whom Molière inherited his delicacy of feeling and tenderness of spirit In May 1633 Molière's father remarried and the only friend and companion that the poor sensitive orphan had was his maternal grandfather Louis Cresse Tradition ascribes to this gentleman the credit of having first awakened the passion for comedy in the boy Molière The grandfather used to take the orphan to the various species of dramatic representation then in vogue But there was another world open to the ken of the future Arch Comedian the world of street singers poetasters students mountebanks valets charlatans grisettes and wenchess—crowding the crudely improvised stages on the historic Pont Neuf (a bridge on the Seine honoured by the brush of Turner) so faithfully represented in the fascinating drama Molière staged in theatre Odeon in commemoration of the tricentenary It was here in this jostling of diverse types of humanity that Molière developed his taste for comedy through these popular pieces and screaming farces with swaggering bullies or the thieving servants as heroes and deceiving wives as heroines This was the real school for the great comedian Here he imbibed the noblest and the crudest traits of his dramatic art his preference for farces so often lamented by his friend Boileau

• Bo reply of Molière by H C Taylor London 1907

and his profound naturalistic delineation of human life

But meanwhile we must not forget that the young Poquelin was not yet Molière! So he must submit himself to be disciplined and patented by the sublime grinding machine which society proudly claims to be its school! So our future dramatist was segregated for six years (1636-1641) in the dismal atmosphere of the Jesuit College of Clermont (now *lycée Louis le Grand*). And if we believe the first systematic biography of Molière by Crémieux* (used by Voltaire later on) there seemed to have been a little domestic duel between the father and the maternal grandfather. Do you wish to make him a comedian? asked the angry father. May it please Heaven the grandfather answered that he become as good a comedian as Bellerose. The grandfather proved to be the better prophet though the father's wish temporarily prevailed and Molière entered his school.

SCHOOL LIFE AND ITS LEACHES

For the middle class boys of those days the school life with dull prosaic costumes with penitentiary diet of bread and water with the orthodox whipping master—was far from being enjoyable when contrasted with the gorgeous dresses the perfumed curled hair the jackboots and the sword of a noble man's son enjoying all sorts of indulgences and prerogatives. Molière however was fortunate enough to be able to enter a school frequented by young nobles and the boys of the upper middle class. The College of Clermont since its re-opening by the royal Letters Patent (1618) began to attract the boys of the upper classes to such an extent that it temporarily outshone the University of Paris in importance! Among the contemporaries of Molière we find Prince de Conti brother of the great Conde, Claude Chapelle the dandy and wit, Hesnard the poet and Francois Bernier the great French doctor who visited India in the reigns of Shah Jahan and Aurangzeb and left an invaluable diary of his personal impressions.

These young gallants had the good fortune to sit at the feet of a philosopher who did not refuse to live. Gassendi (1592-1655) the Epicurian was an ardent lover of the joyful and beautiful in life. Lucretius was his favourite author and he used to recite poems to his pupils while walking in the class room. Beautiful poems elevate the mind and ennoble the style—that used to be the frequent subject of his discourse. The influence of the personality of such a teacher on his pupils cannot but be enduring. But while Chapelle and others developed an unbridled epicureanism Molière demonstrated his *moderation* by modifying Gassendism with a strong dose of Descartes

(1596-1650). His strenuous habits his sobriety in personal enjoyment his earnestness in pursuit of his art—all testify to something foreign to Gassendi and akin to Descartes—the noblest of French philosophers. While his delicate aesthetism his sensitiveness to genuine fun and the farce element in human existence and above all his inexhaustible zest in sheer living—these are the legacies of the great Gassendi.

Between 1636-1641 Molière was occupied with his studies in *belles lettres* which meant in those days—much Latin a little Greek and no French—as humorously summarised by Mon Guez in his monograph on 'Molière in the Grande Encyclopédie'. The mother-tongue was of course too vulgar to enter into the curriculum of these refined scholars! So their study was mainly directed to Latin classics of whom the greatest influence on Molière was from the comedies of Plautus and Terence. General familiarity with the Athenian classics Aeschylus Sophocles along with Aristophanes and Menander and Euripides was also probable. Latin pieces were composed by the master for the dramatic training of the boys and Molière is reputed to have appeared for the first time as an actor in one such pedantic play in the Jesuit college theatre.

But if Molière was a good humourist, to quote from the first complete edition of his works (1682)—he became a still better philosopher. Towards the end of his school career (1641) he devoted himself passionately to the study of Philosophy. Then probably owing to a pressure from his father, he took his *licentiate* degree in Law at Orleans 'where our donkey could buy a diploma', says Le Boulanger de Chalusar who made a damaging caricature (highly unjust) of Molière's life in his comedy called *Molière Hypochondre* (1670).

FIRST THEATRICAL VENTURE IN PARIS

But neither the library nor the law court, neither humanism nor advocacy was to claim Molière as a subject. His predestined sphere was the Stage his advocacy the advocacy of the eternal *bon sens* (good sense) and his humanism the unparalleled study of Humanity! Hence find the docile law student of Orleans the refined aesthete of Paris school the sun and successor of the tapisserie de Roi suddenly flinging all consideration logic and respectability to the winds and plunging into the precarious—nay the then ignoble career of an Actor! No doubt the illustrious Cardinal Richieu had extended for the first time his patronage to the stage profession by building (1639) the theatre in the Palais Cardinal (now known as Palais Royal)—but the social stigma was insurmountable. As a vocation the actors' path was looked upon as a vocation of

* *La Vie de M. Molière* (1895)

* *Les Comédies de Terence et Molière* (1891)

vagabonds (like that in Elizabethan England) and as individuals the actors were considered to quote Paul Bourget as a 'social pariah'.¹ So nothing but an irresistible passion for the Art and an indomitable faith in its future could explain this mad plunge of Molière into the Unknown.²

To this risky path Molière met his first companion in spirit—Madeleine Bejart an actress of great talent and proto martyr to her profession. Along with Molière she is the butt of sordid ridicules and shocking calumnies. As a strolling ogress in an 'age of license' Madeleine may not exactly stand the test of a moral canonisation. But judged from the fragmentary records of her career as an actress and her lifelong devotion to Molière (whose talent was first discovered by her³) she now appears before our eyes as a remarkable personality. She went upon the stage at the age of 17 but she was far from being an unbalanced sentimental girl. She is known to be the friend of Rotrou the dramatist and composed verses to his honour which were published with his tragedy the *Dying Hercules* (1636).

Molière is supposed to have met Madeleine in course of his problematic visit to the 'barboose' as a *valet de chambre tapissier* to Louis XIII (1642). The young courtier met the brilliant actress in some court performance and the rest of the story is simple. Only it is a little too dramatic to be true.⁴ So far as documents permit we find that in January 1643 Molière received from his father 630 livres on account of his mother's estates and renounced his right of succession to the hereditary office of Royal Upholsterer. In June 30 1643 Molière signs the contract establishing the *Illustrious Theatre* in which Molière's name appears along with the names of Madeleine and her brother Joseph Bejart. We know that Madeleine, the daughter of a court official was as well born as Molière. So they formed themselves into a company of respectable amateurs with the noble ambition of elevating the stage. As a histrionic and economic venture the *Illustrious Theatre* was a stupendous failure. Yet it remains and shall ever remain as a landmark in the life history of the Immortal Dramatist.

The irony of fate was frequently tragic in the career of the great Comedian. The *Illustrious Theatre* was duly opened early in 1644 with the high flown title of 'The Company of His Royal Highness the Duke of Orleans and to complete his reparation from honourable respectability Jean Baptiste Poquelin signed for the first time his stage name Molière in a contract (dated 28th June 1644) with the ballet

master Daniel Mollet.⁵ But enthusiasm alone does not assure success in such a venture nor can hired dancers compensate for the lack of dramatic experience. The only talented artist in the group was Madeleine. Molière was then not only a thoroughly bad actor but betrayed a tragic preference for tragedies.⁶ So his Theatre became a veritable morgue where every poetaster in Paris exposed dead plays. This was more than enough to scare away his audience. To crown all between July and August 1645 Molière the new actor manager was twice imprisoned in the jail of Grand Châtelet for debt to theatrical contractors who paved the street before the Tennis Court (which were then synonymous with stage) for the carriages of rich dandies and ladies that 'never came'.⁷

To the credit of Molière's father (frequently mistaken for the original of Molière's classic type of Micer in *L'Avare*) this must be said that he paid on behalf of his prodigal son the bood of his theatrical folly. The prodigal however did not return penitent but plunged into deeper oddity.

A PLUNGING INTO THE HEART OF THE COUNTRY

The disaster at the very beginning of his dramatic career however did not damp the enthusiasm of Molière for his profession. He left Paris only to try his fortune in the country.⁸ The record that he left behind was sufficiently dismal and the prospect before was not quite encouraging. For in those days of political instability and religious antagonism there reigned always the possibility of privation and persecution. Yet with the faith and the prophetic vision of a dramatic Columbus Molière plunged into the unknown to discover a new world of artistic creation.

But before he achieves his end Molière the cocker of the city of Paris must strengthen his lungs with the pure open air of the country. The snobbery of the Parisians must be cured by a healthy direct contact with the life so commonly spread. Fifteen years of struggling life as a theatrical adventurer in the country probably gave him more than any of his previous studies or disciplines. It gave Molière that marvellous sense of the concrete and that unique spirit of dramatic detachment which combined to earn for him the laurels of a master dramatist.

Throughout this period of probation and struggle Madeleine was the constant companion of Molière. The life was very hard indeed. The patronage of the rich was not easy to obtain and the prejudices of the people were very strong. Moreover the problem of maintaining a company of artists on a precarious income derived from a ticket sale of a few sous per spectator was almost tragic. Molière suffered a great deal but he profited by his sufferings. He gained a knowledge of the world and his experience a stagecraft.

¹ Molière et le genre Français. *L'Illustration* (Jan. 1909).

² Brunetiere *Les Époques du Théâtre Français* (1891).

In 1648 Molière joined his *troupe* of artists with that of one Dufresne and probably worked under him as one of the Comedians of the Duke of Epemon till he appeared with his own play—*The Blunderer* before the city of Lyons (1653).

It was in Lyons that provincial Meeen of the strolling players at the intersection of the caravans from Spain Italy and Germany,—that Molière met his first signal success *The Blunderer* (L'Etourdi)—a high class farce in spite of its being full of absurd situations—signalled the end of Molière's blundering with fortune. He became the undisputed master of his company.

That same year (1653) Molière secured the patronage of his former schoolmate Prince de Conti now married to the niece of Cardinal Mazarin. So between 1653 and 1656 Molière's troupe came to be known as the Comedians of the Prince de Conti who continued to patronize the party till his conversion to Jansenism (1656). Though still *Secular* outcasts, Molière and his party improved their financial condition considerably. Documents attest that they obtained 6000 livres from the authorities of Pezenas (1655) while Madeleine Bejart is found to have advanced 10 000 livres to the province of Languedoc. But money was not the only thing that Molière gained. On the one hand he had been developing his sense of the local colour and his power of observation by visiting the Barber shops which were the news and gossip centres in those days while on the other hand Molière had ever been filling his sketch book with exquisite pen pictures and character studies (to be developed later on) by studying the snobbish assembly in the provincial parlaments where he found the provincial Society parodying solemnly the Parisian life. So this forced exile from Paris into the country was healthy and fruitful for the future dramatist. It brought a rich harvest without which Molière would not have been what he is to day.

FIRST DRAMATIC PRODUCTIONS

We have followed thus far our Molière in the making. We should proceed now to watch Molière as the budding dramatist. Up to this time he had neither the incentive nor the self confidence to compose dramas on his own account. His precarious finances forced him to pander to the crude public taste and he had been producing barn storming Comedies and side splitting farces which only could draw an audience. Most of the stage horrors were stolen borrowed or adapted from Italian or Spanish pieces then holding the popular stage. Nearly all these abominations are fortunately lost. They mark the same stage in the evolution of Molière's art as *Titus Andronicus* and *The Comedy of Errors* do with regard to the evolution of Shakespeare. Both were dramatic die hards desperately clinging to any literary artifice somehow to keep them afloat. Both were theatrical adventurers struggling hard to establish their position. And the earliest pro-

ductions of both contain as much promise of their future greatness as the enterpillar that of a butterfly. They mark the "Love's Labour's Lost" stage in the evolution of their craft.

Two only of the pieces of this period have survived and still hold their place in the Molière repertory of the Comédie Française. *The Blunderer* (L'Etourdi) (1653) and *The Love Tiff* (Le Dépit Amoureux) (1656)—both farces based on foreign models full of shocking improbabilities and outrageous horseplay but at the same time redeemed by a cleverness of management, an ease in versification and a refinement of humour that raised them high above contemporary farces and signalled the immediate manifestation of the great comic. And when Molière's first character study Mascarille bantered in a silvery laughter

Your love is like a porridge

Stewing up to its brim beside too fierce

A fire then boiling over every where—

we already notice here the end of the Italo Spanish influence and the dawn of the true Gallic genius in Molière.

Yet two years more must elapse before Molière is allowed to have steady support and intelligent encouragement. The archlibertine Prince de Conti suddenly discontinued his support to the ungodly theatrical party owing to his conversion to Jansenism (1656). So Molière tramped for two years more across Narbonne Lyons, Dijon, Avignon and Grenoble, till at last he reached Rouen where his friendship with the painter Mignard (a favourite of Mazarin) and the sympathy of the great Corneille—heralded the dawn of a new epoch.

INVITATION TO COURT—PSYCHOLOGICAL ATTEMPT

Through the agency of some mysterious person as yet unknown Molière and his troupe were invited to play before the Grand Monarch Louis XIV. On the 21st Oct 1658, Molière presented for the first time before the King in the guard room of the old Louvre the *Comedies* of Corneille and *Love as Doctor* of his own composition. Stepping before the curtain Molière thanked the King for doing him the honour of amusing the greatest monarch of the world. It is a strange coincidence that at the same time Molière's friend Bernier had been serving the greatest monarch of the Orient—Emperor Shah Jahan the owner of the Peacock Throne and the builder of the Taj Mahal.

So Molière's future was assured. His party was honoured by Louis XIV with the title 'the troupe of Monsieur only brother of the King'. A pension of 300 livres for each artist was fixed. That meant a halt to vagabondage and dramatic opportunism and brought a support that is unflinching and a repose that leads to the flowering of genius!

Yes we have the first unerring testimony



LA FONTAINE—THE POET STORY TELLER

Born at Chateau Thierry in 1621 and Died in 1695. Appointed member of L'Académie Française in 1684.

is a veritable mirror of contemporary court life and is the foremost critic of that life under the protecting care of Louis XIV. Yet he did his criticism with such a natural ease and finished art that La Fontaine probably the greatest of his contemporaries cried out in admiration

—now it is no longer art

One step from nature to depart

MARRIAGE AND MARRIAGE DRAMAS

Molière is now approaching his fortieth year. After 15 years of strenuous fight he has captured the public and established himself in the Court. Naturally his mind sought after the repose of domestic life. Highly emotional and imaginative as he was Molière dreamed of a partner who would wipe away all the marks of the cruel battle of life and would bring the dowry of fresh youth and profound love. Madeleine was quite good as a comrade but to think of her as a wife—that was not possible for a man of Molière's temperament. His half-starved youth cried for a wife that would be sweet in her daughter-like devotion and sublimity in her lover-like inspiration—in short a phantom of delight that exists neither on earth nor on sea but is only a reflex of a Poet's tragedy of Imagination! So our other wise sane Molière fell into a violent nay insane love for a flippant girl actress of his company—


Armande Dejart the youngest sister of Madeleine (I accept this view in the face of a world of absurd and outrageously calumnious legends). So Molière married in his 10th year (January, 1662) a young girl of twenty and entered upon a career of marital martyrdom that would last till the last days of his life!

It is significant that suddenly his works seem to be tinged with a strain of subdued autobiography. Exactly one year before his marriage Molière produced his *School for Husbands* (*Ecole des Maris* 1661) and just towards the end of his year of marriage he staged his *School for Wives* (*Ecole des Femmes* 1662). These are dangerous coincidences for didactic critics! What a world of speculation they have given birth to! Molière was an optimist when he wrote his *School for Husbands*, hence he makes a happy husband of him who allowed his wife to breathe the atmosphere of freedom. Molière was a pessimist in his *School for Wives* for he makes the sweet little heroine Agnes the cause of endless psychological torture to her jealous impossible, old lover Arnolphe and make him preach that ignorance is a woman's safeguard!

These sound very well—almost convincing—only the manner of approach smacks too much of a moral training school! No true artist never a dramatist like Molière suffers his private life to dominate his inner life of art. His creations are neither pegs for his moral maxims nor marks for his domestic masquerades. Each character, every situation requires individual attention and unique handling. Herein lies the dignity of real art—its lack of self-consciousness, its divine spontaneity! Molière's creations of this epoch range from 1661–1666—from the *School for Husbands* to the *Misanthrope*—reflect no doubt and do reflect naturally, a good deal of his personal thoughts and aspirations, his private struggles and sufferings. These add a new charm a rare vigour seldom found in his creations of other epoch. Yet, these so-called autobiographical pieces should be studied and judged *obliquely* as supreme creations of art, and not as clever dramatisation of his private diary!

The philosophy of the liberal husband Ariste was surely not outgrown by Molière for down to the last piece he wrote he made his heroines choose their partners in a free spontaneous spirit frequently on the teeth of opposition and in the face of adverse circumstances. Leonore and Agnes, Henriette and Angelique—all fight and fight successfully with the sublime perversity of womanhood against the heartless disciplines and thoughtless impositions of their guardians. The victory is always on their side and—may I add—the sympathy of their creator as well? Molière suffered much in his conjugal life. It was a life of perpetual agony. Yet like a true descendant of Montaigne he preserved his

artistic equilibrium and championed with his last breath the cause of eternal *bon sens*. When an old lover Arnalphe (almost a foster father) proposes to his youthful ward Agnes whom he has brought up with great care and is refused we feel the situation comic indeed a little tragic too—or in other words intensely *humain*. It is this *natural humanism* this indomitable *good sense* that form the crowning glory of Moliere—a good sense maintained amidst excreting agony sounding through the nervous lines of the broken old lover Arnalphe—

Co traitress gu I give thee back affection
Thus by the love I bear thee learn my love
And seeing me kind love me in revenge
In the *School for Wives* Moliere's art soared up by a sudden sweep from the particular to the general. It is no longer a new fangled fashion of a coterie of Precieuses or the boring inanities of a court life that he is en-


enturing. In the *School for Wives* we find Moliere tackling the *universal* problem of discovering the real training ground for womanhood. And though we hesitate to classify and label with Brenetiere the plays of Moliere as comedies of *manners* of *characters* and of *morals*—yet we cannot help noticing that in his *School for Wives* for the first time Moliere realised—in a conscious unconscious manner—his *mission*—if not exactly of a moralist at least that of a seer and revealer of the Eternal Verity. But the Philosopher is so harmoniously fused into the artist that amidst many hostile critics none dared charge it with didacticism. The play on the contrary evoked the first enthusiastic praise from the great critic Boileau who composed a few stanzas on this first literary classic of Moliere.

(To be concluded)

KATINDAS KAC

A B C OF INDIAN POLITICS

In the days of the agitation against the partition of Bengal, a Bengali lawyer (now a knighted and pensioned judge of the High Court of Calcutta) remarked that a subject nation has no politics. What he meant was that the politics of a subject nation was entirely different from that of a free nation. In a free nation the politicians use the constitution for the purpose of reforming and improving the political machinery so as to bring it in full and better accord with the will of the nation to make it more efficient, more democratic and more representative of the constituent wills of the nation. In a free nation a reactionary politician has his uses. He serves the purpose of a brake or a moderator. The politicians of a free nation may aptly be divided into Radicals, Liberals and Conservatives into evolutionaries and revolutionaries into Democrats and antidemocrats into Royalists and Republicans and so forth. The politics of a free nation assumes its sovereign nature and its right to deal with other nations on terms of equality and friendship. This is not and can-

not be true of a subject people. Firstly, a subject people are not a 'nation' in the true sense of the term. As long as a people are not free they are not a political entity with which nations can deal on terms of reciprocity. They have no will which they can enforce or execute. They are a mere mass of heterogeneous elements which can be or are used by their masters for their purposes. These masters may be good or kindly people they may be inclined to be 'benevolent' or exacting but they are masters all the time. A subject people have no corporate will because if they had one they would not be subject nor have they a free will because if they had one they would have the power to enforce it.

A free nation has a state which is responsible to the nation. The nation can change the state, can limit its powers, define its responsibilities and bend it to its will. This is not true of a subject people. The very fact of their subjection takes them out of the category of live political units. A government is only an 'state'. A free nation

change its government *at will*. That is its freedom. The politicians of a free country can take care of the liberties of the people, but in a subject country the subjects have no liberties because the state which is absolutely independent of the people owes no responsibilities to the latter except such as are of its own making and admission that is self imposed. These latter may be called concessions, gifts or boons, but they do not amount to liabilities or responsibilities and have no binding force. Even among free nations the idea of a responsible state is a new one which is not yet fully developed in all its bearings. In some countries it is denied in theory though there is hardly a state in Europe and America where it is not accepted in practice. Even sovereign states are subject to the sovereignty of the nations. There the people can talk of their *fundamental rights* or their *fundamental liberties*. In a subject country the people have no rights or liberties. They have only *duties* which have been imposed upon them by the will of the state which is a power exterior to and independent of them. In a responsible state the *laws* are the commands of the nation expressed and promulgated in ways and means sanctioned by the nation. In the case of a subject nation the so called *laws* are the commands of the rulers expressed and promulgated by them *at their will*. It is a misnomer to call them *laws*. They may be laws in the Austinian sense of the term. But the world has changed since Austin wrote and the conception of law has also changed. A law is now the wish or will of the sovereign nation expressed and promulgated in ways sanctioned or approved by it. Even the sovereign nation cannot abrogate certain natural rights of the individual and where it does, the individual has a right to disregard the will of the nation so abrogating its inalienable and imprescriptible rights, but, surely where the nation has no will or is by virtue of its subjection incapable of expressing its will or where its politics are controlled dominated and governed by an exterior power there is no such thing as law in the real

sense of the term. According to the old theory, the nation has a distinct personality from that of the individuals who compose it.

It has thus a will naturally superior to the will of its constituent individuals simply because the collective person is superior to the individual person. This superiority consists in what we call public service or sovereignty. The nation is organised. It has built a government to represent it. That government acts as the agent of the national volition. It thus exercises in the name of the nation a sovereignty of which it cannot be deprived. The state is thus the sovereign nation organised as a government and situated on a definite territory. The state as the organised nation is thus the subject of sovereignty and the public power gives to it the right to exercise a subjective law. *Its commands are the exercise of this law.*

Its members are at once citizens and subjects. As a part of the national collectivity which exercises sovereignty they are citizens, but since they are subordinated to a government exercising sovereignty in the name of the nation they are also subjects. Constitutional law is thus that mass of regulations dealing first with the organisation of the state and second with the relation of the state to its members. We have thus two unequal subjects of law.

—the superior juristic person called the state and the inferior individuals called the subjects. But the subjection right of the state is opposed to the sovereign right of the individual. The latter is a natural right inalienable and imprescriptible.

It belongs to the individual by virtue of its humanity. It is a right anterior even superior to that of the state. Clearly therefore the first rule of constitutional law obliges the state to organise itself so as to secure the maximum protection of individual rights to every human being.

This was the theory of the 19th century. In the realm of theory it still holds the held. But the present evolution has been summarised by the French jurist whom I have quoted above.

The ruling class has no subjective sovereignty. It has a power which it exerts in return for the organisation of those public services which are consistently to respond to the public need. *Its acts have neither force nor legal value save as they contribute to this end.*

* See *Law in the Modern State* by Leon Duguit Introduction p xxxi xxxv & xxxv

Constituent law is no longer a mass of rules applying to superior and subordinate to a power that can command and a subject that must obey. All wills are individual wills all are of equal validity there is no hierarchy of wills. The measure of their difference is determined by the end they must pursue. So it is that the idea of service replaces the idea of sovereignty. *The state is no longer a sovereign, a power issuing its commands.* The idea of public service lies at the root of the theory of the modern state.

The tendency of recent thought is to dispute the absolute sovereignty of the state, to deny its subjective rights to emphasise its objective duties and to hold that the authority of law is independent of the state and that the state is beneath the law for by its very definition it is an instrument not an end. It is clear to an unsophisticated mind that in the political sphere there is no such thing as an Indian nation or an Indian state. The nation whose will counts is the British state which actually rules and the government that functions is that of Great Britain. There is no such thing in India as government established by its law. The Government of India is at best only an agency of the British Government. In the words of Lord Curzon it is a subordinate department of the British Government. The Reform Act of 1919 has made no change in its status. In fact by its very preamble and defining clause it has emphasised its subordinate nature and its derivative authority. By no fiction can it be postulated that the Indian people are a part of the British nation and citizens of the British state or the British Empire—not even in the sense in which the black inhabitants of Sengam are citizens of the French Republic. The inhabitants of French colonies and French dependencies are more or less French citizens because they have a right of representation in the French state. The Indians however have no such right.

The Reform Act has done nothing more than created in India a department of

the British state to which the latter has delegated certain of its powers subject to right of revision and recall. The Reform Act may at any minute be recalled by the British state without any reference to the people of India or it may be revised by them in such a way as to take away the little it has conceded to them. Even as it is its veto is absolute and complete.

The fact that India is one of the original signatories to the Covenant of the League of Nations that its representatives have been admitted into the councils of the Empire on terms of equality that an Indian was nominated as a member at the British delegation to the Washington Conference may tickle the vanity of those who see in these arrangements means of personal glory and aggrandisement but it does not make the slightest difference in the real status of India as a subject country. India cannot be free by its membership of the League of Nations or by its representation at the Washington Conference. It will be free only when its people are in a position to make its government function in accordance with their will. Even ten thousand Rt. Hon. bles cannot bring about its freedom much less bring any glory to it as long as the Indian people do not constitute themselves into a sovereign nation and thereby bring into existence a state which will look for its authority to the Indian nation. Mr. Sastry has pronounced his benediction on the policy of repression which has resulted in Mr. Gandhi's imprisonment. Does Mr. Sastry realize what that benediction implies and connotes? It betrays a deplorable ignorance of the constructive side of politics. It shows a confused intellect. He and those who think with him justify all this interference with the liberty of the press of speech and of meeting on the part of the Government of India on the ground that the first and foremost duty of every Government is to maintain law and order. The doctrine is as pernicious and mischievous as it is antiquated and out of tune with modern conditions of life.

* Law in the Modern State by Leon Duguit
Introduction by H. J. Lask pp. xv

† Ibid. xv

have pointed out above that there is no such thing as Indian "law" in the real and modern sense of the term. There is certainly English Law which has been imposed upon us by our rulers. Morally, and legally (i.e., according to law in the abstract as expounded by the latest and most enlightened authorities) we owe no allegiance to that law, though according to British-made statute law we do. Our allegiance only comes from the irresistible power of the Government and the powerlessness of the Indian people. The British have conquered us. They have conquered us by our help—by our men and money—that is perfectly true, but all the same they owe their power to the fact of conquest. According to their ideas of morality the conquest gives them the right to impose their rule and their laws on us. Willingly or unwillingly we must submit to their rule and their laws as long as we do not come into the possession of such power as will force them to restore our liberties to us. Our first and foremost duty then is to find out the key to that power. In the mean time they must exercise their right of might and rule us to their best advantage. The British say "Prove that you are fit to govern yourself and we shall retire." The statement may not be sincere, but it is perfectly true. The moment the Indian people prove to the English that they are fit to rule themselves, the English will concede their right to them. But fitness for self-government will come only from power. The measure of our power to impose our will on them will be the proof of our fitness. The duty of every Indian patriot then consists in educating his people to formulate their will and to acquire the training, the discipline and the power of imposing it on their foreign masters. The logic of the British Imperialist is sufficiently clear. He wants to gather the harvest he has sown and to take as much advantage of our helplessness as he can. Some, comparatively a very small number, have acquired the consciousness that it is a bad business, immoral and harmful in the long run—harmful even to the nation—and that

it must be ended. Their number, however, is so small that their voice counts for nothing—they are only little Englishers. The vast bulk of the British nation—Tory, Liberal, Labour, Nationalist and Internationalist, is Imperialist to the core. Arguments and ideas do not impress them. Political morality they have none except such as suits their imperial aims. Appeals to their sense of justice, fair play and humanity are absolutely useless. Of course, there are Britishers that have their own characteristics. Some are soft, others hard. Some show the mailed fist, others the kid glove. Some are brutally frank, others are magnificently benevolent. Some prefer to brandish the keen-edged metal, others the keen-edged tongue. Some prefer to rule by the pen, others by the sword. Some are genuinely Liberal, Labourite or Socialist. They are prepared to go far enough but the moment you question their final supremacy, they change colour and forget all political principles.

They are awfully clever and past masters in the art of cant. They mean what they say, but you do not understand them. The political terms they use have meanings quite different from those in ordinary dictionaries. When they make any political promises or give any political pledges they are quite sincere, but they are not bound by them. Firstly, all political promises and pledges are variable by circumstances. Secondly, their interpretation rests with them. Thirdly, they can easily explain to you that it is to your advantage and to your interest that they should not fulfil their promises or carry out their pledges. Their intentions are always benevolent. They exist and exert themselves only for the benefit of humanity and advance of civilization. When cornered, they bring in the theory of trust. They are trustees and in the discharge of their trust they must remain in possession of your country and have full control over your purse. They must supply your poor people with cheap goods. No one understood them better than Charles Stewart Parnell. Parnell's biographer has in one place

explained what the great Irish leader thought of the English. He says

He (Parnell) regarded the moral sermons preached by the English statesmen and publicists as the merest cant morality was the last thing the English thought of in their dealings with Ireland. There are men who can readily argue themselves into the belief that whatever serves their purpose is moral.*

Speaking of English parties Parnell remarked in one of his speeches —

I have always endeavoured to teach my countrymen whether at home or abroad the lesson of self reliance. I do not depend upon English political parties. I should advise you not to depend upon any such party. I do not depend upon the good wishes of any section of the English. I have never known any important section of any country who have assumed the government of another country to awaken to the real necessities of the position until compelled to do so.*

These sentiments were repeated by him on more than one occasion. Events have justified his opinions. What was true in the case of Ireland—a country of white Christians—is even truer in the case of India. For any Indian nationalist to hold any hopes on the English sense of justice or on English promises and pledges or on English morality is the merest moonshine and pure delusion. The lessons of English History are writ large on the map of the world. Any reliance upon the English for our emancipation is therefore out of the question. Let us once for all understand that there is no use in deceiving ourselves.

Not that the characteristics of the British people belong to them alone. All empire building peoples have and must have them to a greater or less extent.

All these declarations or pronouncements about responsible government by instalments or by stages are mere camouflages. You can be slaves by degrees but you cannot be free by degrees. The idea is absurd. Let us frankly face the situation. We are slaves. We want to be free. In order to be free we must have compelling force behind

us. It need not be physical force. To think of physical force in the existing conditions and circumstances is folly. The force we want to generate is the force of national will. We must form guide and control the national will in such a way as to make it irresistible. In this task we can expect no help from the British. We all have to do our work ourselves in our own way. It would be foolish to seek the help of the British for this end or to rely on their help. It is not to their interest to help us in gaining power and they never do a thing which is not to their interest—Why should they? We should be prepared for the bitterest opposition from them. In opposing the formation the expression and the assertion of our national will they will use all the means and the power at their disposal to thwart us to crush us and to convince us of our folly. They will use all the forces of their law. But over and above that they will even use violence and have recourse to all the powers they possess regardless of legal forms. Above all they will divide us and use our own people against us. They will appeal to the self interest of the big landlords, the big bankers, the big lawyers, the big manufacturers and the big officials among us and seek their co operation in crushing the national will. They will make frantic appeals to our patriotism and to our moderation also. Yes they will invoke the very name of our country in order to induce us to desist from what they will call our folly, madness and even treachery.

Patriots they will denounce as traitors and the latter they will honour as patriots. And the worst is that they will succeed (in fact they have already succeeded) in winning over a good many of our patriots and publicists to their side. Remember the best, the ablest and the most cunning among us are no match for them. They know these arts to perfection. They have practised them for centuries and for generations. The ablest and the cleverest among us are mere children in politics in their presence.

* The Life of Charles Stewart Parnell by R. B. O'Brien vol. p. 32

We are no match for them in argument, in dissimulation, in diplomacy, in tactics, in political strategy and in negotiations. The first and the foremost duty of an Indian patriot is to keep at a distance from them, to cultivate the strength of will necessary to resist the tempter within and without, to keep his record clear and to refuse all preferential privileges and places which they offer. It is no honour to join the foreign rulers of one's country to strengthen their rule to maintain and enhance their prestige to become the instruments of their will to degrade and exploit our selves. The honours they confer on us and the places and the privileges they bestow are the price of our shame and the evidence of our subjection. There is no analogy between a foreign government, even though benevolent and liberal with a national government, even though despotic and monarchical. The interests of the foreigner are always opposed to yours those of the latter are opposed to you only in certain places. The first is foreign rule the other may be class rule. You can reform only the latter. The latter may be oppressive, brutal and barbarian but the former is unnatural a denial of your very existence as a nation a deliberate attempt to reduce you to the position of beasts of burden. It is deceiving oneself to think that a foreign rule can be reformed. The more benevolent a foreign rule the more dangerous it must be for your national existence, if it makes you forget your servitude, as it generally does. Let us not forget our own chains. There can be no willing co-operation between a foreign government and a subject people. Let us not hug our yoke to our bosom and be proud of it simply because it is gilded and velveted.

Oh! the folly the insanity, the self-deception involved in deluding ourselves into the belief that we are serving our country and discharging our duties as the patriotic sons of India while we serve a foreign government. To help our masters in tightening our chains by repressive measures and be their instruments in insulting, harassing and imprisoning our countrymen whose only fault is that they are clear

headed and strong-willed enough not to be deluded into false hopes of self-government by stages and not to be tempted by offers of high offices—this is not patriotism.

While reading the life of Charles S. Parnell by R. B. O'Brien I came upon an incident which seems to me to be very pertinent to the position of those Indians who call themselves Liberals. Describing the interview which Mr. O'Brien, the biographer of Mr. Parnell, had with Mr. Gladstone about the prospects of the general election of 1885 in Ireland, he says:

I spoke of the Irish Liberals and said that they would be swept off the board. Irish Liberals said Mr. Gladstone with an expression of sublime scorn which I shall never forget. 'Irish Liberals! Are there any Liberals in Ireland?' Where are they? I must confess that I feel a great deal of difficulty in recognising these Irish Liberals you talk about and (in delightfully scoffing accents and with an intonation which has often charmed me in the House of Commons) I think Ireland would have a good deal of difficulty in recognising them either (laughing ironically).

I hope the reader can appreciate the ironical laughter of the great Liberal leader of England. What did he mean? Nothing short of this that a subject country could only have 'Nationalists' or 'Tories' and nothing between them. For my own part I maintain that the Indians who call themselves 'Liberals' are doing great injustice to themselves. The great bulk of them are 'Nationalists' to the very core of their being. There is a small section of office-seekers, place-hunters and indifferent men who are neither 'Liberals' nor 'Nationalists'. They are reactionaries pure and simple who are taking shelter behind formulas which have been the refuge of men of their way of thinking in all times in all ages and in all countries. What are these cries?

'Peace in danger'

'Law and order in danger'

'Property in danger'

'Revolution as against evolution'

Ghosts of anarchy, chaos and disorder visit them every night. Poor souls! They do not think that evolution and

revolution are not antagonistic terms. Evolution always ends in Revolution. There can be no revolution without evolution. The birth of a child is a revolution that follows evolution. Revolution is after all not such a dreadful thing. It is a phenomenon which nature loves and without which there can be no progress, either in nature or in human affairs. It has always been a terror to the holders of power and privilege, though it has always defied the machinations of the latter and put in its appearance in due time. We are certainly aiming at a revolution, although a non-violent one, not a defiance of the laws or processes of evolution. Let them criticize our methods as 'dangerous', 'bad', 'harmful' and 'inadequate' but let them not indulge in this silly talk of evolution against revolution. For revolution is but rapid evolution.

As to law and order, I have already shown that British laws have in ethics and according to the latest juristic theory no binding force upon us. What is the aim and object of our life? What is the end we are striving for? 'The freedom of our country, its emancipation in order to constitute itself into a sovereign nation for the good of all the communities forming the nation as well as for the good of the human race. The extent to which the British laws help us in the attainment of these objects is the measure of our loyalty to them. We may even go a step further and say that to the extent to which they do not stand in the way of our attainment of these objects we shall respect them but not beyond that. Wherever we feel that loyalty to British Laws is a hindrance in the way of our work for the formulation, expression and assertion of the national will, we must disregard them and suffer the consequences of such disobedience.

At law and order they are only means to an end. The peace and order produced and preserved by foreign bayonets is no peace and order. It is an unnatural state of things. It is the peace of death. An order maintained by foreign rule

is not the kind of order which leads to progress. Love of such an order and such a peace implies such a kind of shame and humiliation as to make life itself an intolerable burden. Even under a national government there is always a limit to the desire of order and peace.

The only justification for a claim by government of its obedience is the clear proof that it satisfies the material and moral claims of those over whom it exercises control. We cannot wander on blindly with self shut eyes merely because order is convenient. It is in the highest degree difficult to understand what exactly is gained by the empty existence that the state must be strong without giving the valid demonstration of the purpose for which that strength is to be used. Government is only a convention which men on the whole accept because of a general conviction that its effort is for good. Where the machine breaks down where the purpose of those who drive it becomes to an important class sinister it is humanly inevitable that an effort towards change should be made. To those who hold the reins of power it was perhaps inevitable that such an effort should be regarded as the coronation of anarchy. To oppose the government is for them to destroy the state.

In another place the same writer discusses the evils of absolutism in self governed nations. He says -

To make the state omni-competent is to leave it at the mercy of any group that is powerful to exploit it. That has been indeed one of the main historical causes of social interest. The supreme interest of the state is in justice and it does not necessarily follow that justice and order are in perfect correlation.

To those who have any understanding of the real meanings of politics this is only its A B C but unfortunately a long subjection and the servile mentality that results therefrom have made us incapable of understanding the elementary truths. It has stunted our minds and dwarfed our intellects. Our lawyers and jurists are still being fed on the exploded and time-honored theories of Austin and Hegel. They have acquired the legal habit and the legal

* Authority in the Modern State by H. J. Lasky
pp 374-375

mind of looking at everything in terms of positive law without the exactness of thought and the logicalness that insists on first making sure of your facts before applying your law. The most important fact which our lawyers always fail to remember is that the laws for which our implicit loyalty is being claimed were never made by us or by any of our countrymen. The government which has made those laws is not ours, was not made by us, nor the state which that government represents. The state and the government that have made these laws, have in the making of these laws practically ignored us and our nation. These laws were made by them and in the interest of their rule. We or our people were no parties to their making. Consequently these laws have no moral claim on our allegiance. When the British made laws are based on ethical laws, as is our duty, morally bound to obey them. Let us clear our minds of all camouflage and paint and lace the facts as they are. The Government and their laws are not of our making. They are not responsible to us. They do not recognise our right to alter them. Even the Reforms lay emphasis on the fact that they owe their birth not to any desire or wish of ours but to the goodwill of the British—the faith that is in us, as they call it in the Maatangi Chelmsford report. The Reforms do not recognise our right to national sovereignty or even to our existence as a consciously independent political entity. The difference between 'votable' and 'non-votable' items of state expenditures tells its own tale. In face of these facts what we need are not *Reforms* but rebirth and reconstruction. As a nation we have been dead. Our present attempt is to be reborn. The fact of our rebirth will be computed on revolution but it will not take place unless

and until we have passed through years and months of preparatory evolution. The preparatory evolution will involve much suffering and distress, much hardship and patience, much nausea and pain. All this we all must put up with if we want to be reborn. The process of rebirth is a process of pain but nothing can come into existence without pain. In this period of preparatory evolution it is no business of ours to help the operation of forces that are opposed to our rebirth. If there are any who have not the strength and the courage to help the processes of evolution, let them stand aloof and watch the development. But to be active agents in the hands of your opponents is a sight at once depressing and exasperating. It is time that 'Liberal' Indians should throw away their pseudo liberalism and don the armour of pure and simple nationalism. Liberalism is a discredited creed in Europe. It is a hypocritical disguise for capitalistic Imperialism. There are some good men among English Liberals as there are some even among Tories but Liberalism as a creed is dead and buried. It is a creed which appeals only to old women in a state of decay and disintegration. In those young and live it does not appeal. Moreover, there is no occasion yet for a distinction between Liberals and 'non-Liberals' in India. The time for these party labels will come when we have established a real live Sovereign Parliament with power to make and unmake governments. At present the title is a mere mimicry. However we may differ in our methods we are all nationalists. The only other possible party is that of the loyalists who want the present system to be perpetuated and who are opposed to our national regeneration.

ANRIT RAI

CORRESPONDENCE

Emigration to U. S. A.

Sir,

I have read with a great deal of interest a proposition about emigration to Florida, U. S. A., by Sriyukta Prabodhchandra Ghosh, that has appeared in your last December issue.

It seems that the writer has not been personally in U. S. A. The right place for the Indians is still in India to make it worth while to live in, by their organized efforts and well directed cooperative activities. It is certainly not in U. S. A., especially in Florida where ~~color prejudice is so strong that hardly a dark complexioned man can enter into a white man's car without being insulted, and the land is more or less barren and unproductive, marshy and insalubrious, except on the ocean beach where there are flourishing winter colonies.~~ Moreover it is now a fixed and determined policy of the U. S. A. immigration authorities not to permit admission to any oriental as a settler or to bring his wife with him but he is only allowed to land as a student, a traveller or a merchant.

Of course, it is but natural for young India to wish to see the 'wider world' and to remove the existing prejudices by mingling freely in the modern international intellectual current and to convince the thinking classes that India's contribution to the world culture, either in the past or in the present, is not insignificant.

In this, New York, really a great cosmopolitan city, offers a tempting field of unique opportunities and there is a great possibility of success for a band of resourceful, capable intelligent, adaptable and hardy young men, who might come here for that important mission.

Americans are voracious readers and they have a great hunger for knowledge, especially about the Orient. The business people want to extend business and to have access to the markets of the teeming millions of Asia and they want the positive knowledge of the economic, political and industrial situation and the needs of the countries, and there is a large assured class especially women of the middle-upper stratum of society, for whom oriental literature, art, philosophy and religion have a great attraction. There is a great demand for the Buddhist sacred books and the ancient and modern Hindu literature. To meet this demand, a publishing business may be started here. Earnest enquirers may write to me for details.

But it should be well to recognize the fact that wages being very high in this country, it would not pay to start publishing with hired labor. The young men that will come, should come prepared to do the composing and type-setting with their own hands. And with proper arrangement, they will find plenty of time, to deliver lectures all over the country and to convert the place as the meeting ground and the centre for the

'Friends of India', a real 'Bharata Asrama', for the needy present and prospective Indian students in America.

C. CHAKRABARTY

36½ West 220th Street,
New York City, U. S. A.

LORROR'S NOTE Those who are interested in the subject should correspond direct with the writer, whose address is printed above. We are not prepared to enter into or to forward correspondence on the subject, as we know nothing about it.

Calcutta University Affairs

I. A PIECE OF PSEUDO RESEARCH

Sir

Mr S. N. B. recently a professor in the Calcutta University, contributed a paper with plates in 1939 to the University Journal of the Department of Science, vol. II (Botany section), pp. 23 under the title of *Exoascus* (Fuekel) on *Nephelium litchi*, and described the particular pest of the litchi leaf as a sort of fungus attack. This very disease of the litchi leaf had formed the subject of a paper entitled *litchi leaf beetle* contributed in 1932 to *The Agricultural Journal of India* vol. VII, pp. 286-293 by Mr C. S. Misra, B. A., Assistant to the Entomologist at the Pusa Imperial Research Institute (plates being numbered xxxviii and xxxiv) in which Mr Misra had described the leaf pest as caused by an attack of minute whitish mites. Mr B's paper soon attracted the attention of Dr E. J. Butler, the then Imperial Mycologist who called for a specimen of the diseased litchi leaf from Mr B. On examination of the specimen forwarded by Mr B, Dr Butler found that it was the same pest as had been described by Mr Misra in his paper and that there was no trace of any fungus organism in it. After this incident, Mr B, it is reported, was advised to send specimens of his discoveries to the Imperial Institute for identification before he sent out the results of his 'researches' to the world. I also understand that the whole correspondence relating to this piece of so-called research work is still preserved in the Museum of the Mycological Department at Pusa, where also Mr B's specimen is kept in the Herbarium.

Yours, Ac,
BOTANIST."

II. INSTANCES OF BOOSTING UP BY GRACE MARKS
Sir,

(1) Mr M. K. G., son of Mr. J. C. G., fell short by a considerable number of marks after the final tabulation to enable him to secure the position he eventually attained at the M. A. (Econ.) in

1918 One of the friendly examiners had very obligingly given him half a dozen extra marks before he submitted his marks sheet. The remaining examiners were sounded as to whether they would allow some extra marks each to the candidate in question. But as they showed reluctance on the ground that besides marking the papers quite liberally, they had already given on revision ample grace marks it so happened that the marks that were still wanting to make the candidate first in first class were allowed by way of grace straightway.

(2) Mr S C M, son of Mr A C M, obtained a low second class on the marks allotted on his papers being added up at the M A (Experimental Psychology) in 1919. But it was perhaps thought necessary that he should get a first class and so his case was similarly taken up and a goodly number of marks—about two scores—was given him as grace to raise him to the first class.

I hope the Examiners concerned will be pleased to correct or contradict any information that is wrong in the above.

"One Who Knows"

III ONE OUT OF MANY INSTANCES OF NEPOTISM

Directly Mr M K G came out first in first class in the way mentioned above, he was put on the staff of the Post graduate Department on a salary of Rs 200 a month. Then well within a year he was elected for the Guru Prasanna Ghosh scholarship to proceed to Europe to study for the B Comm in the London University in supersession of the elams of a number of *bona fide* science students for whom particularly the scholarship is intended. Favoritism did not stop here. He was allowed to draw an outfit allowance of Rs 800—a thing unheard of in the case of such scholars and quite unprovided for in the terms of the endowment.

"One Who knows."

[EDITOR'S NOTE.—In the three letters printed above, we have substituted initials for the full names of the persons referred to therein. We shall publish the full names, if necessity arises.]

IV. EXEMPTION OF A TAGORE PROFESSOR FROM HIS LEGAL OBLIGATION

Sir,

In 1900 Mr. Joges Chandra Roy, a L. Vakil, High Court Calcutta was appointed Tagore Law Professor to deliver a course of twelve lectures on the *Law Relating to Torts in British India*. After he had delivered a course of oral lectures on the subject he got himself paid Rs 10,000 as fee for the professorship. Still during these 22 years Mr Roy has not thought fit to deliver to the University the manuscript of his lectures in order to be printed, despite the express provision in the donor's will "that within 6 months after the delivery of each course of lectures the lectures shall be printed"—one of the conditions which the learned professor must have accepted before he realised the fee. Off and on reminders have been sent out to him all these years to make over the manuscript, but all along he has asked for time, time after time. The last time when he was rather seriously taken up was in 1919. As was his wont on that occasion, too, he pleaded for further time up to

January 1921, by which time he promised once for all to make over the lectures printed. But although the time applied for and allowed is gone, the Professor has not kept his promise, nor is it evident that he has given any explanation therefor. All the same, for reasons best known to the authorities and conjectured by High Court practitioners, it is apprehended that the Professor has been or will be altogether absolved from the obligation to make over the lectures to the University, though the scheme which the Senate has adopted with reference to the endowment hardly gives them any such power. The proper course should have been to set the law in motion against the defaulting Professor to compel him either to make over the lectures or to return the fee of Rupees ten thousand with interest.

It is a wonder how for twenty-two years the voters have been fooled regarding such a big sum. "VAKIL."

Mr Hoogewerf and the Bery Loom

With reference to a statement which appeared in some papers in connection with the recent Swadeshi Melā that Mr Hoogewerf, Deputy Director of Industries, Bengal, had stated that with a Bery loom a weaver could earn five rupees a day, Mr. Lalit Kumar Mitra, who has had long experience as a teacher of weaving has sent us copies of some correspondence which he had with Mr. Hoogewerf on the subject. We have no space to print the whole correspondence. But it appears to us that Mr Hoogewerf has not been able to substantiate the claim that the Bery loom can enable a weaver to earn Rs 5 per day. We think Mr. Mitra is, therefore right when he says:

"The price of Bery's patent loom is Rs. 550 and its accessories will cost one another minimum sum of Rs 30, i.e., Rs 580 in all, and the maximum production obtained is 20 to 30 yds per day while an improved fly shuttle loom with its accessories will cost Rs 100 only and an ordinary weaver can produce 20 yards of cloth on it per day. So one can, instead of paying out Rs 580 for a Bery's patent loom in order to obtain 30 yards of cloth daily, get 100 yards of cloth daily if he will set up 5 improved fly-shuttles in its place.

"Any defect in a fly shuttle loom can be remedied by a village carpenter, while the defects in the Bery's loom require an expert weaver with good knowledge of mechanical engineering to remedy."

Mr Mitra's contention is supported by the following letter which appeared in *The Servant of May* 10th town edition.

"Sir,—Recent correspondence about Bery's loom has attracted my attention.

"A year ago on behalf of the Social Service League we bought such a loom. But it is not at all yielding anything like the advertised quantity. In spite of all efforts it has failed to produce anything near the promised quantity.

"I wonder how an expert like Mr Hoogewerf could at all recommend the thing to the public?"

J. Niyogi,
Organising Secretary,
B S S League

May 5, 1922

INDIAN FISCAL ENQUIRY

By MR. SUBHIR KUMAR LAHIRI, FORMERLY EDITOR OF THE
DAILY 'PUNJAB'

THE QUESTION OF FOREIGN CAPITAL.

A VERY important question on which the Indian Fiscal Commission will have to deliver their judgment is whether it is advantageous to India to have an extended use of foreign capital. The Commission have endeavoured to elicit the opinions of witnesses in the matter by including in their Questionnaire a reference on the subject. If a protective policy was adopted the witnesses were asked was it likely that British or foreign industrial firms would endeavour to establish themselves in India in order to get the benefit of the protective tariff and if so what would be their attitude towards such a movement? The general public has no means of forming an exact idea as to the general trend of the views of the witnesses who made statements before the Commission so long as their Report is not published. From the accounts of the proceedings of the Commission that have appeared in the press it has however been seen already that some of the most influential and well informed among the Indian witnesses have expressed themselves very emphatically against the unrestricted flow of foreign capital into the country. The evidence placed before the Commission in the matter represents varying shades of opinion. There are people who do not see any reason for excluding foreign capital from India. There are some who though friendly to British capital demand that no capital from either the Dominions or other countries should be allowed to be invested in India. There are others who express themselves wholly against any use of foreign capital. There are yet others who think that capital from foreign countries might be utilized in this country but that not without certain conditions of a restrictive nature. The popular feeling in the matter seems to be first that so long as the Self governing Dominions of the Empire do not treat Indians on a footing of perfect equality with other British citizens no capital coming

from those countries should be allowed to be invested in India and secondly that in cases in which non Indians desire to invest capital in this country they should be asked to agree to an arrangement providing that some proportion of the total capital should be held by Indians along with a condition ensuring an effective power of control by Indians.

It is a well known fact that foreign capital is largely attracted to countries which follow a policy of protection. Although India has so far pursued quite a different fiscal system, there has been no lack in the country of enterprises established with foreign capital and controlled by non Indians. If in addition to the facilities for the starting of industrial undertakings now possessed by India a policy of protection is introduced this will undoubtedly have the effect of further stimulating the flow of foreign capital into the country. There are people whose opinion it is not possible to brush aside easily who feel convinced that an unrestricted flow of foreign capital in the present circumstances cannot but be disadvantageous to India in the long run as it will have the inevitable effect of putting back the day when Indians might otherwise expect to achieve economic efficiency and independence. There is already a strong case for checking the unrestricted flow of foreign capital into India. This case will be further strengthened if the present fiscal system is replaced by protective tariffs. If and when the policy of protection is introduced the consumer will have to pay higher prices at least for sometime to come. The consumer will readily agree to this arrangement because he is firmly convinced that his sacrifice will pave the way for the economic and industrial development of the country. A system of protective tariffs is demanded by Indians because they are unable to stand against the competition of other countries many of which have built up their industries under a protective system and other favour

able circumstances, and also because they consider it to be a normal condition in the life of a nation that the primary needs and requirements of the people should as far as possible, be supplied by themselves. This means that the wealth with which others enrich themselves by supplying the needs and requirements of Indians should, as far as possible be made available to the people of the country. This object will, it is feared be wholly defeated if foreign capital is allowed to flow unrestricted into India, for the increased amounts that the consumer will have to pay under a system of protection for the commodities used by him will mostly go to enrich not the people of the country for whose benefit alone such a policy is advocated and justified but the foreign exploiter whose activities have rendered the people of India so utterly helpless in the sphere of industry and commerce.

The fear to which expression has been given by many of late that the introduction of a policy of protection is likely to encourage the flow of foreign capital into this country is not an imaginary one. There was a distinct movement among British manufacturers wrote *Capital*, the well informed financial review of Calcutta some weeks ago, to consider the opening of branch factories in different parts of the British Empire. The journal pointed out that Cadburys had already established a factory in Australia and three other big British manufacturers were making arrangements to erect manufacturing plants in that country. Tasmania was also stated to be under investigation for possibilities of maintaining factories. 'The idea is,' *Capital* further stated, "to get as near as possible to the source of raw material and markets. Many British firms are considering manufacturing possibilities in India, and already one British firm which manufactures cigarette making machinery has decided to put up a manufacturing plant in India. The Commonwealth Bureau of Commerce and Industry some time ago published an important report outlining the fiscal policy of Australia. The report declared that the policy of the Commonwealth was to encourage British manufacturers to start operations in Australia. It emphasised the increasing number and importance of the enquiries made by British and other firms for information that will justify their establishing in Australia' and foreshadowed a considerable in-

crease in the number of such firms in the future. *The Manchester Guardian Commercial*, in its issue of February 16, 1922, outlined some alternative schemes for setting up Lancashire Mills' in India. Now that Lancashire's cotton trade in India was experiencing an unprecedented depression, the journal said, it might not be unedifying to consider the possibilities of the cotton industry in India as an opportunity for the profitable employment of capital. The Bombay correspondent of the *Manchester Guardian* in an article printed on February 10, 1922, said as follows —

'British owners of mills in India confess to cent-per-cent profits and they have for several years paid dividends up to 40 per cent. To open mills in India seems to mill-owners, whose Lancashire looms have been silent for months a tempting line of advance.

The second Report of the wide awake Trade Commissioner in India contains the following ominous passage —

In my last report I dealt at some length with the competition of Indian made soaps for household use. The remarks then made still hold good, and I believe that this is the only serious competition which we may meet in the future. Should this competition ever become serious owing to the protective duties or other causes then the only way to counter it would be for British manufacturers to erect works in the country.

The manufacture of soap is one of those industries in which India has achieved a little success during the last few years. This is however, too much for His Majesty's Trade Commissioner in India, who feels no hesitation in inviting British capitalists openly to set up factories with the object of killing the Indian soap industry. Had it not been for the world wide financial depression that overtook the civilised world after the war a number of new factories would have reared their chimneys on the banks of the Hughli before now. All this points to the need of effective measures for checking the movement of economic exploitation of India by non-Indians that seems to have gained a fresh accession of strength since the great war came to a close.

When discussing the advantages and disadvantages of foreign capital, an English writer is apt to look at the question more from the point of view of the effect that the employment of British capital by other countries produces on his own country than anything else. It is true that the United Kingdom has by investing her surplus

capital in foreign countries benefited her own people enormously. While the employment of British capital has been advantageous to certain countries it is possible to refer to instances showing that its use has been prejudicial to the interests of other countries in which it is invested. What is good for one country cannot always and under all circumstances be equally good for all other countries. British capital has for instance been employed among other countries in Canada and Australia in Japan and the United States of America and in India and China. The conditions in Canada and Australia are such that the people of those countries not only desire the import of foreign capital but they enthusiastically welcome it. The appeal that the Australian Government have made to British manufacturers in the Report issued by the Commonwealth Bureau of Commerce and Industry referred to above very clearly explains the attitude of Australia towards foreign capital. The Report states:

The Government is anxious to encourage and facilitate in every way the transference of British manufacturing concerns to this country. Representatives of other nations are studying our land in order to capture our markets and to acquaint themselves with local conditions with a view to establishing branch factories or even of transferring their manufacturing establishments here. Welcome as they are our choice our preference must be and undoubtedly is to welcome the men of our own blood and our own race and so we suggest that British manufacturers should come if they would protect their interests in this market and be in a better position to supply the markets adjacent to this country.

Japan and the United States of America are not only industrially advanced but they are also politically strong. There is no anxiety on the part of the people of these countries to shut their gates against the admission of foreign capital because they are aware that it is not possible for any Government however strong to impose their will on them. The case of India and China are however different. The people of India and China do not favour the use of foreign capital because they have seen that such obligations are almost always accompanied by very serious troubles political as well as economic.

The way in which China has been subjected to economic exploitation by powerful groups of foreign financiers backed and protected by their Governments has been less

credited in a number of works by American and English writers of acknowledged authority and integrity. While her intrepid and far sighted neighbour Japan has succeeded in withstanding the menace of political absorption and economic exploitation at the hands of the more important among the imperialistic states of the West by adapting her institutions to modern conditions and standards China's efforts to save herself from the aggressive imperialism of Europe and America have proved futile. In his work on Economic Imperialism Mr Leonard Woolf sets forth in a graphic manner the circumstances under which China has been reduced by the great powers to her present position of political impotence and economic helplessness. The part that Great Britain played in wringing from China her Railway concessions illustrates the pitiless and unrelenting nature of the measures that are adopted by foreign capitalists to enrich themselves at the expense of weak and helpless people. A Belgian syndicate obtained a concession for constructing a railway from Peking to Hankow in 1897. The British Government believed that French and Russian financiers worked behind the Belgian syndicate in the matter and Lord Salisbury at once entered his protest against the transaction. In a communication to England's representative in China the British statesman wrote that:

A concession of this nature is no longer a Commercial or industrial enterprise and becomes a political movement against the British interests in the region of the Yangtze. You should inform the Tsungh Tamen (i.e. the Chinese Government) that Her Majesty's Government cannot possibly continue to co-operate in a friendly manner in matters of interest to China if while preferential advantages are conceded to Russia in Manchuria and to Germany in Shantung these or other foreign powers should also be offered special openings or privileges in the region of the Yangtze. Satisfactory proposals will be forthcoming if the Chinese Government will avail the employment of British capital in the development of those provinces.

As however the Chinese Government did not show any desire to yield to this threat the British Minister presented an ultimatum to the former typical of the spirit of selfish greed combined with an utter disregard for the interests of others that actuates the apostles of economic imperialism of modern days.

Her Majesty's Government in the British Ultimatum stated "considered that they had been

treated by China in the matter of railway concessions, and now demanded from the Chinese Government the right for British merchants to build the following lines upon the same terms as those granted in the case of the Belgian line Tientsin to Chünkiang (to be shared, if desired, with the Germans and Americans), Honan and Shansi Peking syndicate lines to the Yangtze Kowloon to Canton Pukou to Sinyang Soochow to Hangchow with extension to Ningpo. The Chinese Government was informed that "Unless they agree at once, we shall regard their breach of faith, concerning the Peking Hankoo Railway as an act of deliberate hostility against this Country and shall act accordingly." After consultation with the Admiral you may give them the number of days or hours you think proper within which to send their reply."

Mr Leonard Woolf quotes an American historical writer who states that after this the Chinese Government "being aware of the concentration of the fleet" "conceded everything."

"Thus writes Mr Woolf, "did Great Britain obtain her railway concessions. The total length of the lines conceded amounted to 2,800 miles extending over ten provinces, as compared to 1,530 Russian miles, the rest of the nations falling way below the Russian figure. To England fell the lion's share of the battle of concessions as Lord Salisbury properly styled this 'peaceful conflict.' The other imperialist powers and their financiers although they may not have obtained as big a share of the loot in this battle as Britain did adopted no less brutal and ruthless measures of exaction."

Mr Woolf describes the results of this international competition for the exploitation of China in the following significant passage:

"For several years, the battle of concessions raged with increasing violence between the groups of financiers, supported by their Governments. This struggle proved ruinous to China. In the first place no attempt was made to safeguard the interests of the Chinese. China's communications, and much of her mineral wealth were mortgaged to foreign financiers, whose sole object was the making of profits. The railways or the concessions were in the hands of different groups of bitter competitors. In the competition for the right of exploitation loans were made for railway construction with little or no safeguard for adequate control over the expenditure, and the corruption of Chinese officials hastened the ruin of the country. Every possible source of Chinese revenue was mortgaged to secure the interest on these foreign loans. The Chinese themselves saw with growing anger and dismay the exploitation by foreign financiers corrupting their Government and draining the wealth of their country. They saw that this policy of exploitation was openly supported by the bayonets and fleets of the imperialist powers. The first result was an outburst of hostility in the Pover rebellion, against all foreigners. The events of 1900 are well known. The outbreak against foreigners which resulted in the siege of the legations in Peking was put down by a military expedition of the great powers against the Chinese capital. The Christian Powers

of the West, who had directly provoked this outbreak by robbing China of territory and by forcing her to mortgage the wealth of her people to their financiers, then proceeded to exact from her an indemnity of £67,000,000, presumably as a fine upon an Asiatic people for resisting the aggression and economic imperialism of Europe."

If has to be noted that the indemnity that was realised from China amounted to over one-third of the indemnity imposed by Germany on France in 1871 after the Franco-Prussian War. Japan which had so long been a silent though observant spectator of the struggle that had brought China to the very brink of ruin, later asserted her claim to a share of the spoils and, as Mr. Woolf says, by political pressure and economic exploitation she acquired a dominant position in China and the Far East. Mr Woolf concludes his interesting and instructive survey of the results of economic exploitation of China in the following words:

Instead of helping the new republic to get upon its feet, Europe and Japan have continued the system of economic exploitation. Civil War has been fomented and fostered by foreign loans to corrupt generals and politicians who have squandered them on the armies or have taken the simpler and more direct course of putting them straight into their own pockets. Japan, whom the War temporarily relieved of all rivals in the Far East, seized the opportunity of increasing enormously both her political and economic hold over China. She is now established in Germany's place in Shantung and Russia's in Manchuria. She has a large army in Siberia. Her banks and financiers have made enormous loans to the Chinese militarists, which place those militarists in her power. In 1915 she presented an ultimatum and "Twenty-one Demands" to China which resulted in her obtaining large economic concessions. This situation has created a violent feeling among the Chinese against Japan and has already given rise to an effective boycott of Japanese goods. Meanwhile, however, economic imperialism has completed its task. Civil war in China is endemic. The Government is hopelessly corrupt. Finances are in chaos. Large portions of Chinese territory are occupied by foreign armies. The revenue is all mortgaged to pay the interest on foreign loans from which the Chinese have derived little or no benefit and infinite loss and by a system of mingled fraud and force foreigners now hold in their hands China's communications and a large part of her mineral wealth.

China furnishes one of the most flagrant illustrations of the evils of the use of foreign capital. But there are people who want the world seriously to believe that the spirit that animated the Great Powers in their dealings with China before the war does not dominate them now. The events that are now taking place do not support

this view. Indeed, what thoughtful, observant, and peace loving people, all over the world feel is that the Great Powers are at the present moment led by politicians advocating economic imperialism in its grossest and most rampant form. The system of Mandates, to which the League of Nations is a party, exemplifies this. The principles of the system are defined by Article 22 of the Covenant of the League, which declares that the "well being and development of" certain African and Asiatic territories indicated therein "form a sacred trust of civilisation" that "the tutelage of such peoples should be entrusted to advanced nations, and that this tutelage should be exercised by them as Mandatories on behalf of the League" and that "security for the performance of the trust should be embodied in this Covenant."

I will refer to two concrete instances showing, as Mr Leonard Woolf says in his work, to which reference has been made more than once in the course of this paper, that Article 22 of the Covenant of the League of Nations "is simply being used to obscure the fact that France and Britain are obtaining large accessions of territory for economic exploitation in Africa and Asia." Nauru is a little island in the Pacific which is rich in phosphates. The island has fallen to the lot of Great Britain, and it is stated that it has been decided that "the sale of phosphates is to be restricted to the United Kingdom, Australia, and New Zealand, unless there be any surplus over and above what they require, and that these countries are to have the right to receive them at cost price." When the matter came up for discussion before the British House of Commons, one of the members who described the action taken by the British Government as a violation of the Covenant of the League, which promises "equal opportunities for the trade and commerce of other members of the League, did not hesitate to support his Government "on the ground of imperial needs, and the necessity for procuring this tremendous and vital product."

Referring to the application of the Mandatory system to the territories which Turkey has lost, Article 22 of the Covenant of the League lays down that "the wishes of these communities must be a principal consideration in the selection of

the Mandatory States." In one of his recent works, Mr. G. Lowes Dickinson unmasks the hypocrisy of some of the Great Powers by showing how they are violating this most important direction of the League of Nations by directly going against it. Mr Dickinson writes thus in his work, "Causes of International War":

"By the Peace Treaty the Turks are to be deprived of the greater part of their territory. How has it been disposed of? According to Treaties drawn up during the war, before the Mandatory system or a League of Nations was heard of, and conceived frankly on the old imperialistic lines. The mandates are being assigned to the States by themselves not by the League, and they themselves are drawing up the terms of their own trusteeship. Britain is to have Palestine and Mesopotamia. France Syria and Cilicia. Italy, Adalia, and so on. And no concealment is made of the fact that, in all these territories what interests the self appointed mandatories is the material resources involved. Why, for instance is the British taking Mesopotamia? From a disinterested desire to benefit the Arabs, our paternal care of whom we are showing at the moment of this writing, by killing them with bombs and machine guns? He must be very credulous or very ignorant of the ways of States who can believe it. It is not even strategical considerations that move us for if it were we should be content to hold the head of the Persian Gulf as we had arranged to do by the Treaty with Germany, drawn up in 1914. No. The lure is the oil. We are indeed, told that this oil is to belong to the Arab State. But that is 'subject to any arrangements that were made before the war with Turkey. And before the war Turkey had granted a concession of all of the oil of Baghdad and Mosul to a British Company. The ownership of the Arab State presumably will be confined to the power of taxing the Company to pay for the administration. One reason then, we may fairly say why we are taking Mesopotamia is that a British Company may exploit the oil."

On all fours with the cases referred to above is the case of India. Those who have studied the history of India during British rule must have seen how India has been reduced to her present state of economic dependence and industrial helplessness as a result of the policy of economic exploitation that Great Britain has followed almost from the beginning of her connection with this country. If this exploitation is to cease, it is imperative that measures should be taken to restrict the flow of foreign capital into India that is going on unchecked. There is evidence of a growing feeling against the investment of foreign capital even in some of the most important among the industrially advanced countries of the world. It was long ago that H. H. Witton complained that his countrymen

'employed the arm of political injustice to keep down and ultimately strangle a competitor with whom he could not have contended on equal terms. Matters do not appear to have much improved in India since H. H. Wilson wrote the words quoted above. Now that India has been given a measure of responsible government she should be allowed

to exercise her rightful power of control over her fiscal policy as is enjoyed by the self governing Dominions of the British Empire. This more than anything else can be expected to solve India's economic difficulties and to extricate her from her present position of utter helplessness and dependence in the economic domain

WE ARE THE CONQUERORS

By PETER GOLDEN

We are the Conquerors—we who ride forth
On no red car of Conquest, drawn by beast
Emitting Death and Plague and Pestilence—
But we within whose souls great visions

brood

And in whose brains eternally there glows
The flashing, blinding beauty of a Dream
We of the Gael—we have the Spirit things
Whose wings are star dust—dust that shall

endure

Down all the arches of Eternity—
For she who was our primal eldest Nurse,
Baptised us in the Beauty of a Vision
And on the flaming mane of an Ideal
Set us astride to ride triumphantly
And whoso breathe this Vision yet shall build
An arch above the cenotaph of Time
For Time may fade but Dream things are

eternal

Brooding beside the embers of the years
Raking the ashes of the fires of Time,
Seven wondering centuries saw us stand alone
Against an Empire's shock and shot and shell,
And saw us evermore emerge magnificent
Through all our Crucifixion crowning still
With victor brows the brows of that array,

Noble and wonderful who laughed at Death
In every generation anointing men with Love
And pouring out

The chrism of our deepest adoration
Upon the martyr's memory who held high
The torch of our Ideal—

The flaming torch forever kept alight
By the great ardor of those burning souls,
Who spurned the world's allurements when

they meant

The barter of our great Inheritance—
Seven centuries in surprise stood still to see,
And marveling drew back their tawny hair,
To gaze more clear lest it should be a Dream,
To gaze in awe because such things should be,
To gaze in rapture for the splendor of it,
To gaze rejoicing for its victory—
Then smiling they dipped down
Into the deep abysmal well of Time,
And drawing forth therefrom a single shield,
Spotless and shining and without alloy,
Upon it they encrolled a single name—

TERENCE MACSWINEY

That and nothing more—
Then held it up for Time to gaze upon—
Held it up high for all mankind to see
How greatly we indeed were Conquerors

A VAISHNAVA POEM

Oh, love, oh, love—so love is sweet, say men?
Why is my loving full of venom then?

So no more among talkers will I roam
But to my loveliness make love at home

Being thus calmed, shall I not win the whole—
So to be reconciled to my own soul?

Saith Chandidās, the Twice born "Nay, for
Beauty will win him Oh, but that is sure"
your

J. A. CHAPMAN.

Librarian, Imperial Library, Calcutta

THREE MONTHS IN ENGLAND

BY DR. SUDHINDRA ROSE, LECTURER, STATE UNIVERSITY OF IOWA

“WHAT have you in your suit cases?” demanded the customs officials at Southampton England as I landed from the Atlantic liner.

Personal effects mostly consisting of books and clothing.

Let’s see.

He plowed through my grips most painstakingly and then proceeded to tackle my steel trunk a la Sherlock Holmes. His industry excited my pity.

Can I help you? Is there anything special that you are looking for?

Yes I want to see if you have got any liquor?

Well with fifteen bucks a quart in America why should I bring the stuff here in England where I can get drunk as a lord at any time and pay much less?

I don’t know about that. But I thought you might have some booze with you anyway as you are from New York the hoot leggers’ paradise.

As I now look back in my mind’s eye over the trip around the world which I have just concluded I find that this unsophisticated globe trotting has brought me friendships, hopes, fears, honours, pleasant memories and also exquisite sorrows. Taking it all in all some of my experiences I believe are as thrilling as any three reel thrillers.

The British people as a rule are a bit cold toward the foreigners but Americans when properly armed with letters of introduction experience little difficulty in having interviews with the great and the near great of England. Mark Twain used to say—when in doubt tell the truth. Whenever I was in doubt in England I would cut through the red tape and use American direct action.

I shall not soon forget how I met Lord Lytton the under secretary of state

for India. He was presiding over a carefully hand-picked gathering to which I had an invitation. When the meeting was over various titled dignitaries were ceremoniously presented to Lord Lytton and nobody seemed to remember that I was also a guest and entitled to similar courtesies. That seemed a little queer. At an opportune moment I stepped up to Lytton and in offering my hand without a formal introduction I told him who I was. He was delighted to see me of course. After a moment’s chat I asked Lytton if he as a member of the Lloyd George cabinet could be interviewed for the American newspaper I represented.

Could you see me tomorrow, Lord Lytton?

Well—

Before he could finish the sentence one



Indian co-eds [women students studying in the same classes with male students] at play in London.



A group of Indian 'co-eds' (girl students) in London. The pretty girl sitting on the left is the daughter of the Premier of Mysore. Next to her is Miss Minakshi Devi of Travancore, who is studying to be a barrister. The rest are medical students.

of his henchmen, who seemed nervous as a cat, edged up to me and said,

"Sir, if you wish to have an interview with his lordship, you must make a formal application for that."

"That's funny!" I remarked, quietly, "I don't remember sending for you. Wait till I call for your help."

Quickly I turned my back upon the ball-dazed flunky, and made my appointment with Lytton who seemed amused at the incident.

I stayed in London for some time, and took to it in spite of its fogs and chills, and crooked streets with their everchanging names. The parts of England which appealed to me most were, however, the rural districts. The hedgerows and green meadows and ivy covered cottages of the English village are really as picturesque as they appear in ordinary colour prints. The natives of the village, too, are not without their interest. They are homespun, simple folk.

In many respects, England struck me as a smug, self complacent world of groceries and sermons. At bottom the Englishman is an indecently vain, self-conceited

shop-keeper in a theological backwater. And he is—I say it without any hope of being understood by the English islanders—a crab. No doubt the English character has some good traits; but it cannot easily be accused of sincerity. In their collective dealing with other nations, the English are almost devoid of conscience. This point of view is aptly expressed by Sir Roger Casement in his "Diary", which is now being published posthumously in the *New York Nation*. "Individually the Englishman is a gentleman," wrote the martyred Irish patriot, "often very charming, collectively they are a most dangerous compound and form a national type that has no parallel in humanity. Like certain chemicals, apart harmless, brought together you get an infernal explosive or a deadly poison."

Democratic politics is considered by many to be the speciality of England. I question. More than once I was amused to see how hundreds of Englishmen hold their Prime Minister in superstitious devotion and regard their government as omniscient. To doubt its perfection is to commit a sin against the Holy Ghost. Right here let me confess that the English politico-theological buffoonery has always been a little too deep for me to fathom.

Nevertheless I could not help noticing that in "the greatest European democracy," all sorts of political chicaneries, of "commercial brigandages and throat-slittings," of international "legal swindles and harlotries" were going on. What sort of justice and fair-play can India expect from such a nation? Was John Bright correct when he said that while England had done many things which were right, she had never done anything because it was right?

To be sure there are a few rare and dubious Indians in England who say that God is in His heaven and all is right with the world because the government of the viceroy will rule India for ever and ever. They trust naively to the decency and honesty of England to right Indian wrongs. These individuals, so far as my information goes, read the



A rural scene at Albany, England. The tradition has it that John Bunyan once preached under the spreading tree. On the fore ground are the stocks where the village offenders used to be punished a generation or so ago.

Times visit the National Liberal Club contribute to the charity funds admire the Right Honorable Edwin Samuel Some body and patronize variety halls they are, in brief, a species of vegetables but is it necessary to worry about vegetables?

It was while I was in England that a fight—real picturesque hand-to-hand fight took place one afternoon on the floor of the House of Commons. It was reported to be the highest and best melee ever staged in the English Parliament. Indeed the affair became so interesting and so lively and so hot that the Speaker had actually to suspend the session for a time. Imagine what an inspiring spectacle it was when the honorable members after the manner of the charge of the light brigade rushed forward and proceeded to knock one another's teeth out while their coat tails kept flapping in the air and their shiny plug hats chased all over the floor. Torn papers flew. Tables and chairs and inkpots hurled about. Bang!—Clang!—Dang! It was a grand old scrap for the enlightenment of the world but, oh, it is such an ungrateful world. One of the poignant regrets of my life is now that I missed this fine show. I would gladly have given five annas to see it. It was worth it!

As I went up and down the country, it appeared to me that England was one of the most densely congested areas in the world. There did not seem to be room enough to swing a cat. And yet the English population is multiplying fast. In the year 1920 the births in England and Wales were over 950 000. It was the largest number of births ever recorded in England and Wales and the proportion of births to population—the birth rate—was the highest since 1909. In that same year—1920—the number of deaths was 466 000. It was the smallest number of deaths recorded in England and Wales since 1862—when the population was only about half what it is now. It followed that in the year 1920 the natural increase of the population of England and Wales—the excess that is of births over deaths—was the largest ever recorded.

One result of this ever increasing population is that it has outgrown the means of subsistence. Professional and working classes have hard time in finding enough remunerative work within the overcrowded island. The struggle for existence is intensely keen. It is almost a case of dog eat dog. To a detached onlooker it is apparent that the enor-



A Group of Crl Students from all parts of the Br sh Empire n St Hilda's Hall n the Oxford Unversity. From the left to right—Miss Raymond (New Zealand) Miss Asher (Australia) Miss Lobb and Miss Maclelland (Canada) Miss Asplen (South Africa) Miss Kamala S. Sear (Pangal India)—Taken from *Lectures for the 1920s*

mous increase of English population is not only a calamity to the English but to the human race. Why? The simple reason is that it is the outflow of the superfluous population which has given rise to the pernicious imperial expansion to the nasty habit of pegging out claims for posterity in all parts of the globe. England should now in decent regard for the welfare of humanity practise birth control.

One of my purposes in stopping in England was to secure the necessary British visa on my American passport to visit India where my mother was lying on her death bed. I had not seen her for the past sixteen years and was anxious to meet her.

The British consul at Chicago gave me a visa to go to London and assured me in writing that from there I could easily get the English permit to proceed to India. I waited in London month after month but I failed to get the promised visa.

Finally some of the liberal papers in England took up the matter and following the publication of facts the ex-food minister J. R. Clynes raised a question in the House of Commons but the English government remained obdurate.

This Indian gentleman is now a citizen of the United States, spoke Mr. Montagu on behalf of the viceroy's government in India having applied to renounce his British Indian nationality a few weeks after the outbreak of war. I am not therefore prepared to facilitate his return to India.

This statement is untrue. Since my landing in America I made repeated attempts to get my first paper. I was not however successful until 1914. The English government did not evidently like it. The pity of it is that the bureaucrats did not even allege any of my past activities that might from their own view point be construed

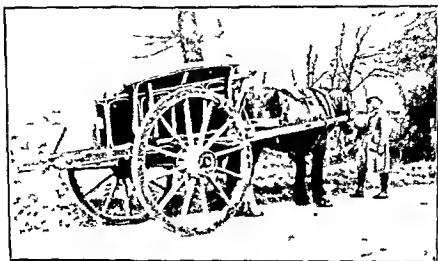
as undesirable.

Somehow or other my mother could not believe that I was actually debarred from visiting her while she was dying.

Perhaps the English authorities have not yet allowed you to come dictated mother from her sick bed at Benares because of some misunderstanding. I know they are kind and generous. They too have their mothers. Is it possible that the agony and tears of a dying mother will not touch their hearts?

Although I was not able to go to India I had unusual opportunities to meet some of the greatest sons and daughters of Hindustan who were then visiting England. They were among the foremost leaders of the political, social and literary movements which have ushered in the Indian renaissance. One of these persons whom I came in contact with was Mr. Rabindranath Tagore. I met him in America years ago. He looked the same as ever. He had the same light of morning in his eyes. Nothing seemed beneath his notice. He was interested in everything and in everybody.

What the outside world has so far failed to grasp with sufficient clearness remarked Mr. Tagore during a visit in



A hind girl driving wagon in an English village

speaking on the Indian situation with guarded hopefulness, "is that the masses of India are far, far ahead of their leaders. They are vastly outdistanced in their political and social vision by the common folks. Mr. Gandhi is, of course, a glorious exception. He is indeed a noble soul."

I gained the impression from persons close to Tagore that he was not appreciated in England. Indeed if he stirred more than a ripple, I did not see it. I mention this as a commentary upon the English attitude to Indian genius.

It also came to me as a cruel surprise that some of the British universities had become poison factories of anti-Indian sentiments. A few of them were openly and deliberately discourteous to students from Hindustan. When I visited Scotland, my attention was called to the fact that a well-known Scotch University had gone so far as to actually discourage Indian students from going there.

"You keep away from our university," bellowed a real faced, bristly bearded old professor.

"All right, we will," retorted a quick-witted young Indian, "just as soon as you Scotch and English and Welsh clear out of India."

Although this whole business of

sending Indian students to England, instead of to France, Germany or America, has appeared to me as somewhat of a tragedy, I must say that the majority of the Indian youths I came across in the British Isles are of sturdy manhood. They are to be reckoned among the most forward looking, upstanding souls. It is my confident belief that in the near future many of these men will take the center of the stage in Hindustan.

Slowly, but surely a better day is dawning for Young India. For one thing democracy is making heavy inroads on the very citadel of Indian aristocracy. A vivid illustration of this was afforded me when I had an audience with His Highness Sir Sayaji Rao Ji Gaekwar of Baroda.

When I went to his residence at Hart's Bourne manor in Hertfordshire, I was met at the antechamber by one of his aides-de-camp. I explained to him that much as I would like to see the Gaekwar, it would be impossible for me as an American citizen to observe the Oriental court etiquette.

"Could I talk to his highness just as a man to man?"

The aide-de-camp vanished through one of the side doors only to reappear a moment later.

"The Maharaja knows you are an



H. H. Maharaja Gaekwar of Baroda
American he brought the message and
does not expect you to observe any
courtly ceremonies

I recently I was ushered into the room

where the Gaekwar was working at a desk crowded with books and state papers. He was dressed in a simple frock coat of an American business man. And as I approached him this son of the blue blooded aristocracy rose to receive me and greeted me with a regular American handshake.

The Gaekwar told me of the political and social reforms he has introduced, of the free compulsory education he has inaugurated in his state, and inquired minutely of the present condition of democracy in America.

What India needs to-day more than anything else commented this supreme apostle of progress in excellent English is democracy and more of democracy.

I do not remember just now how old the Gaekwar is but he surely is a live spark. He radiates fire, enthusiasm and vitality. A dozen men of his personality could change the climate of India.

Then at the end of the interview as I rose to leave the courteous Maharaja followed me to the door and invited me to be his guest at the palace when I visited Baroda.

Good bye

Good bye

THE BANKRUPTCY OF THE CALCUTTA UNIVERSITY

THE inevitable has happened. The Calcutta University has reached a stage when it is no longer able to pay its employees or its creditors on the due date. We understand that salaries of professors and lecturers which were due on the 1st of April could not be paid till two or three weeks after and the same state of things was repeated in an aggravated form in the following month. The prospects for the next month are understood to be gloomier still. The examination fees for the Matriculation, Intermediate and B. A. and B. Sc. as well as for the Law and Medical Examinations which came in have all been spent out al-

ready and not a pice is left of this money for the poor examiners though one should have thought that theirs was the first claim upon this sum. Now what does all this mean? And what notice are Government going to take of the conduct of the man or superman who has brought things to such a scandalous pass? The Hon. the Minister for Education made an angry speech in the Council the other day but is that all that he is prepared to do. What steps has he taken or does he propose to take to cleanse the Augean stables? What has brought about this bankruptcy of the University? It will not do to blame Government—that Govern-

sity would not have been led into its present *impasse*. The Senate would have had its eyes open in that case and been able to tread the ground with steady steps instead of leaping from precipice to precipice all in the dark only to find itself suddenly on the brink of yawning ruin. We say that the University authorities have been deliberately playing a game of bluff and now that it is no longer possible to hide the consequences of their

thoughtless action they come forward with the beggars bowl whining and groaning as if they were the victim of some unforeseen calamity. For such people there may be pity but no sympathy. We ask again what are the Government going to do to put an end to such scandalous financial maladministration?

UNIVERSITY MAN

INDIAN PERIODICALS

Radium in South India

Indian and Eastern Engineer writes

The discovery in Brazil of a mineral containing seven per cent of uranium oxide and consequently a large amount of radium has aroused considerable interest among scientific circles. According to Mr J. Johnson of Travancore in Travancore and other places in India similar and richer minerals have been reported from time to time but nothing has come out of them. To take Travancore alone as far back as 1915 Mr E. Masillamani the then State Geologist reported a green monazite carrying 0.56 per cent of uranium oxide. Late in 1916 or early in 1917 a variety of thorianite was discovered by him carrying something like 40 per cent of uranium oxide. In the same year the same geologist discovered two other minerals in Travancore. The exact composition of these has not been yet determined but they are minerals very much like reschynite and bratcheteolite and carry a very large amount of uranium oxide from 15 per cent to 27 per cent besides tantalum niobium thorium etc. Near Madhura on the Sromalay Hills one comes across allanite a mineral containing a fair amount of uranium oxide. In Kalyur /emindry a mineral very similar in composition to bratcheteolite has been discovered carrying as much as 20 per cent of uranium oxide. This brief list discloses that there are some minerals in South India which are as rich as and even richer in uranium oxide and consequently of radium than the Brazilian mineral recently reported.

India may be, as she undoubtedly is very rich in various kinds of minerals. But what are the *people* of India doing to use them to their advantage? And if they are unable at present so to use

them what are they doing to conserve them till such time as they are able to utilise them?

Water Hyacinth, A Serious Pest in Bengal

Mr Kenneth McLean, officiating fibre expert to the Government of Bengal, writing on the pest of water hyacinth in Bengal in the *Agricultural Journal of India*, observes

The reduction of the cost of eradication by utilization of the weed appeals to the economist. The danger lies in that the weed may not be properly destroyed if it obtains a commercial value and that plants not destroyed will continue to spread the evil.

Nothing short of the complete destruction of the plant will save Bengal from this disastrous pest and the findings of the committee which is at present sitting in Bengal are awaited with interest. It is hoped that the recommendations will be put into immediate effect as it is felt that there has already been too much delay in tackling this vital problem.

'A Sixteenth Century Experiment in Nation Building'

That is how Mr P. B. Joshi describes the emperor Akbar's Din-i-Ilahi in an interesting article in the *Hindustan Review* for May. According to the writer, an attempt to define this religion is bound to be a failure.

It is not for us to define the Din-i-Ilahi. An attempt of that nature is bound to be a failure. Suffice it to say that it was a cosmopolitan religion, founded with the object, best expressed in Akbar's words who while condemning the disunion among his subjects said we ought to bring them all into one but in such a fashion that they should be both one and 'all', with the advantage of not losing what is good in any one religion while gaining whatever is better in another. In that way honour would be rendered to God, peace would be given to peoples and security to the Empire.

The Din-i-Ilahi however was a failure. It failed to attract the Hindus and it displeased the Musalmans. The real is perhaps the only solitary instance of a high grade Hindu disciple of Akbar. The Rajputs refused one and all to be initiated. No political object could be gained out of a movement which attracted neither the Hindus nor the Musalmans and Akbar's dream of uniting India through religion could not be realised.

But if the Din-i-Ilahi was a failure as a political factor of any consequence it could not succeed as a religion. Akbar himself was a sincerely religious person and perhaps believed that he was the chosen of the Almighty to preach the truth to his subjects. But between him and them there was unfortunately a gulf which it was beyond his powers to bridge. He might have felt the inward change in himself, he might have felt the awakening, he might have known the truth, but the masses whom he wished to convert had neither his sincerity nor his brain, nor yet his heart. Well might it have been had Akbar rested content with the fact that

The dust of the rose petal belongs to the heart of the perfume seller

and not to the masses in the streets

A New Religious Movement Among the Oraons

The Editor of *Man in India* gives in the December number of that quarterly an elaborate account of a new religious movement among the Oraons of Chota Nagpur. Says he

A section of the Oraons of Chota Nagpur have within recent years developed a new religion which is a curious result of the influence of Hindu and Christian ideas on primitive Animism. The doctrines and practices of this new religious movement are not without their interest for the anthropologist.

The Oraon is a typical animist and even conversion to Christianity does not appear to have eradicated animistic habits of thought from the minds of the uneducated Oraon convert.

The Tana Bhagat movement as their new religious movement is called although professedly directed against the primitive animistic religion of the tribe, has not as might be expected been able to divest itself of animistic ideas, and the *modus operandi* adopted by the leaders of the movement to purge their old spirits and superstitions out of their religion is as we shall presently see the characteristic *modus operandi* of animism itself.

The main spring of the new movement appears to have been a desire in the originators of the movement to raise the now degraded social position of their community to the higher level occupied by the Hindu and Christian converts amongst their tribe fellows and to remedy if possible their longstanding agrarian grievances and the present wretchedness of their economic condition. And thus the social and economic aspects of this movement are bound up with its religious aspect.

The leaders of the new movement began by suspecting that the old spirits to whom they so long looked for help were powerless to help them in their economic distress and their agrarian troubles and ended by persuading themselves that it was indeed those very spirits that were wholly responsible for their present miserable social and economic condition and must be not only abandoned but expelled from the Oraon country. The belief in these spirits they declare was no part of their ancient tribal faith but was a later importation or 'cultural drift'. Accordingly they named their new reformed faith as the

Kurukh Bharam or the real religion of the Kurukhs or Oraons. They also sometimes call their religion the Bhakat or Bhakti religion (literally religion of love or devotion). From the frequent use of the word *tana* and '*tana*' (pull) and (pulling) in their hymns and songs the followers of the new religion came to be called *Tanas* or *Tana Bhagats* by their neighbours.

Needs of the Spirit of India

In the *May Young Men of India*, 'Watchman' expresses the view

Almost every item of the non-co operation programme as outlined in the Calcutta Special Congress of September, 1920 has broken down. Student strikes, lawyer withdrawals, surrender of titles, resignation of Government service, burning of foreign cloth, dislocation of liquor traffic and mass civil disobedience.

Khaddar has come to stay, for it symbolises (a) the simplicity of life, (b) the absence of class gulf based on property, (c) the independence from foreigners for necessities of life, (d) the poverty of spirit which counters evil by love in all human relationships and (e) the paring down of all non-essentials in the

pursuit of the sacred cause—these and such, which one usually connects with ancient India. In a word khalidar implies that one thing has risen never again to subside the spirit of India which will not draw the sword but which has sent 15 000 brave men to jail

1 The spirit of India declares that *swarajya* is the intrinsic right of India as of any people. It resents the India Act as it denies this right, and is worked out on such a denial.

2 The spirit of India demands Hindu Moslem unity is indispensable for the very existence of an Indian State. It holds that the Indian State is bound to put before the world and before whom such may concern the views of its Moslem population with all the strength in its power short of actual violence.

3 The spirit of India rises in horror against the principle of rule which made Jallianwala possible.

4 The spirit of India cannot tolerate the present rush toward the blinding materialising of life where the soul is killed the poor are ground down and in identically the country is become more and more dependant on the exploiting traders of all lands.

5 The spirit of India maintains that while the parliamentary system of Britain may be suited to the British people as having grown up with them for eight centuries it is built on an assumption of the free competition of individuals which is foreign to the genius of India and is found to be in jarring even in the West. Such a system is by no means the last word in Democracy. A new order has to be created in India suited to her own genius traditions conditions human and spiritual. In the evolving of such a new order the essential condition is complete *Swarajya*.

6 The spirit of India very deliberately votes for the British connexion deeply grateful for what it has meant and highly appreciative of what it can yet be. But there is the clear conviction that the time has come when foreign intervention should be withdrawn from all internal affairs. As a time will be gratefully valued guidance is impossible where there is no understanding.

We do not think the spirit of India has yet definitely formed and expressed its opinion on the proposition stated in the first sentence of section 5. Nor can we say that the spirit of India has very deliberately or even thoughtlessly, voted for the British connexion. As for gratitude and appreciation, we cannot with accuracy say that in the minds of the majority of politically minded Indians there is any deep or superficial gratitude

for and appreciation of the British connexion

'Drink More Milk

We read in the April *Indian Scientific Agriculturist*

In reference to a 'Drink More Milk' campaign in England the February issue of "The Milk Industry" says — 'Undoubtedly the educational effort of the industry in America has had a big effect in stimulating demand. The same result may fairly be expected here. We agree that special child feeding schemes as well as advertising and exhibitions, are desirable parts of a Drink More Milk' campaign and that welfare centres and medical men, indeed all persons and bodies of good will, should be brought into line. Dr Percy Howe at the head of research work in the Forsyth Dental Infirmary Boston Mass where the teeth of nearly 100 000 children are examined annually and treated states — 'The mineral salts and vitamins found in milk and certain leafy vegetables are indispensable to sound teeth in children.' Dr Howe has demonstrated this beyond question by experimental research. Dr Harriet Fulmer, in charge of social service work in Cook County Illinois, reports that fully 85 per cent of the school children have defective teeth. She states that if these children had used plenty of milk more than 50 per cent of them would not have had this trouble with their teeth. Dietary scientists and food authorities state that no single food is as valuable as milk in developing and maintaining sound teeth. If these mineral salts and vitamins found in milk are not supplied to growing children in abundance the jaw bones do not develop properly, and the teeth become imperfect in character and tend to decay.

In India the number of cows has decreased and their breed and physique deteriorated so we cannot drink more milk or even as much as we did before.

Uses of the Coconut Tree

Industry furnishes the following list, not exhaustive, of the uses of the coconut tree —

1 The leaves for roofing, for mats, for baskets, torches, chulns, fuel brooms, fodder for cattle, and manure.

2 The stem of the leaf for fences for pigs (or yokes), for carrying burdens on the shoulders for fish rods, and innumerable domestic utensils.

3 The cabbage, or cluster of unextended leaves, for pickles or preserves.

4 The sap for toddy, for distilling, and for making vinegar and sugar
5 The unformed nut for medicine and sweetmeats

6 The young nut for its milk for drinking, and for dessert

7 The green husk for preserves

8 The nut for eating, for curry, for milk, and for cooking

9 The oil for margarine, soap and candles for rheumatism, for anointing the hair, and for light

10 The dried flesh (copra) for nut butter, margarine and other purposes

11 The residue of the flesh of the nut, after expressing the oil for cattle food and poultry cake

12 The shell of the nut for drinking cups charcoal, tooth powder, spoons medicine hookahs, beads, bottles knife handles and linoleum

13 The core or fibre which envelops the shell within the husk for mattresses cushions, ropes, cables cordage canvas fishing nets fuel, brushes, oakum, door mats, and floor matting

14 The trunk for rafters, laths sailing boats troughs furniture, firewood, and polished line a brace

15 The early shoots of the seedling for vegetable for the table

16 The nut for confectionery dessicated coconut and many other purposes

Cookery

Indian Cookery is the name of a new monthly published at Madras. An article in its first number claims for Cookery a high place as a "science" and as a "fine art."

Cookery is in itself a science as dignified and useful as any other science and an art as interesting and inspiring as any fine art. It is the preparation and dressing of food materials by the application of heat by conduction or radiation, fit for human consumption.

Of all animals man alone is the cooking animal. He cooks his food firstly to make it more nutritious and easily digestible and secondly to make it more palatable and appealing.

Of late this branch of science has become a monopoly of woman. To a man the knowledge of cookery is an accomplishment. But to a woman it is birth right. It is no meanness for one to be a cook, rather it is a greatness. The sooner one realises that those assumptions of false dignity and self respect do mar our progress on our road to freedom the better for him and his country. For a woman therefore to plead ignorance of this useful art

is something unexpected of her. Dr. Marden says: "The woman who wants to care for her home in a way to retain the love of her husband, her children her relatives and her friends (including ours) will do well to study the science and art of cookery."

The Late Kumar Devendra Prasad

In *The Jaina Gazette* for April we are pleased to find a well deserved tribute to the late Kumar Devendra Prasad of Arrah, who was a great publisher of the Sacred Books of the Jainas.

He was an ardent follower of the Blessed Lord Mahavira. He loved Jainism as his own life. His whole life was purified by selfless motives. No one was rendered more service to Jainism than what he has done within the brief span of his life which was meteoric.

In 1918 when he published *Dravya Samgraha* as the first Volume of the Sacred Books of the Jainas all students of Jainism and oriental scholars were extremely glad that the Dawn of Wisdom had appeared. Sri Tattvartha Sutra of Srimad Umasvami and Panchastikaya of Sri Kundakundaacharya came out as the 2nd and 3rd Volumes of the Series. He had also published a number of books in Hindi for the benefit of our Hindi reading brethren. What ever he has done is excellent and praiseworthy. His immortal services he has made all Jains deeply indebted to him. Having fulfilled his mission and shown us the way to propagate the eternal truths of Jainism he departed from our midst last year and is now a dear guest and companion of the Gods. He is watching us from above how we appreciate his work and what arrangements we are making to continue his work.

It is to be regretted that

After his death his favourite institution, the Central Jaina Publishing House, has also come to a dead stop. There is no successor to take up his work. It is not easy to find many Devendras. For the past one year the old question "Who will publish our Literature," has again cropped up and is demanding an answer. Since no Devendra is coming forth let all the Jainas join together and say, "Ourselves." Let them all do what they can to revive and preserve their Ancient Literature.

The task before us is very great. The Jaina Literature is vast and varied. It comprises all branches of science. There are masterpieces in Philosophy, Metaphysics, Ethics, Logic, and jurisprudence unrivalled and unimpeachable by others. We have also Jaina works on Mathematics, Astronomy, Astrology, Chemistry and Medicine. There is no use of our vain boast that we have good and valuable work. Where

are they? Of what use are they to us the Jains and to others in the world? If we should live our Literature should also live if we should be recognised as the followers of an ancient and independent system of religion our religious books should be made open to the world We should make the Universities prescribe Jain works for the curricula of studies But in the first place we have to save our books from being worm-eaten or turned into dust and publish them in a well arranged series

Jains and Swadeshi

The *Jaina Gazette* for April contains the following news —

The well known Jaina Acharya Shri Vija nand Suris (Atma Ramji) disciple Shri Munir Valbhai Vijayji with some 10 Jain sadhus all clad in khaddar visited Hoshiarpur on Friday (3rd March). They were accorded a hearty reception by thousands of Jains who mustered strong from every part of the province from Bikaner and some other stations of India. A procession was formed which passed through the principal streets of the city. A special feature of the procession was that the Jains and all were dressed in khaddar.

In the afternoon Shrimanji was presented with a welcome address on behalf of the Jains of the province. Replying to the address he made an eloquent and impressive speech in the course of which he said that the using of the mill cloth was against the dogmas of their religion as grease is used in its preparation and urged upon the immediate necessity of wearing khaddar cloth. He further exhorted them not to use silk as also Videshi sugar.

The effect of the speech was that the Jains unanimously passed a resolution there and then to the effect that (1) no other clothes but hand woven and hand spun khaddar should be worn in temples while performing *puja* and saying morning and evening prayers (2) *Chandau* alone should be used unless pure *hanshmer kesar* is available.

Shrimanji addressed the Jains the following day again and appealed to them to start a *Vidyalaya* on a grand scale which was responded to at once and more than 2 lacs of rupees were promised on the spot. The *Vidyalaya* will be free from the control of any Government University.

Ground-nut Oil cake

According to *The Journal of the Mysore Agricultural and Experimental Union*

The chemical analysis of ground nut cake ranks it as the highest of all similar feed-stuffs

from a nitrogenous standpoint, with a crude protein content of almost 50 per cent and a carbohydrate and fat content of 22 per cent and 7 per cent respectively. The price of this cake per ton also compares favourably with that of other oil cakes on the local market as well as abroad and the supply is a fairly good one.

In those countries of the Western Hemisphere where ground nut cake is available it is esteemed as a good nitrogenous concentrated feed for cattle of all kinds, and readily used for that purpose the amount fed running up to as much as 5 lbs or more per diem in suitable quantities it is also fed to young stock. Provided that the material is fresh and pure it is not found to have any bad influence on the animals to which it is fed.

In Mysore feeding experiments are being made with ground nut cake.

A Policy of Prohibition

In the opinion of Mr B N Motivala as expressed in an article in the *Bombay Social Service Quarterly*, the excise policy of Government has become quite antiquated for,

The most recent medical opinion has pronounced that alcohol taken in moderate quantities produces deleterious effects on individuals. Confirmed drunkards become so by being moderate drinkers first. If the question of allowing the use of spirituous liquors in moderation had only to do with the drinkers themselves one might have tolerated the evil but when it is a question of safeguarding the rights of unborn generations one is in duty bound to agitate for the adoption of drastic policy. All the restrictions and regulations devised with a pious wish to check the drink evil have neither restricted nor regulated the traffic they have proved to be palliatives without curbing the great evil at its source. The only effective measure seems to be the adoption of a policy of total prohibition immediately. But if for administrative reasons a time limit of 5 or 10 years is considered desirable to carry out this declared policy in definite stages even that method has to be welcomed because then every year a definite advance is certain to be made. Restrictions and regulations should then be so framed as to carry out the policy fully within the stipulated period and every care should be taken to see that they are rigidly enforced.

The enforcement of total prohibition under the constitution would be a great achievement for apart from action by temperance reformers it is primarily the duty of the

legislature to prohibit the manufacture and sale of alcoholic liquors for use as beverages. In the words of the late Mr Gokhale, 'total prohibition is really in keeping with the sentiment of the Indian people'. The evils of drunkenness outweigh the evils of war, pestilence and famine put together. Further all social problems group round the question of alcoholism.

The Divine in Women

Prabuddha Bharata an organ of the Rama Krishna Vivekananda Mission takes note of the increasing public activity of women and advises adaptation to the altered circumstances of the times, not giving up at the same time India's spiritual standpoint and outlook.

We see before our eyes how women are slowly coming out of their seclusion even in India. We find them in schools and colleges on pulpits and public platforms and in various departments of life working for the national weal side by side with men. No power can stop the spirit of the age and no time therefore needed more to realise the Divine in women as well as in men, to ensure the maintenance of spiritual atmosphere even in the midst of the manifold activities of modern times to which all persons irrespective of caste colour or sex are to join hands to bring about a new order all over the world and without perfect purity of character and motive the great work can never be accomplished. It is possible only if all men and women following in the footsteps of the great Prophet of Dakshineswar try to realise that all beings are potentially divine that the Self is sexless as the *Shruti* declares.

नैव स्त्री न पुमानपि न चैवा न तृतीयः ।

यद्वक्त्रोद्भास्य तत्र तत्र स मुमुक्षुः ॥

The Atman has no sex. It is neither feminine nor masculine nor neuter. Whatever body it takes with that it is joined.

The following extract is from the same journal.

How do you feel in the presence of a woman?—Sri Ramakrishna once asked one of his beloved disciples a young man of austere habits and lead us a life of utmost restraint and continence. Why Sir replied the young disciple I feel an abominable hatred for women. From boyhood I have been training myself to look upon them with hatred and disgust. At times I feel as if a lion resides in me which rages and roars as soon as a woman appears before me. How you speak like a fool my boy said the Master. Why do

you hate a woman? Certainly that is not the way to fly away from her. And after all why should you hate her? She is the Divine Mother—Her earthly manifestation. Worship the Mother in her and she would be propitiated. He who is face to face with Reality, who is blessed with the vision of God, does not regard woman with any fear. He sees her as she really is the image of the Divine Mother of the Universe. So he not only pays to woman honour and respect but actually worships her as a son does his mother. This is a nutshell represents the attitude of that stern Sannyasin—a man of uncompromising purity and renunciation—towards the members of the fair sex. His whole life stands as the glorious vindication of the honour and worship which is woman's due.

सिख भगवता उवाच—Thou oh Mother hast incarnated as all the women of the world. Thus did the gods praise the Divine Durga. The Hindu scriptures without any exception enjoin upon all to look upon women as the manifestations of the Divine Prakriti or the Great Cause of the Universe. Manu says that the gods remain satisfied where women are worshipped. In fact this worship of woman as the visible representative of Divinity forms a glorious chapter in the history of Indian civilisation. It is here alone, that every unknown woman even a beggar of the street is addressed as mother.

In Praise of Buddhist Missionaries

We read in *Prabuddha Bharata* for May

Of all the great religions of the world it is the special glory of the Vedic religion and its rebel child Buddhism that they were preached not by the power of the sword but by the innate strength and invincible potency of their principles and culture. The sphere of the influence of Buddhism has been much greater than that of the Mother religion. And between the fifth and tenth centuries of the Christian era more than one half of the human race embraced the religion of the Enlightened One. This was accomplished not with the help of religious persecutions or forcible conversions which taint the history of the Semitic religions but by the unconquerable power of love and by the unflinching appeal which the religion of Buddha made to the higher sense of mankind. The Indo-Aryans who went to foreign lands never made their religion subserve any material end. And the commercial adventures colonising enterprises and missionary projects they undertook were under no circumstances utilised as means to further any form of political domination or economic exploitation.

Hindu-Buddhist Unity

The same journal dwells thus on the need of union between Hinduism and Buddhism —

Whatever may be the nature of degraded Buddhism however great might be its divergence from the great Mother religion the pure form of Buddhism is preached by the Enlightened One is an exposition of the true spirit of the ancient faith a natural development of the old religion of the Vedas. Hinduism represents the brain and Buddhism the heart of the same ancient religion of India. The followers of the two great religions have lived long in utter isolation to the great disadvantage of both. We want now a true union based on the eternal principles common to Hinduism and Buddhism alike. We should now recognise that the Hindu and the Buddhist both belong to the same Sanatana Dharma of India so that we may realise the underlying unity like the Nepali Buddhist who would resent and retort if he is called a non-Hindu by any of his Hindu countrymen saying "You are a Hindu and so am I. You are a worshipper of Siva and I am a worshipper of Buddha." In memorable words Swami Vivekananda advocated the union between the Hindu and the Buddhist in the Chicago Parliament of Religions. Hinduism cannot live without Buddhism nor Buddhism without Hinduism. The Buddhist cannot stand without the brain and philosophy of the Brahmanas nor the Brahmanas without the heart of the Buddhist. Let us join the wonderful intellect of the Brahmana with the heart the noble soul the wonderful humanising power of the Great Master.

Exit the Slave Psychology

In the *Indian Review* for April Mr St. Nihal Singh takes note of the change in the mentality of the Indian people which has taken place in recent years.

Since India at Dhanushkodi—the southern terminus of the South Indian Railway—on December 1, 1921, I see everywhere signs of the process of transition through which my country and my people have been passing during the almost eleven years of my exile. I cannot say that the changes have unexpectedly burst upon my vision. In my mind's eye I have visualised them as they have been happening. There is, however, so great a difference between intellectual perception and actual experience that even the changes for which I was fully prepared send a thrill through me.

The changes which the foreigners within our gates deplore the most are, in many cases the ones which appeal to me the most. Nothing inspires in me greater joy—greater hope—than for instance the new consciousness in our common people, the spirit of manhood in the younger generation and especially the new impulse in our women.

Some of the causes of this change are briefly indicated.

The British administrator can say that he has taunted the classes into establishing contact with the masses. He can even add that in giving us the new Constitution and compelling educated Indians to seek the votes of men who in many cases are not literate or are barely literate he has done something to bridge the gulf between the educated and the uneducated people.

I must, however, tell him quite plainly that I cannot imagine the present awakening among our common people without the shabby inhuman treatment meted out to many Indians in the Dominions and Colonies. The men and women who have returned from the various parts of the British Empire embittered by the treatment accorded them there, do not belong to one area to one creed or to one locality. They have come back with the iron in their soul from Britain overseas and anyone who expects them to live happily in the conditions of pitiful poverty from which they tried to escape does not understand human nature.

In the awakening of our masses a memorable part has also been played by Indian soldiers who fought in the great war in theatres of action strewn over three continents. They have returned to their Motherland wiser and alas in most cases sadder men, deeply conscious of the fact that Indians in the present circumstance are denied equality of treatment.

Officials like O. Dwyer who look up India as a much cow know that the Indian no matter how ignorant who for one reason or another has had the opportunity of spending some time no matter how short abroad could not upon his return be so easily exploited. Being incapable of getting out of the mental rut they sought to dog the footsteps of such Indians and to make their life utterly miserable. Thanks to the short-sightedness of the Indian politicians who cast their votes in favour of the Defence of India Bill they had ample powers to take such action during the war. Before that Act died a natural death they sought to arm themselves with even more stringent Act to be used in time of peace. In the Rowlatt Committee report there is a significant clause in which the fashioning of that instrument is justified, with great delicacy but not without force by reference to the disbanding of large masses of soldiers.

The O Dwyerism and Dyerism which followed as a natural sequence of thrusting the Rowlett legislation down India's throat did more to drive away that cowering crawdog mentality which was responsible for India's depressed status than all other agencies combined. Persons who in the old days would let anyone walk over them without so much as whimpering are now standing erect and demanding their rights like men.

The change itself is described in the following paragraphs —

We Indians whether we permit the world to label us Moderate or Extremist or whether we style ourselves Liberal or Nationalist or whether we choose to co-operate with the British officials or are attempting to boycott them have lost that spirit of political mendacity which so recently characterised us. There is not a single one among us who does not believe that Indians can be and should be self-sufficing in respect of managing our own affairs—and who is not working towards that end. Some of us are more willing to learn from the British than others but in the last analysis we all realise that nations by themselves are made and are acting upon that principle.

And if some of my and the other generation are inclined to be weak-kneed there are the young men and God bless them the young women behind us who more than make up our deficiencies in this respect. Behind these citizens of to-morrow with their sturdy sense of self-respect and self-reliance are our masses rapidly awakening to a realisation of what is happening about them—men and women who may be lacking in literacy but who are determined to rise out of the abyss in which India has been plunged for many a century.

I in any case, rejoice that our slave psychology is disappearing. The Britisher in our midst must rejoice equally with me for here tofore he has so long had only underlings in India whereas now there is promise of real co-operation between men who respect themselves and who will soon learn to respect one another.

Difficulties of Educational Journalism in India

In the March-April number of *Education*, the organ of the U.P. Secondary Education Association, Dr. L. C. Barman points out the difficulties of educational journalism in India.

Educational journalism in India undoubtedly suffers from many disabilities. There are comparatively few Indians with the requisite know-

ledge, time and inclination to conduct educational journals. Owing to the poor prospects which teaching offers to ambitious and capable men there are comparatively few Indians who bring a thorough knowledge of the science and practice and what may be called the politics of Education, the very essentials of successful educational journalism can afford to help with their contributions. Another disability is the absence in India of Teachers' Associations such as are to be found in England and America. There are indeed Associations in India but they are mostly local and are not for a moment comparable in numbers and influence with similar societies in the West. Consequently there are no periodicals serving as organs of associations such as are found in England and which count their circulation by thousands where we count by tens. In England to take one example the National Union of Teachers originally the National League of Elementary Teachers has as many as 94,000 members and over 300 local associations. It is a perfectly organised body whose chief object is to secure the material welfare of its members. It is directly represented in Parliament more than one of its members have held portfolios as Ministers. It maintains a benevolent fund and a register of teachers and it has its own publication and what the circulation of that periodical is compared with the best effort in India may rather be easily imagined than described.

The Achievements of British University Women

Sir Michael Sadler's monthly letter on Education in England in the April number of *Indian Education* is as instructive and interesting as usual. The first topic which he calls attention to and discusses in it is 'women at universities'. He first states the case against university women.

Among some of the younger University professors there are signs of dissatisfaction with the literary and scientific unproductiveness of women who have taken high honours at the University but fail in subsequent years to justify their early reputation for scholarship and ability. One of these critics has declared that the women who have graduated from his classes in English literature do no original work afterwards and add nothing to their own knowledge or to that of other people. He alleges that not only in his own subject but also in Philosophy, Mathematics and Chemistry the women accomplish nothing new or important after the end of their University career. In his view women students lack originality and initiative. His charges are supported by a biologist of an older generation who speaks

with some experience of the higher education of women in England. This man says that he has noticed the docility with which women follow a course laid down for them but is fun to admit that considering the intense industry and often brilliant powers their subsequent output of original work is disappointing.

Then follows the defence.

Those who reply to these structures follow one of two quite different lines of argument. Some deny the charge of unproductiveness and point out that in the fifty years during which University education has been effectively open to them in England women have won for their sex the franchise and other civic opportunities by a propaganda which led in an unexpectedly short time to a constitutional revolution in the status of women in the British State. Many of the leaders in this movement were University women. What bigger thing have men achieved within the same time? Other defenders of the present state of things while declaring the charge of unproductiveness to be exaggerated reply that up to the present women have not had the same chance as men to continue advanced studies after taking their degrees. The old endowments which provide fellowships etc. are reserved for men. Many single women who have followed literary studies are obliged to teach for their livelihood from their University days onwards and have been much less liberally paid than men for like work although they are not less sensitive than men to family claims. One shrewd observer remarks that 'a woman cannot have a wife to keep her hours of original work inviolate.' And another recalls from her war time experience in organising women's work on the land the fact that farmers who employed women always assumed that after a hard day's work a woman should cook her own dinner, although a man doing similar work was regarded as having a natural claim to be exempt from such domestic duty in his spare time.

Sir Michael closes the discussion with remarks of his own.

The discussion which these younger professors have provoked turns upon the meaning they put upon that insinuating word 'productive.' In the case of a teacher or advanced student of philosophy is it the sole criterion of excellence that he should write book or explore some hitherto disregarded corner in the history of thought? Or is it also productive work when the teacher unselfishly giving himself to the needs of his pupils kindles in them a love of philosophy and trains them in the study of it? Both I submit are productive. In the one case the man's thought lives on in the books he writes in the other case his harvest is in the

lives of his pupils. In old days, the Government economists used to classify educational expenditure as unproductive, not realising that education is the seed corn of the future. 'Productive and unproductive are discoloured words.'

During the last fifty years university trained women in England have created for their country a new ideal of girls' secondary education. This is perhaps their greatest gift to their motherland. But if you ask whether they have been productive in other ways also the answer is that the majority of them have been good mothers and good homemakers. It is none the worse for England that they should have produced babies rather than books. If they had failed to do so the charge against them would have been that of sterility and unwomanliness. As it is some of them have made young professors happy, and have seen to the mending of their socks and the cooking of their dinners.

But have University women in England written no original works or made no researches of some value?

Women the World Over

As usual, we extract some items of news relating to women, from *Stri Dharma*, official organ of the Women's Indian Association.

COMPULSORY ELEMENTARY GIRL EDUCATION IN BOMBAY CITY

Bombay is the premier large city in India to start its scheme of Compulsory Education on the right principle and right basis of girls and boys equally. It is a matter for congratulation that it has done so and is thus setting a splendid example to all other Municipal authorities.

JAPAN

There are eleven women's magazines and six children's magazines printed in Japan in Japanese and all have a good circulation.

BELGIUM

Madame Sprak has been co-opted to the Belgian Senate and she is therefore, the first woman M.P. in the Upper House.

A Bill authorising women who have graduated as Doctors of Laws to practise at the Bar has been passed by the Belgian Chamber without a division.

Buddhist Holy Places

We are pleased to learn from the *Mahabodhi Society's Journal* that there is

at least one spot connected with the blessed life of the Buddha which may again become a centre of Buddhist culture and piety. It is Isipatan, near Benares. Here it is intended to build a college and a Vihara. It would have been a matter for rejoicing if Lumbini, where the Blessed one was born, and Buddha Gaya, where he received the light, could be made similar centres. But the former is not freely accessible, being in Nepal and the latter is in the possession of Saiva monks.

The Subject-matter of the Indian Drama.

Writing on the origin of the Indian Drama in *The Calcutta Review* for May, Prof S. K. Belvalkar states —

The subject-matter of the drama was not confined always to mythology, it had as wide a range as almost the form of its presentation. If the Vishnu-Krishna cult lent it some specific features the Rudra-Siva worship furnished some more, and there would be variations without end introduced by the idiosyncrasies of custom and worship as prevalent in different peoples and provinces. The ethico-didactical preachings of the Jain and Buddhist religions were probably responsible for the introduction of an allegorical element into the play, whereas the continued Royal patronage of the profession led in all likelihood to the adumbration of the Court play or the play of Harem intrigue, which in time came to be regarded as the norm for all plays, the technical terms of which as preserved to us now being, in the first instance, probably coined for them. Nor need we finally gainsay the possibility of the Indian Stage taking a lesson or two in the way of stage-management from the Greek or New Attic drama when it became known to the Indian Court though it is easy enough to exaggerate this factor. The Indian drama is a growth of centuries. It was an organism that continually evolved assimilating into itself each new or foreign factor and yet preserving its own peculiar individuality unabated. No one theory can be adequate to explain all its complex factors. The war of wits that ranges now over one and now over the other of its manifold features and aspects makes the problem more intricate than ever. And this is what we must expect, for the drama purports to be 'lokanankith'—and it is no wonder if like life itself it baffles all analysis.

Scholarship of Women in Ancient India

The Quarterly Journal of the Mythic Society for January contains a learned article on "Ancient Hindu Education as Revealed in the Works of Pāṇini, Kātyāyana and Patanjali" by Prof Radha Kumud Mukerjee which gives some fresh evidences of the extent to which women enjoyed the advantages of high education. Prof Mukerjee writes, —

The Vartika on iv 1 48 (Pāṇini) makes this quite clear. Women teachers, not the wives of teachers, are called Upādhyāyī or Upādhyā, or Acharyā. Bhattoji Dikṣita explains these terms to mean ladies who are themselves teachers while the Bāṣanorāma quotes an interesting old verse to show that in earlier times there were women who were well versed in Vedic literature and were called Brahmanavās. Women students of Vedic Sakhas are referred to by Pāṇini (iv 1 63). Thus Kathi means the female student of Katho Sakha. Bāhārīchi means the student who studies many hymns i.e. the Rig Veda (Bāṣanorāma and Kāśka).

This shows that women were admitted to the discipline of Brahmacharya, as indicated by the binding of the Munja girdle and to the studies of the Vedas and repetition of the Savitri Mantra so that they could afterwards be qualified teachers.

Nada Nedi" as Applied to Bengali Vaishnavas

In his paper on "Buddhists in Bengal" in the *Dacca Review* October 1921, Pandit Haraprasad Sastri writes that the Sahajayāna doctrines preached by the Udayā chief Indrabhūti and his daughter Lakshmidēvi, produced in Western Bengal Nada Pandit, his wife Nadi Laxi Savara and a whole host of pious men called Siddhāchāryas each with a large following.

They are all worshipped in Tibet. Their wooden images are to be found in many monasteries and their books both in Sanskrit and in Bengali have been carefully translated and preserved in the Yangyur. Their songs the prototype of modern Kirtanapada are exceedingly musical and melodious and their doctrines have with certain modifications been adopted by the Vaishnavas of Bengal. The followers of Nāda and Nadi and of the Siddhāchāryas are still numerous now in the district of Midnapore, Burdham and Bankura. They gather in their thousands and tens of thousands on the Ajayā at Kenduli the place hallowed by the dust of the feet of the immortal poet Jayadeva. Last year I purposely went there to meet them and gather firsthand information about their doctrines. I asked him (the foreman of the Nadi sect) what the meaning of the words 'Nāda' and 'Nadi' was by which

with the countries in which the control of this traffic is necessary in the common interest

(e) will make provision to secure and maintain freedom of communication and of transit and equitable treatment for the commerce of all Members of the League. In this connection, the special necessities of the regions devastated during the war of 1913-18 shall be borne in mind.

(f) will endeavor to take steps in matters of international concern for the prevention and control of disease

In addition to the above, article 25 lays down that—

As though the clauses in this Article were not sufficiently comprehensive, Article 25 stipulates that—

The Members of the League agree to encourage and promote the establishment and co-operation of duly authorized voluntary national Red Cross organizations, having as purposes the improvement of health, the prevention of disease and the mitigation of suffering throughout the world

What Education Should Do

According to *The Inquirer* of London.

Some of the questions which have been asked by a professor at the University of Chicago, with a view to testing the degree of education of those to whom they are addressed are worth quoting. They include the following: "Has education given you any sympathy with all the good causes and made you espouse them? Has it made you public-spirited? Has it made you a brother to the weak? Have you learned how to make friends and keep them? Can you be high minded and happy in the drudgeries of life? There are others of a similar nature, but, it should be stated, none dealing with knowledge in regard to history, science, mathematics and the like. It would appear that you can have learning and yet not be truly educated—which some people do not quite realize

"Joy in Widest Commonality Spread."

In our country the indigenous musical and dramatic entertainments provided by well-to-do persons or by the people of a neighborhood banding themselves together (popularly known in Bengal as Baro yati, 'Of Twelve Friends'), have been always free to all, rich or poor, learned or illiterate. Americans are aiming at this ideal of refined pleasure for all, free of cost, as the two paragraphs quoted below from *The Playground* for April will show

MUSIC FOR ALL.—One of the most important events of Music Week in Pellingham was the production of *The Mikado* by the American Legion. The owner of the Herald and Reville tamed the

money through ten dollar subscriptions to pay the expenses. Tickets were distributed by the Central Labor Council, the Salvation Army, the city mission, the Herald, the Reville, the American Legion and Community Service, one thousand being placed in the hands of people unable to pay for any sort of amusement. It was said that the majority of these people had never before been seen at a public affair.

MUSICAL MUSIC.—Music is to play a large part during the coming year in the life of the people of Portland, Maine—a city fortunate in having had for a number of years a municipal organ. This year Edwin H. Lemare has been engaged to give ten concerts in the municipal course. He will also give a recital every Sunday afternoon from November to May and a daily recital during the summer months of July and August. The Municipal Music Commission has arranged in addition a series of municipal concerts, presenting some of the most notable artists of the present day

A Justification of Play.

Recreation or play is not the most important thing in life. Nevertheless it is important. Orlando F. Lewis justifies play thus in *The Playground* for April —

Earl Grey who was Secretary of Foreign Affairs in England when the war broke out, has just written a treatise on recreation as an essential in the rounded life. Edward Bok, the noted editor of the *Ladies Home Journal*, wrote in the *Atlantic Monthly* for September the reasons why he had resigned from the important work of editing, to play for the rest of his life. Not play solely in the simple sense of physical sports and games, but play also through diversions and hobbies, and cultural satisfactions.

What does this "play movement" mean? What significance has it for the church? How much play should there be in life? Let us quote Earl Grey

"I do not recommend recreation as the most important thing in life. There are at least four other things which are more or less under our own control and which are essential to our happiness

"The first is some moral standard by which to guide our actions. The second is some satisfactory home life in the form of good relations with family or friends. The third is some form of work which justifies our existence to our country and makes us good citizens.

"The fourth thing is some degree of leisure and the use of it in some way that makes us happy.

"To succeed in making a good use of our leisure will not compensate for failure in any one of the other three things to which I have referred, but a reasonable amount of leisure and a good use of it is an important contribution to a happy life.

In short, Earl Grey says: "Religion; family; work, leisure." And the thread of recreation running through life and manifested particularly in the leisure time

Genoa and Soviet Russia.

Karl Radek has an article in the *International Press Correspondence* for April 19, which gives some idea of the attitude of Soviet Russia towards the Genoa Conference and the reasons thereof. It begins thus —

Soviet Russia is fully aware of all dangers threatening it. Soviet Russia is going to Genoa free from all illusions. It knows very well that not a single capitalist power is able to approach the work of reconstructing the world fearlessly and honestly. It knows too that all of them are obsessed by a sole aim when they speak of reconstruction and that aim is—to benefit at the expense of the weaker ones. In spite of this, however, Soviet Russia is going to Genoa with the conviction that no matter how diplomatic the negotiations at Genoa may be, Soviet Russia will none the less come back stronger than she went. What the capitalist governments feared most until now was that the diplomatic forum might be used for Communist agitation. They were mostly afraid of the Communist propaganda of Soviet diplomacy. But Soviet diplomacy shall spare them from such propaganda. Not for the sake of compromise nor to spare the delicate ears of Lloyd George and Poincaré but because that "which might and could have been said from the Communist point of view is expressed more vigorously and impressively by the facts, the accomplished facts of Allied policy of Europe and throughout the world, during the three years that have elapsed since the conclusion of peace."

The capitalist press jubilantly announces to the world the bankruptcy of Communism because the proletarians of Russia isolated as they were in an agricultural peasant country, left to their own resources attacked by the whole of the capitalist world subjected to wars and the blockade and defending their bare existence with arms were not able to realize a form of society whose foundation is high technical development.

Well, capitalism rules the entire world with the exception of Russia. The guns have been silent for three years and the capitalist governments and the bourgeoisie of the world have had ample opportunity to show us how excellently they could reconstruct the world on the basis of the capitalist system, the same world which they laid in ruins through the war. But the results are peace runs on top of war runs.

The capitalist system is doomed by the events of the past and by the events of the present.

Programme of the African Blood Brotherhood

The *Communist Review* for April informs its readers that one of the most active Negro organisations in America is the African Blood Brotherhood. This organisation is growing more powerful every day. It publishes a monthly organ *The Crusader* and is arranging to issue a weekly paper *The Liberator*.

The *Communist Review* has published the programme of this Brotherhood. In this programme we find it stated that,

In order to more intensively exploit our rich motherland and the cheap labour power of an enslaved people it was necessary to bring into our land certain machine industries and certain material improvements like railroads etc. and to day we may witness especially in the coast cities of Africa the steady growth of modern enterprise. With the introduction of industrial equipment the African has learned to wield the white man's machines, his guns his methods, and with the possession of this knowledge has grown a new hope and determination to achieve his freedom and become the master of his own motherland.

HOPE NEVER MORE JUSTIFIED

Indeed the hope of the Negro people to free themselves from the imperialist enslavers was never more justified than at present. The home governments of the planter capitalists are weakening day by day, and are trembling under the menace of the Proletarian Revolution. The oppressed colonies and small nations are in constant rebellion as witness the Irish, Turks, Persians, Indians, Arab Egyptians etc.

While the interior of Africa is as yet barely touched by predatory Capitalism, the tribes fully realise the danger they would be subjected to should the enslavers penetrate more into the interior. Under the leadership of the more able and developed Negroes in the coast districts, the tremendous power of the Negro race in Africa could be organised. Towards this end we propose that every effort shall be bent to organise the Negroes in the coast districts and bring all Negro organisations in each of the African countries into a world wide Negro Federation. The various sections of the Federation to have their own Executive Committees etc., and to get in touch with the tribes in the interior with a view of common action. The Supreme Executive Committee to get in touch with all other peoples on the African continent, the Arabs, Egyptians etc. as well as the revolutionists of Europe and America for the purpose of effecting co-ordination of action.

Labour organisations should be formed in industrial sections in order to protect and improve the conditions of the Negro workers.

No opportunity should be lost for propagating the native soldiers in the colonial armies and for organising so early a great Pan African army in the same way as the Sinn Féin built up the Irish Army under the very nose of England.

Modern arms must be smuggled into Africa. Men sent into Africa in the guise of missionaries etc., to establish relations with the Senussi, the various tribes of the interior and to study the topography of the country. The Senussi already have an army in existence, a fact that is keeping European capitalist statesmen awake at night.

Every effort and every dollar should be spent to effect the organisation of a Pan African army, whose very existence would drive respect and terror into the hearts of the white capitalist planters and protect our people against their attacks. Remember!

And if we succeed in accomplishing a temporary stagnation the result is the pus of provincialism which sooner or later breaks out in the horrible boil of War

Seeing and Hearing, and Doing

The same writer dwells in the same journal on the values of seeing and hearing and of doing in an instructive and interesting way

One of the differences between play and sport is that play is exercise you take for yourself and sport is exercise you watch somebody else take

Play is engaged in by children who are healthy and happy Sport is engaged in by grown-ups who are puffy eyed and bored

Enthusiasm for sports is no sign that a nation is athletic

In fact the kind of enthusiasm which loads down the sporting pages of the newspapers draws a hundred thousand people to the bleachers at a baseball match and attracts well-dressed crowds to a race-course, argues a nation of spectators rather than a nation of athletes

Instead of sport encouraging play it bids fair to kill play

Watching games instead of playing them is a sign of an effete civilization

This is illustrated in the well-known incident of the Chinese Mandarin who was visiting in Washington and was taken by his host to attend a grand ball The oriental visitor expressed himself as pleased with the gaiety of the occasion but permitted himself the inquiry, 'It is all very well but I cannot understand why your upper classes do all this work themselves In China we hire people to dance for us' China is very old

In fact, watching people play is rather an old man's business, and may be indulged in in a harmless way by those who have not the energy nor the disposition to do the playing themselves

A company of professional sports, however, the kind you see at horse-races prize fights and pool rooms, is not an inspiring sight Most of them are inclined to be red faced puffy eyed and pot bellied All of them are flabby

A great many people place too much importance upon the acquisition of knowledge and the pursuit of learning There is no special benefit in amassing information In fact it may become very much like the habit of going to baseball games and the mind that is forever reading and studying and never doing anything with the facts it amasses is liable also to be flabby

That form of exercise which does the mind good is creation and construct on

It is doing things with the mind that brings mental strength and not merely receiving things by the mind

One reason perhaps why there are so many Christians and so little Christianity is the habit of church going and listening to sermons

To attend a church service, to hear the music and look at the stained glass to follow the prayers

in the book and the preacher's homily may easily become a sort of a bad habit

That is to say, we may get into the way of assuming that this sort of thing is religion It is no more religion than the taking of plenty of food is health Food is health only in proportion as we translate it into vigor by good digestion and exercise

The real and usable morality we acquire is that which we acquire by overcoming, not by receiving that which we acquire by utilizing our moral principles in the give and take of life and not that which we get morally by hearing moral precepts recited from the pulpit

There is more education in one thing done than there is in a thousand things listened to

The place to learn navigation is on a ship The place to learn business is in the market The place to learn botany is in the field So also the place to learn those underlying laws of life which we call morality and religion is in the midst of affairs in the complex actualities of family life and amidst the hard facts of the business world

It is only thus we become spiritual athletes

The Problem of Restoring Europe.

In *La Revue Universelle* M. Jacques Bainville discusses the problem of reconstructing Europe and incidentally considers how civilization ought to be defined

Charles Maurras has described civilization as 'a social state where the individual who comes into the world finds incomparably more there than he brings with him In other words, civilization is first of all capital In the second place, it is capital passed on from one generation to another For knowledge, ideas, technical skill and morality constitute capital as much as do material things Capital and tradition—tradition is passing on—are two words inseparable from the idea of civilization Let either of these be destroyed and civilization is in danger Any vast process of destruction, any revolt of the individual against wholesome restraint any brutal break with the past, is equally a blow to civilization That is the lesson that the war should teach us It also points to a remedy The day for vaunting our progress has passed The future should be dedicated to the humble shrines of labor, discipline, and patience We have other things to rebuild besides our private fortunes ravaged fields, ruined buildings, and mutilated monuments Humility that is the lesson the European catastrophe teaches

We still see men called statesmen who imagine all that is necessary to restore Europe is to form a corporation with twenty million pounds sterling capital There is no more crushing proof of the decadence of human wit than that no Swift or Voltaire has risen to laugh these solemn follies from the public stage We need a restored public mind as much as a restored balance of trade When we awaken some morning to discover that we have the equivalent of *Canlida* and of *Gulliver* then we may say that civilization has at last recovered

The Religion of Aestheticism

In an article entitled "Whither Tends Religion?" contributed to *Neue Freie Presse* of Vienna by R. R. Coudenhove-Kalergi, a high place is assigned to art

The priests and prophets of the heroic and æsthetic faith of the future are the artists. True art is not only æsthetic—it is also heroic. In this new religion, art for the first time is accorded the position to which she is entitled. Christianity used art as a dispensable ornament; the age of enlightenment did not comprehend her meaning; the religion of the future sets her at the very centre of its temple.

For it is the function of art to give men images and symbols of harmony and strength—to lead men out of the ugly and the commonplace into a future realm of heroic beauty. The religious mission of art in the new era will be political and pedagogical, in the loftiest meaning of those words. Its function will be not to please and to entertain, but to mould mankind in a new image.

This coming religion will incorporate with the Paganism of the North and the South all the beauty which Christianity has bestowed upon Europe. Christianity will disappear, but it will leave its inheritance to enrich its spiritual successors. Its bequest to the religion of beauty and heroism will be the idea of love, an idea that will survive the source of its origin.

World and nature stand outside of good and evil, but not outside of law: they are not moral but beautiful. Their law is harmony, which rules all things from the electron to the Milky Way. It also governs men. The inconsistencies involved in an ethical conception of the Deity have led us, first into a system of sophistical paradoxes, then into atheism. The æsthetic conception of God leads us out of this labyrinth and preserves for us both God and ultimate values. Ethics is rooted in human society, æsthetics in divine nature.

Beauty as a principle of life produces a more comprehensive theory of values than ethics: since beauty embraces ethical values, it abolishes the dualism in values, that contradiction between virtue and beauty that has sown dissension within the European soul and made that soul untrue to itself.

Nature has but one categorical imperative—the imperative of beauty. She bids the flowers to bloom, the trees to grow, the animals to reproduce—all beings to be beautiful, strong, perfect. It is the supreme duty of every living thing to attain its specific beauty.

Superethics bids man not to choose the agreeable, nor the easy, but the fruitful. It enjoins him to obey ideals instead of interests. In this command to seek beauty valiantly, the heroic ideal fuses with the æsthetic, every heroic act becomes beautiful, and every act of sacrifice for the sake of beauty becomes heroic.

A man's value depends on the perfection of his body, character, and mind. In a complete and final world there will be no sin and no merit, but there will be defects and excellences, for there will be a gradation of values. An inferior person is guiltless of his defects, but he is none the less

inferior; a superior person acquires no moral merit by virtue of his gifts, but he is none the less superior. A perfect rose is fairer than a rose deformed; a diamond is more beautiful than coal.

In the same way that the beauty of a flower or a precious gem is an end in itself, so human beauty is its own reward.

What is beauty? Maximum vitality and harmony.

What gives pleasure? Maximum vitality and harmony.

What is of ultimate value? Maximum vitality and harmony.

Maximum vitality expresses itself in power and wisdom, in love and fruitfulness, in growth and activity, in freedom and courage. Harmony expresses itself physically as health, mentally as wisdom, morally as nobility—in inner harmony with oneself, in loving harmony with one's fellow men, in religious harmony with the All.

The ultimate end of all superethics is beauty, its way of attainment courage. Beauty and courage are the end and the path to Europe's salvation.

The Seven Lamps of Advocacy.

THE LAMP OF ELOQUENCE

His Honour Judge Parry dwells on "The Lamp of Eloquence" in *Chambers's Journal* for May, having in previous numbers treated of Honesty, Courage, Industry and Wit.

There are some who think that rhetoric at the Bar has fallen in esteem. The modern world has certainly lost its taste for sweet and honeyed sentences, and sets a truer value on fine phrases and the fopperies of the tongue, but, the writer adds,

There will always be a high place in the profession for the man who speaks good English with smooth elocution, and whose speeches fall a thin Pope's description.

It was attended in his weighty sense,
And mild persuasion flow'd in eloquence.

The test of eloquence in advocacy is necessarily its effect upon those to whom it is addressed. The aim of eloquence is persuasion. The one absolute essential is sincerity, or, perhaps one should say, the appearance of sincerity. As Garrick reminded a clerical friend: "We actors portray actors as if it were truth, and you clergymen preach truth as if it were fiction. It is no use preaching to a jury, but the eloquence of persuasion will work miracles; and there is a well-authenticated story on every curtain of the criminal who, listening with rapt attention to his counsel's pathetic details of his wrongs, burst into sobs after his peroration, crying out, 'I never knew I was such an ill-used man until now—s' help me, I never did.'"

Does Tobacco Make One Tired.

Good Health says that the effects of tobacco upon the efficiency of persons engaged in strenuous mental occupation

have been recently studied at Stanford University by J. P. Bomberg and E. G. Martin.

Telegraph operators were selected as the subjects. As all were smokers the comparisons were made not between smokers and non smokers but between heavy smokers and light smokers. Men who smoked much of the time when off duty were regarded as heavy smokers. Those who smoked two or three cigarettes before work at noon and after work or smoked two pipes or one cigar a day were considered as light smokers. None of the operators smoked when at work. There was also a group of women who were non smokers whose performance might be considered as establishing a standard for non smokers. This is hardly fair for the reason that it is reasonable to expect of the average man a greater degree of endurance than that of the average woman. The results of the research showed the relative efficiency of the heavy smokers, light smokers and non smokers to be as 38 for the heavy smokers, 40 for the light smokers and 46 for the women. From this it appears that the efficiency of heavy smokers was 95 per cent as compared with the light smokers and 90 per cent as compared with the non smoking women. This is certainly a bad showing for the smokers.

Babies and Prisons

We read in *The Woman Citizen*

Babies can no longer live in prisons under the New York state law. The Pearson bill recently signed amends the law so that babies born to women in prison shall be taken from the mothers and sent either to relatives or to the County Superintendent of the Poor. The immediate occasion for the law was the case of a girl entering upon a long term for perjury who is shortly to become a mother.

Everywhere the law should be what it is in New York.

Philosophy of Syndicalism

In the article on 'The Political Theory of Syndicalism' contributed to the *March Political Science Quarterly* by Rodney L. Mott we read

The core of the philosophy of the syndicalists seems to be an insistence upon the desirability of continuous voluntary action in all spheres of human endeavor.

Since progress can come only as the result of self help reason the syndicalists all improvement of the working class must result from a spontaneous movement within the working class itself. Proletarian violence is therefore the most important means by which the workers can improve themselves because it not only strikes fear to the hearts of the enemies of labor, and not only serves to solidify the workers but it is also something the workers themselves can effectively use. The chief implement of this violence

is the general strike, which is considered as having the moral value of developing both enthusiasm and individual initiative. Furthermore, the syndicalists say, it makes but little difference if the concept of the general strike is only a "myth", for it will serve its purpose of uniting and solidifying the workers by the ideal which it presents regardless of whether it ever actually occurs. The anti-Socratic nature of this philosophy thus becomes apparent. Because knowledge is always a false ethical guide it is much better to put reliance on intuition, sentiment, enthusiasm, passion or even religious fervor, than on human wisdom. Likewise inasmuch as enthusiasm can be more easily created for a general ideal than for a detailed plan of social reconstruction there is an almost universal tendency to criticize the present political and economic system in a destructive manner with but little or no attempt to construct a superior social organization.

New Journalism in China

H. H. Tong says in the *Review of the Far East* that with the exception of two or three students' papers, the oldest and best papers in China cannot boast of a circulation larger than 60,000 whereas in Japan *Osaka Asahi* prints nearly 700,000 a day. In India no paper owned and edited by Indians or even by Europeans, has a circulation of even 50,000.

Mr. Tong relates how in China an ultra-conservative father and a progressive daughter have been reconciled.

The *Hsin She Hui Pao*, under the editorship of Ma Chien-li, a graduate of Nankai University who distinguished himself during the last boycott of Japanese goods has brought about the reconciliation of a daughter and the father. While the arrangement for the resumption of their former relationship was under consideration, his paper kept the public daily informed of the progress of the negotiations.

This story ran in the *Hsin She Hui Pao* for several weeks and was considered a great journalistic feat. The journal's interested readers filled its columns with letters discussing the rights and wrongs of the case. The impartial views of the readers doubtless influenced the father to reconsider his stand and to give his daughter the education she sought. The story is unfolded in the columns of the *Hsin She Hui Pao* day after day can be briefly summarized as follows:—

Miss Chow Chia-tseng, daughter of Chow Chin, a well known conservative scholar, received a good education at home in both Chinese and English. She wanted to attend an institution of higher learning and to enjoy the same privileges as her brother. Her brother is now a student at the Peking Union University. Her parents flatly refused to let her have a higher education elsewhere. The girl was obliged to leave her father's home. On December 30 she published in the *Hsin She Hui Pao* a statement giving the reasons for her action. Let the girl tell her own story, in her own words. —

'In view of the national chaos and social disorder, it is necessary for a modern Chinese girl to have the best possible education, in order to face the problems of modern life properly equipped. My education has been rather limited, and my desire to pursue further studies is above the boiling point. Several times I have asked my father to grant my wish. Unfortunately my parents are so conservative that they decline to consider my request favorably. Under these circumstances I cannot but leave my dear ones, in order to realize my ambitious aim. From December 3, 1921, I sever all connection with my family.'

The foregoing statement attracted much public attention. Many letters were sent to the paper by readers, in which their views on the case were frankly given. Mr. Chow Chin finally repented of his severity in dealing with his daughter and decided to reconsider his attitude. The following terms, providing for the return of his daughter to his home and granting his wish for higher education, were finally arranged through the mediation of Ma Chien-tai, editor of the *Hsin She Hui Pao*—

(1) The parents promise to support her and her sister in school.

(2) In case it is necessary for them to go to a boarding school, the parents offer no objection.

(3) The daughters are allowed to select their courses of study.

(4) The daughters are allowed to buy and read at discretion any decent books, magazines, and newspapers.

(5) The daughters shall have freedom to correspond with their girl friends. They shall however report their movements to their parents.

(6) If the girls desire to go abroad for education the parents will pay their expenses.

(7) The parents shall not betroth the daughter before they reach the age of twenty-five. They shall be married only by mutual consent of parents and daughters.

(8) The girls are only required to report to the parents the place where they live during their absence from home.

(9) The above arrangements become effective on and from the day on which the guarantor (editor of the paper) has published them.

"Gandhi's Diplomatic Victory"

The following paragraphs are quoted from *Unity of Chicago*,—

The cabinet crisis in London, forced by the resignation of Mr. Montagu, Secretary of State for India, following his publication of Earl Reading's note asking for the revision of the Treaty of Sevres marks the greatest diplomatic victory in Gandhi's extraordinary career.

Last January Gandhi, the leader of the Non-cooperation movement in India, served a notice to those who wanted to co-operate with the Government to the effect that he would be willing to have a Round Table Conference with the Government provided the Government be agreed to settle three demands he had to make on behalf of the Indian Nationalists. The first demand was that justice

be done to Turkey by revising the Treaty of Sevres on the following principles:

'Full restoration to the Turks of Constantinople, Adrianople, Anatolia, including Smyrna and Thrace. Complete withdrawal of non-Moslem influence from Arabia, Mesopotamia, Palestine, Syria, and therefore withdrawal of British troops whether English or Indian from these territories.'—*Young India*, January 19, 1922.

Earl Reading and others thought that the demand was very unreasonable because it would mean revision of even the Treaty of Versailles and it would be impossible to recommend it to the British Government. But Gandhi issued his ultimatum that he would not give up the Non-cooperation program.

The strength of the revolutionary movement in India and the failure of repressive measures adopted by the government of India to check its progress has forced the Government to recommend the following measures to gain the confidence of the Mohammedans of India and if possible, to separate them from the Hindus.

'The Government of India particularly emphasizes the necessity of guaranteeing the neutrality of the Dardanelles and security of the non-Moslem population. It also urged evacuation of Constantinople, sovereignty of the Sultan over holy places, restoration of the Turks in Thrace also in Adrianople and Smyrna. The government urges that these points are of supreme importance to India.'

This shows that although Gandhi's demands were spurned three months ago by Earl Reading, yet the Government of India has to come down and accept Gandhi's demands as a basis for the solution of the Turkish question. This is the greatest diplomatic victory of Gandhi, the advocate of Non-violent Revolution in India.

The Religion of Democracy.

Unity of Chicago rightly suggests that the world has still to learn that democracy is not to be identified with a method of counting noses.

The success or failure of Direct Legislation, Proportional Representation and the thousand other forms through which humanity seeks to obtain the means of registering public opinion are heralded as the success or failure of democracy. This utter failure to distinguish between the tool and the living spirit which seeks expression through the tool vitiates our discussions of what democracy really is.

What then is democracy?

Democracy is an interpretation of the life process. It is an affirmation that we are here to find the means for the development of all the possibilities in all of the people. It declares that we must rise or fall together. It is in contrast to the theory that the many exist for the few. Aristocracy affirms that the riches of the moral and spiritual life are limited. It holds that the leaders of men must rise not on the "stepping stones of their dead selves" but on the bodies and souls of living men.

Between these two ideas there has always been a deadly conflict. It is not a question of good or even efficient government. The tyrant may secure both. He may even be personally good. But what men want first is not good government but good men, not efficient machinery but efficient men.

The struggle of the ages has not been at bottom for more food and clothing, but for freedom for the souls of men. The labor question is not primarily for mere things but for an opportunity for a larger and richer life for men and women. He who interprets it in terms of wages, shorter hours, or anything of the sort fails completely to read the story of the passion of humanity on the cross of human greed.

Democracy is more than its forms and institutions even as the life is more than its body. It is the living spirit ever seeking for larger expression in the changing forms of political and social institutions. It is an affirmation that the divine life can only find expression through souls of men as they cast off those fetters that deny to them freedom to exercise the powers given them.

Thus interpreted democracy is the Living Spirit which finds expression in the lives of men and women, seeking through them to reveal itself in larger and larger measure. This living spirit being in all, is denied when the life of anyone is denied. The real blasphemy today is not in the taking of the name of the Lord in vain but in the refusal to permit men to have the opportunity of revealing Him.

The best that is in men finds expression through responsibility and in freedom. When these are denied, the opportunities for self-expression are not only thwarted but more than that God is denied. It is because of this that the old forms and institutions that no longer serve men must give way to demands of the ceaseless urge of the spirit which ever is seeking through men larger life.

The Russo-German Treaty

According to A. Thalheimer the most important stipulations of the treaty concluded in Genoa between Russia and Germany are

- 1—The renewed *de jure* recognition of the Soviet Republic and the resumption of normal diplomatic relations.
- 2—The mutual waiver of war reparations.
- 3—Germany to receive most favored nation treatment in all trading agreements, tariff treaties etc., which are entered into with other capitalistic states.
- 4—The waiver of all damages occasioned by the revolution the same on condition that the Entente states do likewise.
- 5—The obligation of both governments to promote the resumption of mutual trade relations.

The Bengali Literary Society in London

The *Indus* publishes the following account of the Bengali Literary Society, London

It was in the early days of April, 1921, that some of us felt the need of a properly organized body through which we could keep in constant and intimate touch with our language and literature. The first thought which troubled our minds was whether the establishment of such a society would be interpreted as yet another touch of Bengali Provincialism. At last we satisfied ourselves, after a good deal of searching of heart, that our aims and ideals were farthest from such a narrow outlook for we felt that the true greatness of India lies in the individual greatness of her component parts and that her true unity lies in her very diversity.

We held our first meeting with about a dozen members on May 2nd, 1921. Since then we have had as many as twenty-one more sittings up to the time of writing. In each of these sittings a paper has been read by one of our members after which discussion has followed. The range of subjects covered has been wide—Literature, Economics, Politics, Sociology, Anthropology, Agriculture, Physics, Geology, Engineering, Education, Ethics, etc. We have ourselves been amazed to find how much good material lies so close to our hands and what great loss to our languages is brought about by its waste resulting from our almost criminal apathy and neglect in utilizing it.

Mr. N. C. Ray was our first *Sampadak* (Secretary). It is undeniable that to his zeal and sacrifice is due much of the success of our society. It was he who put it first on a solid and secure foundation. When he left for Ireland last July we elected Dr. Suniti Kumar Chatterjee, M.A., D.Litt. as his successor. It was at this stage that we formally framed our constitution. The management was left to a committee of four, including the Secretary. One of the members of this committee is to be a lady. About the end of August last, Mr. Chatterjee left for France, and the present Secretary was elected.

Mr. S. Sen, the secretary, concludes his account with the following appeal:

My concluding words are again addressed in an earnest appeal to my Hindustani, Tamil, Marathi and other friends to help the cause of our vernaculars (and incidentally of ourselves) by stirring independent Literary Societies of their own. My special appeal is for a Hindustani Literary Society, for if Hindustani is going to take its place as the *lingua franca* of India, it is up to those speaking the tongue to try to develop and popularize it to the best of their abilities. Need I mention that they might count on the heartiest co-operation and support on our part?

How to Cheat America

The *London Outlook* has published a cunning proposal, which seeks to compel the United States to cancel the money due to its treasury from Europe without a direct repudiation on the part of the European Governments. It is as follows:

For months we have argued that a revival of world trade and prosperity is impossible without a cancellation of inter Allied debts, and without the concomitant release of Germany from the bulk of her Reparations liabilities. We have recognized, however, that this is a counsel perfection, difficult to put into effect even if that greatest of credtor nations, the United States, should be willing, as she manifestly is not. We rejoice that the anonymous experts of our Treasury have at length produced a workable plan which in effect may result in the cancellation of the bulk of these debts, without appearing to achieve this end, so that the politicians and journalists who have clamored most loudly that "Germany must pay" can accept the sensible solution while still talking nonsense, and thus preserve their reputation for consistency. The French Nationalists, we believe, egged on by timorous bankers and business men less devoid of brain than are they themselves, have long been seeking a way to withdraw from their demands upon Germany without loss of face.

Germany shall be asked to absorb the whole body of the inter Allied debt. This amounts to sixty five billion gold marks. Germany will however, only be called upon to pay these sums if and when any Ally calls upon any other to discharge its indebtedness. It is further suggested that this country and France agree not to call upon any other Allied Government to pay, except in so far as America calls upon them for debt, or in so far as they themselves fail to recover from Germany other sums due. This means, in effect, that the European inter Allied debt is wiped out, and the total amount credited to Germany, provided Germany meets her reduced obligations, and provided also that America does not insist upon collecting the twelve and one half billion dollars (fifty billion gold marks) owed her by Europe.

The device is as dishonest as it is transparent.

Rise of Modern Industrialism in India

To the American official *Monthly Labour Review* for March Dr. Rajani Kanta Das M. Sc., Ph. D., has contributed a carefully written article on the rise of factory labour in India. According to him, modern industrialism arose in India thus—

Until the end of the eighteenth century India not only supplied the limited demand of her population for manufactured goods, but also enjoyed a large export trade. With the beginning of the nineteenth century, Indian industry underwent a complete change. Instead of exporting manufactures India began to import them and to send out grains and other raw materials in exchange. This rapid change was due to the policy of the East India Co., a policy which increased the export of Indian raw materials to British mills and the importation of British manufactured goods into India.

As a result of this change there followed a complete

collapse of the industrial organization of the country. The artisan class suffered most, for its members had to fall back on the land and to depend wholly on farming. The produce from a little piece of farm land which had for so long only supplemented the income from their craft now became the sole means of their support. With the decline of the craft system engineering, architecture, and other industrial skill also disappeared and the industrial disorganization was soon followed by intellectual stagnation and moral deterioration of the people.

From this condition India has, within the last two generations, been slowly but surely drifting toward modern industrialism. The self-sufficient village economy has, in many cases, been replaced by national and international economy. Mechanical power has begun to be applied to productive processes. Native manufactures are again finding their place in the domestic and even in the foreign market.

What Makes a Social System Good or Bad?

Writing in collaboration with Dora Russell, Bertrand Russell answers the above question in an article in the *May Century Magazine*. He first of all examines some ways of judging a social system which are common but which he believes to be erroneous, and then suggests the ways in which he thinks such judgments should be formed.

There are two elements in a good society, namely first the present well being of those who compose it, and secondly, its capacity for developing into something better. These two do not by any means, always go together. Sometimes a society in which there is little present well being may contain within itself the seeds of something better than any previous system. Sometimes on the other hand, a society in which there is much diffused well being may be unprogressive, for a time static and ultimately decadent. It is therefore necessary to take account of both elements as independent ingredients of the sort of society we should wish to see existing. If the science of social dynamics were more developed and the art of prophecy less insecure, progressiveness would be a much more important quality in a society than present well being. But politics is so far from scientific and the social future so very uncertain that a certain present well being must be allowed as much weight as an uncertain future good, although this future good, if realized, will outweigh anything merely present because of its longer extension in time. "A bird in hand is worth two in the bush," and this is particularly true when we are not sure there are any birds in the bush at all.

In judging of the present well being of a community, there are two opposite fallacies to be avoided. We may call these respectively, the fallacy of the aristocrat and the fallacy of the outside observer. We considered a moment ago the fallacy of the outside observer. The fallacy of the aristocrat consists in judging a society by the kind of life it affords to a

privileged minority. The ancient empires of Egypt and Babylon afforded a thoroughly agreeable existence for kings and priests and nobles, but the rest of the community were mostly slaves or serfs, and must have had an existence composed of unremitting toil and hardship. Modern capitalism affords a delightful existence for the captains of industry for them there are adventure and free initiative, luxury and the admiration of contemporaries, but for the great mass of the workers there is merely a certain place in the great machine. To that place they are confined by the need of a livelihood, and no effective choice is open to them except the collective stopping of the whole machine by strikes or revolutions, which involve imminent risk of starvation.

Perhaps the most important of all the qualities that a social system can possess is that it must be such as people can believe in. During the last five centuries Europe has advanced with quite extraordinary rapidity in all that makes what we call civilization but step by step with this advance has gone a progressive disintegration of belief. I do not mean merely belief in religious dogma, though this also has played its part. I mean belief in all the assumptions on which the social order is based. All the sources of authority have become suspect and all inherited institutions have ceased to command assent. The War and the Russian Revolution gave the coup de grace to such beliefs as remained.

And this brings me to the second of the two characteristics which a good society must have. It must be progressive. It must lead on to something still better.

It is a world full of hope and joy that we must seek to create, not a world mainly designed to restrain men's evil impulses. Evil impulses must be restrained, specially during the time of transition while they are still strong, but this is an incidental part of our task, not its main purpose or inspiration. The main purpose and inspiration of any reconstruction which is to make a better world must be the liberation of creative impulses so that men may see that out of them a happier life can be built than out of the present frantic struggle to seize and hold what others desire. We must so regulate the material side of existence as to enable men to take it for granted and to leave their minds free to employ their leisure in those things which make the true glory of man.

The Ductless Glands

Much has been recently heard of the thyroid and other ductless glands. The general reader knows little of them. The following account of them, taken from the *May Scientific American* should, therefore, prove instructive.

The functions of the ordinary glands of the body, such as the salivary glands, the sweat glands, etc., have been long understood. All of these glands are provided with minute canals or 'ducts', which lead either to the exterior of the body or into the internal blood stream, and secrete certain substances whose nature has long been known. In addition to

these, however, we possess certain 'ductless glands', so called because they do not possess any canal or duct which conveys their secretion either to the outer world or into the blood stream direct. These glands have recently been shown to possess extreme importance, and, though they are very minute, their functions have been shown to be so necessary that without them we should soon die, and, on the other hand, without them we should never have been enabled to grow up into sane, normal human beings. These glands of internal secretion may be classified as follows.

The *thyroid gland*, situated in the neck, producing a secretion named "thyroxin", whose function it is to control the rate of energy production in the body, and also the growth of certain organs and tissues, particularly those connected with brain and sex. Over or under-functioning of this gland produces certain abnormal conditions which have been studied extensively by physicians.

The *pituitary gland*, which is a tiny gland situated about the center of the brain, within a bony couch or cradle—forming, as it were, a skull within a skull. (This shows the importance which nature attaches to this gland, in thus doubly defending it against accidents.) Small as it is, this gland has been shown to be divided, naturally, into two portions: the *anterior* and the *posterior*. The anterior pituitary secretes a substance known as "tethelin", which controls the growth of the skeleton and general supporting tissues. The posterior pituitary, on the other hand, produces a secretion known as "pituitrin", which governs or controls certain nerve-cells and involuntary muscles, and the brain and sex tone. The gland as a whole, in its activities, is also thought to govern the energy consumption of the body—just as the thyroid controls its production.

The *adrenal glands*, situated over the kidneys, are also divided into two portions, the outer and the inner, known respectively as the "cortex" and "medulla" like the brain. The adrenal cortex produces a certain secretion, known by its effects whose ultimate or chemical nature is as yet unknown but which seems to control, very largely, the growth of the brain and the sex glands. The adrenal medulla, on the other hand, secretes a substance known as "adrenalin", which is perhaps best known to the general public of all these internal secretions. Adrenalin is that secretion which, when poured into the blood, fits the body for emergency situations, which may arise through combat, flight, etc.

The *pineal gland*, also situated in the brain, was long thought to have no important function. The exact nature of the secretion produced by the pineal is unknown. But it has been shown by numerous observations that it has at least three important functions: brain and sex development, puberty and adolescence, maturity and the reaction of the body to varying degrees of light.

The *thymus gland*, situated astride the windpipe, and over the heart, is the gland of childhood, and it is this gland which 'keeps children, children' and whose activities prevent them from maturing too rapidly. The nature of the secretion which it produces is as yet unknown but it has been shown that after puberty its activities practically cease, and the gland itself virtually atrophies and disintegrates.

The *gonads*, so called are the particular glands relating to sex life. They are, in fact, the sex glands themselves—the testes in the male, and the ovaries in the female. It has recently been shown that, in addition to their normal functions and external secretions, they are also glands of internal secretion and that they produce substances which, absorbed by the blood stream, influence the characteristics of the body and particularly the so-called secondary sex traits or characteristics.

The *parathyroids*, which are situated in the neck, behind the thyroid glands, and which also secrete a substance whose chemical nature is as yet unknown, have been found to exercise a dual influence upon the body and its activities. In the first place, they control very largely the lime metabolism, and in the second place they influence the excitability of nerves and muscles, so that a reaction which, in the absence of the inhibitory function of this gland would be in the nature of an extreme shock is reduced to a normal, nervous muscular reaction. The lime activities of the body have been shown to be of great importance, even to the extent of possibly determining the difference between the masculine and feminine skeletons, since the male has been said to be an organism with stable lime metabolism, and the female one of instable lime metabolism.

Finally the *pancreas*, situated in the abdominal cavity, producing a secretion known as "insuline" has been shown to be the controller of sugar metabolism—so that abnormalities in the functioning of this gland are responsible for the disease known as "diabetes mellitus".

The writer Dr Hereward Carrington Ph D, says

It is now contended that the type and shape of the body, the stature and growth, the character of

our hands, fingers and toes, the various facial types and expressions, the quality of the teeth the character and coloring of the skin the hair, the quality and color of the eyes, the nature of the muscles and the character of the sex life of any individual, are all determined primarily and almost exclusively by the activities of these glands—the secretion of one gland, it is now believed, is counterbalanced to a great extent by the secretion of another gland of opposite and contrary characteristics—so that, in the normal human being, a balance or equipoise is maintained, and one set of functions or activities is not unduly stimulated at the expense of another.

But perhaps the most striking characteristic of the new psychology, based upon a study of the ductless glands, is that the character personality and temperament of any individual are now thought to be due to the varied secretions of these glands.

He is however, not himself inclined to go so far as the more extreme authorities.

The aspect of the subject is however far more debatable than the purely physiological effects of these glandular secretions, which are now fairly well established. The theory that the purely chemical secretions of the ductless glands determine our entire mental and normal life, as well as our physical frame, may be questioned on several grounds and until we know far more than we do at present of the inter-relationship of brain and mind such extreme doctrines cannot be said to be adequately proved.

And this is quite true even leaving out of the account the vast mass of 'supernormal' phenomena—the evidence for which is being constantly accumulated in all parts of the world. It may be admitted, however, that these new researches on the ductless glands have thrown a profoundly new light upon the world old problem of the nature of life.

INVESTMENT OF UNIVERSITY TRUST FUNDS

It is well known now that last year Sir Ashutosh Mukerjee brought forward a proposal in the University for the re-investment of certain trust funds in mortgages of landed properties, with a view to increase the income. A member of the Senate, Mr Charu Chandra Biswas, had the misfortune to oppose the proposal, but as might have been expected, his opposition came to nothing. It so happens that as a result of the transaction which the University put through, it has made a profit of Rs. 32,820-15-6. Well and good, and the University may well congratulate itself on its good

luck, and advertise it, too. It appears, however, that the official *apologists* of the University are unable to announce this fact in the *Calcutta Review* without a gesture of contempt for those who had the temerity to oppose the Vice Chancellor's proposal.

It is pointed out that the Senate made the investment only after the necessary sanction had been obtained from the High Court, so that "it is mischievous to assert that the transaction was improper and illegal."

Now, as to this sanction of the High Court, is it not the fact that this merely

authorised investment in mortgages as a proper form of investment and that was all? The sanction assumed that there were funds in the endowment available or waiting for investment, and simply declared that such funds could be invested in mortgages. The Court had nothing whatever to do with the question whether the necessary funds were available or how they could be made available for the purpose. The proposal was as the Vice Chancellor explained that the existing securities should be pledged with the Bank and money raised in that way and then it was to be re-invested in mortgages. The objection was that this could not be done. Even if re-investment in mortgages was admissible it was asserted that the University had no authority to borrow by pledging the trust funds. Was this wrong? Are the University benchmen aware that an application was actually made to the High Court for such permission to pledge the securities with the Bank, but had to be withdrawn on the principle that discretion is the better part of valour? Sir Ashutosh Mukerjee is of course resourceful if not anything else and as soon as he found that he could not get the sanction to raise money from the Bank by pledging the trust funds he got the mortgagor to take an assignment of the securities themselves at the current market value. This only proves that the Vice Chancellor's critics were right and the Vice Chancellor wrong.

As to whether Mr Biswas's opposition was mischievous or not I shall leave it to the public to judge for themselves from the speech he made on the occasion (on the 6th August 1921) and which is printed below—

Sir

It is my misfortune that I am a lawyer and though I am not here in that capacity I cannot help being troubled with misgivings as to our legal competency to deal with the trust funds in the way proposed. After having given the matter my most anxious consideration and consulting such authorities as were open to me I am convinced that I must oppose this resolution and oppose it with all the emphasis I can command. For the first time now the Vice Chancellor has been pleased to tell us what

precisely is the method which it is proposed to follow for the purposes of the re-investment but as Mr G C Bose has pointed out no scheme whatever has been outlined in the resolution of the Board of Accounts or of the Syndicate for warding the recommendation of the Board to the Senate. Sir it is a pity that this should be so. While thus no definite information is placed before the Board of Accounts as to what is proposed to be done or before the Senate till the last moment the fact remains that all the time meanwhile the University Solicitor has been carrying on negotiations of a very definite character with sundry parties. The negotiations indeed went so far that in one case at least the University Solicitor was authorised to confirm the offer of a party to take a loan of 8 lakhs of rupees on the security of landed properties.

Vice Chancellor (interrupting) That is not true. Mr Biswas (after a little pause) Sir when there is an interruption like that from the Chair on a question of fact the speaker feels very much embarrassed. But I am prepared to pledge my testimony and my honour to the statement I have made and I regret that the Registrar did write to the Solicitor authorising him to confirm the offer on behalf of the University.

Vice Chancellor Subject to the sanction of the Senate Mr Biswas May be but you did not allow me to complete my sentence. Sir my point is that it is the Senate of the Calcutta University in its corporate capacity which is the trustee in respect of these endowments and it is the Senate and the Senate alone that can act in the matter of these endowments and yet we have the fact that behind the back of the Senate these negotiations were being carried on and offers were being confirmed and I may add subsequently cancelled on what grounds I am unable to tell you. I say Sir this is not right this is not fair. Dealing with these endowment funds we are in the position of trustees and whether we like it or not this is a matter in which we have got to keep within the four corners of the law. Now if there is one principle more than another which is firmly established in the law of trust it is that trustees cannot delegate their functions and I for my part must decline to surrender my judgment into the hands of others. I hope it will be conceded that the Senate has an independent mind of its own and it is this independent mind that the Senate as the trustee is required to exercise in the case of any transaction regarding any of these endowments.

Sir it has been said that the object is to increase the income of these funds but the question is have we the power under the law to do so by re-investing them in the way the Vice Chancellor has explained? Short statements have been appended to the resolution of the Board of Accounts in the case of the various

endowments which it is proposed to deal with I am sorry to say that the statements in some cases are misleading and incorrect. Thus for example it is stated about the Sir Rash Behari Ghose Fund that 'the Founder intended that the balance of the annual income after payment of salaries and studentships should be applied to the equipment and maintenance of the necessary laboratories museums and workshops. On account of post war conditions the expenditure for these purposes will be very heavy and an increase of income is urgently needed.'

There is no doubt such a provision for the application of the surplus income in the Ghose endowment. But then it is added that the same observations apply in the case of the Sir Tarak Nath Palit Fund. This however is not correct as I shall presently show. Take the first trust-deed of Sir Tarak Nath Palit. Turning to page 104 of the Calendar you find that under the first clause the entire income of the fund or so much of it as may be necessary is required to be applied to the maintenance of the two Chattras founded by the donor. Then as to laboratories museums workshops etc it is distinctly provided in clause 3 that the University shall from its own funds provide them and further on in clause 4 (b) that the University shall from its own funds also meet the cost of the maintenance thereof. It follows then as I read the instrument that no part of the income of the endowment can be legitimately applied to the equipment or maintenance of the laboratories and however desirable it may be to increase our income for expenditure for these purposes it is not in my judgment competent to us under the terms of the trust-deed to seek an increase of income in this fund for such purposes as proposed in the proceedings of the Board of Accounts.

The last paragraph of the trust-deed on page 106 which gives power to the trustee University to invest the fund clearly provides that such investment shall be made only if the University should deem it beneficial to the trusts hereinbefore declared and as I have pointed out the trusts hereinbefore declared expressly exclude expenditure on laboratories workshops and museums. I submit therefore the ground alleged by the Board of Accounts is not one which will justify a re-investment of the Palit fund under the first trust. Then as to the second trust if you turn to page 112 of the Calendar you find in clause (g) that the University shall apply the entire balance of the income of the trust estate in and of and for the better carrying out of the trusts created by the first deed. In other words as I understand it the position is that in the case of the second endowment we are subject to the same limitations as in the case of the first. Sir if I am wrong I shall be corrected and nothing will make me happier than if I am wrong for otherwise it comes to

this that we shall be guilty of a gross breach of trust in so far as we propose to re-invest these funds for a purpose which is not sanctioned by the terms of the instruments.

I submit that increase of income is not a valid ground for changing of investment in a trust fund. May I read out a short sentence from a well-known authority on the subject — It is not like a man investing his own money where his object may be a larger income than he can get from a safer security. I for one refuse to subscribe to the view that a mortgage is a safer investment than Government securities. Sir in the case of the Palit endowment there is express authority given in the instrument itself to invest in mortgages and there is therefore nothing to be said about it. But there is no such power in the other endowments. On the other hand in the case of some as in the case of the Ghose Fund it is directed that the funds are to be invested in approved securities. Situated as we are I have therefore serious misgivings how far we can invest the trust funds in mortgages at all. Much less can we do so by becoming borrowers first. For as the Vice-Chancellor has stated what is proposed is that we must first pledge the existing securities and raise money in that way from the Imperial Bank and then put out the money so obtained at a higher rate of interest. Sir this may bring us a larger income but this is not investment. It is speculation pure and simple call it by what name we like and as trustees it is my conviction that it is not open to us specially for a body like the University to embark on such speculation.

Can there be any doubt that there are various elements of risk in such a transaction? Sir it is proposed to borrow money from the Bank. That I take it will be 'On Demand loan and I believe it is the rule that in the case of such loans the Bank reserves the right to demand repayment any moment it likes. Suppose the Bank were to make such a demand where should we stand then and how should we save the securities we would have pledged with the Bank? It will I believe be no answer to say 'Our money is locked up in a mortgage and we propose to repay you when we get our money back. Then Sir what guarantee is there that we shall realise the interest on the mortgage punctually? There can be no doubt that if we want to carry on the trusts we shall require money periodically at regular intervals for the purpose of paying our professors and scholars. Suppose however the mortgagor does not pay the interest how are we then to pay our way. The Vice-Chancellor says the mortgagor will advance one year's interest but what will happen at the end of the year? People who borrow always make large promises when

taking the money but if those promises are not redeemed, the only remedy left to us is to sue them in a Court of Law. It is not at all an unusual thing to have to sue for the recovery of mortgage debts. Now, if there is a suit on any of the proposed mortgages who knows for what interminable period it may not drag its weary length? And who can be certain about the result even after that? Cases are not unknown where for mere technicalities such as the absence of a valid attestation the whole mortgage has been declared invalid notwithstanding the fact that the factum of the transaction was proved and notwithstanding that the utmost precautions and the highest legal assistance were taken at the time of securing the mortgage. What protection have we against such dangers? Who will say after this that a mortgage will not be attended with any hazard? Sir, a mortgage suit is a process of long drawn agony out of which only one party comes out triumphant and that is the Solicitor. I repeat therefore it would not be right for the University trustees to invest the trust funds in any form of investment in which there may be such risks and such uncertainties.

I recognise that the resolution of the Syndicate bears on its face the imprimatur of the authority of the Board of Accounts. But, as I have already explained the Board was called upon to express its opinion in very much the same circumstances in which we are called upon to accord our sanction namely, *in vacuo*. No particulars are furnished, no definite proposals are brought forward, but we are called upon to endorse a recommendation expressed in the widest and vaguest terms. The resolution of the Board of Accounts is indeed so vague and so wide that on the strength of it it will be possible for the Syndicate even to invest in personal securities if they should like, provided only they could persuade themselves it did not involve any risk. And yet we know how strictly trustees are forbidden to make any such investment.

There is just one little point that occurs to me in this connection. On the income of the Government securities in these trust funds as we know we are not required to pay

any income tax at present but when these securities are handed over to the Imperial Bank as a pledge, I should like to know if income tax will or will not be chargeable on these papers in the hands of the Bank. If income tax has to be paid, it will certainly mean a reduction of the income by 16 pacs in the rupee and I am not sure if this point has been taken into account.

To another important point I should like to invite your attention. Sir, if we propose to invest in mortgages, it is quite likely that the sum available in any one of the endowments will not suffice for the purpose. Shall we be able in such a case to mix up the funds of various trusts and then with the funds so mixed up take a single mortgage? There is such a thing as a "contributory mortgage" in law, which is *prima facie* declared to be a breach of trust. That is a mortgage where the trustee mixes up his own money with the trust funds for the purpose of granting the mortgage. If such a thing is prohibited, what are we to say about a trustee mixing up several trust funds for the purpose of what I cannot but describe as speculation, camouflage it as you will as re-investment?

Sir, it has been said we are short of funds and we must increase our income. That may be true but let us in that case appeal to the custodians of public funds for help. Let us satisfy them that the work we are engaged in is work which deserves their support and let us beseech them to come to our assistance. But, sir, if Government does not or cannot help will that be a justification for us to pledge our trust funds and embark on a hazardous venture as has been suggested? I say, Sir, let us keep within the limits of safety. Much as we may regret it, the fact is we have not the wings of an eagle. Why then try to soar into the empyrean? In the days of old Icarus had made a similar attempt and he became immortal no doubt. But it was a sorry immortality that he achieved by baptising the deep sea with his name. Let us not, in our overpowering zeal to push forward achieve a similar fate for ourselves.

'CALCUTTA GRADUATE'

NOTES

Indianisation of the Services

The *Statesman* has published a series of articles from a correspondent who is evidently an able member of the Civil Service on the future of the Imperial Services. The main point of the correspondent deserves the immediate consideration of the Government and our public men.

At present it may be said that the transferred subjects are only half-transferred. The ministers are hampered by two things—the policy of their predecessors and the control of their officials by the Secretary of State.

While the Councils will gradually develop their own policy, the control of the Secretary of State over the officials is 'both legal and real and till it is removed, neither provincial autonomy nor ministerial responsibility can attain their full growth.' As the Editor says:

Ministers in responsible Governments are subject to the limits set them by the Houses of Parliament, supreme in their own departments. In India the Ministers have little or no voice in the selection pay or service conditions of their own subordinates in the superior services.

That being so the declared ideal of Dominion Home Rule is impossible of realisation so long as the Imperial Services are recruited on their present basis. The members of the Imperial Services join their appointments under a covenant with the Secretary of State, and normally retire on pension after a period of thirty years. If recruitment goes on every year as at present each successive year will add a fresh layer of men whose terms of engagement bind the Government of India for thirty years' and Dominion Home Rule will thereby be pushed further and further off into an indefinite future for it must await the natural effluxion by retirement of those who for the time being man the Imperial Services. So long as the Secretary of State is permitted "to clog the wheels of Indian

development by the recurrent annual addition of a large European element to the already overweighted incubus of the Imperial Services even the moderate politician may be excused for feeling doubts as to the *bona fides* of the Government." As the Editor says,

What the Secretary of State has failed to do is to make the service system of the future fit in with the general scheme of transferred power.

The administrative changes necessary to such an adaptation says the correspondent must therefore be taken in hand at once.

If Dominion Home Rule is to be granted to India then no time should be lost in arranging the service system accordingly. The first and obvious step towards this is the immediate cessation of recruitment to all services on the present basis. Some no doubt will reply that if you take away the officers of the Imperial Services you will ruin the country. This might have been true fifty even thirty years ago it is certainly not true now. The Provincial Services are fit enough to carry on even now. Where Indians are not available the local governments may arrange to keep on European officers on special terms—terms to be fixed not by any extra provincial authority but by the provincial Government itself. But—as indeed was proved when the necessities of the War took away so many Imperial Service officers—a large proportion of this work could immediately be handed over to Indians.

For this purpose the correspondent suggests the appointment of a commission and the Editor says—

We cordially agree with our correspondent's recommendation that a strong commission should be appointed forthwith to thresh out the whole matter. The present position is hopelessly anomalous. In his haste to pass his Act Mr. Montagu did not pause to weigh the results and as matters are now going those results threaten to spell disaster. The Ministers are doubtless ready enough to accept the heritage of the past but it can hardly be expected that the old scheme can go on for ever. The longer the examination is delayed the more complicated it becomes, for every year

adds a new layer of officials recruited by the Secretary of State."

The position of the Minister, under the present scheme, has already proved thoroughly untenable, as the Hon'ble Mr. Madhusudan Das has pointed out in the Bihar Council. In practice, he has become merely a registering authority for the decrees of his subordinates of the Imperial Service, whose nominations and recommendations, as those of the men on the spot, have to be approved by him irrespective of the fact as to whether they are in accord with his own views or not. The Minister may venture to differ once in a way when the suggestions of the district authority or departmental head are totally at variance with his own views, but this cannot, from the very nature of the case, happen frequently, and the Minister is more likely to give in when he knows that the officers of the Imperial Service are not under his control in such vital matters as their pay and promotion, and that they have been recruited and have so long worked under a system which makes their outlook on administrative affairs vastly different from his own "No Dominion Government," says the correspondent to the *Statesman*, "would tolerate the control at present exercised by the Secretary of State," for responsibility connotes the power to act on one's own initiative, and the Minister cannot take the initiative in any direction so long as the officers who have to carry out his policy are beyond his control. If responsible government is therefore ever to be a reality, the recruitment by the Secretary of State of Imperial Service officers over the heads of the Ministers must be discontinued at once, and even then it will take thirty years for the last batch of 'covenanted' recruits to retire from service, leaving the local Governments free to appoint their own officers on such terms as they think fit.

Srimati Jag-rani Devi.

The Natal *Indian Opinion* of April 14 brings to India the sad news of the death

of Srimati Jag-rani Devi, wife of Pandit Bhawani Dayal. Our contemporary says that those who were in and who followed the great Passive Resistance struggle of Indians in South Africa in 1913 do not require to be told much about Mrs. Bhawani Dayal. But others should be told who and what she was in order that the brief story of her noble life may be an inspiration to them in their fight for freedom.



Srimati Jag-rani Devi.

It was when, apart from other innumerable humiliations placed on His Majesty's British Indian subjects, the Union Government even refused to recognise the validity of Indian marriages performed under the tenets of an Indian religion, that the Indian women realised that that was not only an insult to their religion but an insult to Indian womanhood, and one among those who volunteered to undergo any suffering rather than accept such humiliating conditions was the late Mrs. Bhawani Dayal, who, with a smiling face, went to gaol with her year and a half old baby in her arms. Apart from this the late Mrs. Bhawani Dayal, though she has not been known outwardly, has, during the short time that she lived, done a good

bit of social service. She was a blessing to the poor and illiterate round about where she lived in that she gave them some of the knowledge she was blessed with and guided them to the right path. She also taught their children in the vernacular language of which she possessed a good knowledge. As a wife she had proved a true wife. She was of very great assistance to her husband not only in their domestic affairs but even in public life. The latest step Pandit Bhawan Dayal has taken by the sole inspiration and on the only strength of his dutiful wife is the establishment of a Press with the intention of publishing a journal in the Hindi language called *Hind* for the social religious and political advancement of the Hindi people in this country.

A Student's Application for Re examination

In the Minutes of a meeting of the Syndicate of the Calcutta University held on the 5th May last occurs the following item —

80. Read an application from Satyendra chandra Ghosh a candidate at the recent I Sc Examination bearing Roll Cal No 76" praying that he may be re-examined in Physics as he was slightly ill while he sat for the First Paper on the 22nd April and as he had to be carried away due to illness before he could answer any question of the Second Paper on the 24th April.

RESOLVED—

That the matter be referred to the Board of Moderators in Arts and Science.

There is nothing wrong in a candidate applying for re examination in the circumstances described above. But the question is is there any rule regulation or bye law which empowers the Senate Syndicate or Board of Moderators to entertain any such application? If there be was any such application received and entertained before? If the reply be in the affirmative the University authorities should inform the public when in the past applied when with what results. If there be no such rule &c and if no such application was ever received or entertained before, the University authorities should communicate to the public the reasons for a new departure in the present instance. The applicant is understood to be a son of Mr Justice Charu Chandra Ghosh of the Calcutta High Court. If the candidate be re examined or passed without

re examination all similar candidates would have the right to be similarly treated. In any case they should apply to the Syndicate at once for re-examination.

It is understood that there is no practical or oral examination in physics at the I Sc and there are only two papers, of one of which Satyendrachandra Ghosh was unable to answer a single question. It may be taken as certain that owing to being 'slightly ill' he could not answer the first paper satisfactorily. Otherwise he would not have prayed to be re-examined. Whatever the reason may be, the decision of the Board of Moderators will be awaited with interest.

The Board of Moderators has the power 'to report to the Syndicate the names of candidates, if any, who have not attained the standard laid down in the Regulations, but who in the opinion of the Moderators deserve consideration by reason of the high marks obtained by them in a particular subject or in the aggregate (University of Calcutta Regulations pp 99 100). But this is a duty of the Moderators which they are expected to and do perform of their own accord. It is not necessary for any candidate to apply for such treatment by the Moderators. And in the case under consideration the candidate has applied *not for such treatment but to be re-examined*, which shows that in addition to not being able to answer the second physics paper at all he has not been able to answer the first physics paper, too in such a way as to obtain pass marks in physics on the strength of these answers alone. That he has applied to be re-examined also leads to the presumption that his answers in other subjects too have not been such as to entitle him to high marks in those subjects or in the aggregate, so that his name may be reported in the ordinary course by the Moderators as that of one who "deserves consideration by reason of" such high marks. But, of course, there are instances of favoured candidates receiving from the examiners or other authority high marks irrespective of the quantity or quality of

their answers. And, therefore, there may be no difficulty for the Moderators to deal with the present case. But the question would still press for an answer: why did the candidate pray to be re-examined?

A Cryptic Syndicate Resolution

In the Minutes of the meeting of Syndicate held on the 5th May last, the following lines are to be found:

86. Read a letter from Sir Asutosh Chaudhuri Kt M A L L B M L C

'Resolved—

'That the letter be referred to the Board of Moderators in Arts and Science

Why has not the subject of the letter been mentioned? Why this secrecy? Any thing that is referred to the Board of Moderators must be connected with the Board's duties in relation to the Matriculation and the Intermediate Examinations. And these duties are only two, viz.,

(a) to receive from the Head Examiners or the Examiners as the case may be for the Matriculation Examination and the Intermediate Examinations in Arts and Science a Report on the Examination in the subject with which they are concerned to consider the Reports and to submit a Report to the Syndicate embodying such points as ought, in their opinion to be brought to its notice; and (b) to report to the Syndicate the names of candidates if any who have not attained the standard laid down in the Regulations but who in the opinion of the Moderators deserve consideration by reason of the high marks obtained by them in a particular subject or in the aggregate.

So one feels curious to know whether Sir Asutosh Chaudhuri is a Head Examiner or an Examiner in the Matriculation or Intermediate Examinations, and whether his letter is a Report on any Examination. Or, as he could not himself have sat for any recent Examination, is his letter an application for special consideration on behalf of some candidate like Satyendra Chandra Ghosh? If Sir Asutosh were a Moderator himself he might have addressed the letter to the Syndicate on some points arising out of the duties of the Moderators. But he is not, the Moderators for the year 1922 being Messrs S. C. Mahalanobis, P. Bruhl, J. N. Banerjee, D. R. Bhandarkar, and P. Banerji.

Officiating Chairman of Calcutta Corporation

Mr J. N. Gupta, i c s, the permanent incumbent having taken leave for six weeks, Mr Surendranath Mallik, M L C, has been appointed officiating chairman of the Calcutta Corporation for the period. Mr Mallik has proved by his work in the Legislative Council and his public work generally that he does his public duties fearlessly and in a disinterested manner. A public man, to be equal to his duties must have his physical and intellectual powers in an unimpaired condition. Mr Mallik satisfies this condition, too. But no man can work miracles during six weeks of officiating in the cumbrance of an office of which the duties are very onerous. So we do not expect that Mr Mallik will either attempt or be able to cleanse the Augean stables. But we are sure he will do the ordinary work of his office well. Sir Surendranath Banerji may well be congratulated on his choice. Considered as a strategic move, Mr Mallik's appointment may mean the clever removal from the Bengal Council of one of the doughtiest opponents and critics of the Ministers.

Mr Mallik's appointment has given occasion to *Capital* which seems to understand only money, to make a coarse use of a fine Pauline precept. The paper writes—

Mr Surendra Nath Mallik was the Leader of the Big Four, who in the Bengal Legislative Council incessantly attacked the popular ministers for accepting high salaries. Some shrewd blows were exchanged but it is delightful to find that they have left no bitterness of the heart of the veteran hero of many a stricken field. I have seldom seen so attractive a subscription to the Pauline precept. Therefore if thine enemy hunger feed him, if he thirst give him drink for in so doing thou shalt heap coals of fire on his head.

Does *Capital* mean to suggest that Mr Mallik was both an 'enemy' and an *ummediat* who was hungering and thirsting for a job and Sir Surendra Nath has given him one, thereby hugging him over? Political opposition is not of the nature of personal enmity. And Mr Mallik is not one of those who have their prices.

At the same time we must say that from the point of view of public usefulness Mr Mallik's acceptance of the office may not be of greater advantage to the country than if he had remained a member of the Bengal Legislative Council. There he was useful and had made his mark. At the Corporation he might be little more than a stop-gap—it is hard to make oneself felt in six weeks though from the way he has not once set to work to tackle the water problem, we hope we may prove false prophets.

Gambling and Lotteries

We have written more than once on the need of putting down the evil of betting in horse races and other forms of gambling. Some lotteries too come under this description. We have heard a rumour that Lord Lytton is keen on undertaking a campaign against all sorts of gambling and that it is as a part of that campaign that his Government has proceeded against the Asiatic Investment Corporation Limited as a test case. We do not know whether or to what extent the rumour is true nor are we in a position to say whether the Asiatic Investment Corporation Limited bears any resemblance to what may in law be termed gambling or reprehensible lottery. But we should be glad indeed if the Bengal Government did its best to put down gambling of all sorts in high places as well as in low.

Our Frontispiece—A "Jala Satra"

Mr Nandalal Bose's picture of a Jala satra, which forms the frontispiece to our present number is as timely as it is remarkable for its highly artistic and inspiring character. In Bengal during the heat of summer it is considered a highly meritorious act to erect by the wayside temporary sheds called Jala satras for the free distribution of water and refreshments to thirsty and weary wayfarers. A piece of bamboo serves as the conduit pipe for the water which is poured out at one end and received on the palms of the hands and drunk therefrom at the other.

The leafy shade and the prevailing

green of the picture are suggestive of the relief given to the thirsty wayfarers.

Reports of Two University Committees

At a special meeting of the Calcutta University Senate held on the 13th March last a committee was appointed to draw up a statement on the points arising in connection with the speech delivered by the Bengal Education Minister on March 1 in the Legislative Council. That statement was to be submitted to the Senate within one month from the 13th March i.e. not later than the 14th April last. Another committee was appointed at the meeting of the Senate held on the 25th March to report on matters relating to the finance of the Calcutta University. The report was due on the 25th April last at the latest.

Has the first committee submitted its statement and the second its report? What are their character and contents? Will they be published—at least communicated to the Education Minister and the Members of the Legislative Council? Some M. L. C. should ask at the next meeting of the Council that they be at least placed on the table.

"Material Comforts", and Eastern and Western Professors

We read in the May number of the Calcutta Review —

We often hear complaints regarding the Indian professors and their slender intellectual output. Is the complaint just? Have they a tithe of the material comforts and advantages enjoyed by the professors and scholars of the West? P. 311

The writer of the above is a post graduate teacher, in part.

It will perhaps be admitted that the professors and scholars of Germany translations from whose works—acknowledged and unacknowledged—form at least part of the stock in trade of some Calcutta professors and scholars are at least the equals of the latter. But what material comforts do the German professors generally enjoy? Let Mr N. Chatterjee Barrister at Law, reply.

Writing in the *Bulletin of the Indian Rationalistic Society* for September 1921, he thus describes a visit to Prof. Eickstedt at Berlin:—

Mrs Eickstedt is a highly cultivated lady and speaks many languages. They made me feel quite at home. This is the highest civilisation. She and her husband told me of the hard life of the University men and the scholar. They related to me the slow, struggling steps by which the University men rise to the teacher-ships and professorships under the Universities; with what little money picked up from different quarters these Doctors of Philosophy and Science have to eke out their lives. It is remarkable how they bear up against the struggles for years with cheerfulness. They love knowledge for its own sake, that is how they are trained up from their infancy. That is why they are superior in knowledge to the English, the French and other European nations. My kind and affable host and hostess both work and earn their livelihood. I wish it were a common thing in the world, there would then be less anxiety and poverty, and more illumination and cheerfulness in life.

Here in Calcutta some young hopefuls become full-fledged teachers of the highest post-graduate classes immediately after passing their M. A. examination. Mr. N. Chatterjee continues—

A few minutes after this discussion, Dr Kummel, Professor Kutehmann, Professor Sarre and another professor whose name I could not catch, came into the room. I told them of the hard, seedy condition of the learned young men of the country of which I learnt from Dr and Mrs Eickstedt. I reproached the Government of the country for the heartless neglect of such young men. All of them in a body flared at me, and said with emphasis and a glow of pride in their faces that the Germans are saturated with the spirit of acquiring knowledge for its own sake, and the learned and intellectual men are proud of their poverty, as they set an example to the world. The people are so thirsty of knowledge that in the midst of the war they have established two new Universities. That it would be calamitous for the intellectuality of the race, if the educated youths of the University turned their thoughts to money making. I told them with equal assurance and pride that the ancient learned Brahmins and the Mahomedan pundits of India were their ancestors in these intellectual and cultural lines. They too lived in humble condition with loftiness of spirit. Can we wonder at Germany's supreme authority over not merely the minds of the European world but over the whole human kind? It was a relief to me to have come across such fresh and brilliant and self-denying ideas.

Another worthy, who is described in the proceedings of the Governing Body of the University College of Science, dated the 28th March, 1922, as "Mr. S. Manlik, lately Professor of Zoology"—we do not know when he ceased to be professor—writes in the course of a formal letter to Sir Ashutosh Mukerjee:

"Research and teaching which thrive in calm, pleasant and comfortable environment cannot be carried on when the mind is worried and anxious."

"I am willing to resume my work but I wish to have the terms clearly defined. Do you think you can see your way clear to help me so that I can continue my work under pleasant surroundings and with a more contented mind?"

Hankering after material comforts again.

This relative of Sir Asutosh Mookerjee dwells at great length, in his letter, on the work of a famous French scientist. So let us see what emoluments French professors generally have. In *The Collegium* for August, September and October 1921, we find the following—

The first-grade professors are divided into four classes. The fourth class in this grade is, the A IV, man gets 21,000 francs per year, i.e., Rs 7,000 (July 1921) or Rs 5,250 (Dec 1920).

In July 1921 the salaries of Le Châtelier, Painlevé, Boutroux, men who are revolutionizing science and philosophy, thus range from about Rs 600 to about Rs 700 a month. In December 1920 the scale was from about Rs 140 to about Rs 320 per month.

The budget makers of India's *Svaraj* will have to carefully study these figures.

There is no differential treatment accorded to instructors who happen to belong to one or other of the five groups of "forty immortals" of the *Institut de France* because of their permanent contributions to the expansion of human knowledge. They are paid at the same rates as the ordinary members of the Republic's teaching force.

Self-sacrifice is not the monopoly of Indian Pandits and Moulavis. Young India's publicists must have to think thrice before they employ the term 'self sacrifice' while discussing the monthly incomes of its patriots.

In considering the above scales of salaries we have to bear in mind that the cost of living in France is much greater than in India.

In the Report of the Syndicate for

the year 1920 we find Mr. S. Maubh was then getting Rs 600 per mensem. And what were his achievements? In *Nature* for March 18, 1920, p 64, a book on Indian Beetles by him, published in 1919, when he was a Calcutta professor, is thus spoken of 'it leaves more than an impression that the author lacked experience to begin with and *had not quite mastered his subject*'. So in Calcutta, a man who was not a graduate of any University and who had not quite mastered his subject, could become a professor of post graduate classes, because he was a relative of Sir Ashutosh Mukerjee. A salary of Rs 600 per mensem is not considered sufficient by him! No wonder even Sir Ashutosh Mukerjee has "ordered" his letter only "to be recorded".

The University Ideal

We read in the May number of the "Calcutta Review" —

All knowledge whatever is taken into account in a University, as being the special seat of the large philosophy which embraces and locates truth of every kind and every method of attaining it. This is what Newman expected of a University and this is what Sir Asutosh Mookerjee carries into the sphere of practical politics. Is he to be condemned for his hopes and aspirations for the high exacting standard which he set up for the Calcutta University earnestly seeking to raise it to that level? Is his absorbing passion for learning Sir Asutosh may have miscalculated the financial strength of the Calcutta University, for may have placed too eager a confidence in the philanthropic instincts of his countrymen but no one possessed of sane views regarding the scope and extent of the work required to be done by a University will criticise or censure far less condemn the educational policy that he has inaugurated and pursued under serious embarrassing almost paralysing difficulties. Pp 307-8

An address dealing with the aims of University education in India was recently delivered by the Bishop of Calcutta at the Patna University convocation. The following passage in it among others taken from *The Statesman's* report, bears on the idea of a University —

'When delivering a convocation address at Lahore Sir Ashutosh Mukerji urged that it was a paramount necessity that in a University worthy of the name the course of instruction

should cover the whole field of human thought and intellectual activity so that she might participate to the fullest extent in the diffusion and extension of knowledge and that she might be in a position to satisfy the requirements of all the students who might flock to her gates actuated by various kinds of needs and desires'.

By way of comment and reply the Lord Bishop said —

It was perhaps natural that a man of so versatile a genius as the Vice-Chancellor of the Calcutta University and proud of the roll number of his students which stands unrivalled in our Western Universities — though it is apt to be to some a cause of grave apprehension, — should plead for such a comprehensive scheme of studies as that which is thus indicated. But that phrase 'A University worthy of the name' suggested that he has fallen into a popular mistake regarding the meaning of the term University. It is derived from the Latin word *Universitas* which is first found in this connection in a manuscript dated in the early part of the thirteenth century relating to the University of Oxford. There the phrase occurs *Universitas magistrorum et scholarum* a society or fellowship of teachers and scholars. A University is not a kind of intellectual emporium, a scholastic Whiteaway. Laudlaw designed to supply every intellectual want that is felt and to suggest others which are not, but a fellowship of men engaged in the common pursuit of learning but at different stages on the road. Fellowship and research these were the characteristics of the first Universities, their successors would do well to emulate them.

Further I would point out that his statement really involves two distinct principles and that it is possible to accept the one while dissenting from the other. No doubt it is well that every student should be able to find a place where he can under proper direction pursue the study of the subject of his choice but surely that does not mean that one and the same University should attempt to provide for the pursuit of every possible branch of knowledge. Such at any rate was not the view of those responsible for the development of University education in my own country during the past century. Leeds and Manchester, Birmingham and Bristol are not mere replicas of the older foundations of Oxford and Cambridge but have specialised in those subjects which are most intimately associated with the life and work of the people among whom they are situated. They are no less Universities because the range of subjects which they offer to students is limited, nor can they be regarded as less potent agencies for the enrichment of national life because they refuse to dissipate their resources upon the study of a larger number of subjects than they can adequately maintain but concentrate them

on the thorough pursuit of a few branches of learning. It has been said that personal success can only be achieved by the acceptance of 'resolved limitations' and I would urge that this is true also in the case of Indian Universities, at any rate, with the resources which are at present at their disposal.

"Surely thoroughness should be the first characteristic of a University. Its reputation as a seat of learning will depend on the standard of scholarship which it maintains within its walls and on the character of the students who pass out from its portals."

The Bishop contends, as we have done more than once, that the idea that one and the same University should and can teach all subjects is not a sound idea; in any case, it is not a practicable or realisable idea.

But leaving aside the question of the soundness or unsoundness of the idea, we cannot allow anybody to create the false impression that the Calcutta University has become bankrupt mainly or only because of a man's grand idea which his countrymen did not help him to realise. The University has become bankrupt mainly because of wasteful expenditure in several directions and because of the employment of a larger staff than is necessary even for teaching all the classes started under the influence of unrestrained megalomania. Teachers who do original research work, should not be given as much teaching work as those who do no research work. That is a truism. But most of the post-graduate teachers are teachers pure and simple—they are not researchers. A few others are translators and compilers—not real researchers. They also should do as much teaching work as the ordinary teachers. The genuine researchers constitute a small group. They may claim more leisure for research than the rest, though a successful teacher like Sir P. C. Ray has done research work along with teaching junior and senior classes at the Presidency College like any professor who is a mere teacher. Bearing all these facts and principles in mind, it will not be difficult to dispense with the services of many post-graduate teachers.

The work can be done by giving the remaining teachers as much teaching work as men of similar qualifications

do in first-grade colleges, the genuine researchers being given less teaching work. As for the scale of salaries, it may be determined by considering what professors get in first-grade colleges by doing how much work per week. We have heard from several reliable sources that many post-graduate teachers do not regularly take their classes, that some do their work perfunctorily and some give out as lecture notes passages copied from well-known works. There should be some officer who can put a stop to such irregularities and dishonesty; at present there is none. It is also said that a well-known professor of English does not deliver lectures, but writes down his notes and his analyses of books on three black boards, and these are copied by the students in their notebooks. Do these things betoken a very grand idea and an exacting standard? Does patronage extended to plagiarism betoken a high ideal? Does the hoisting up of favoured candidates show an exacting standard?

Authorised or Unauthorised Waste?

It is said that ten thousand copies of the last convocation addresses of the Chancellor and the Vice-Chancellor of the Calcutta University have been published at the cost of the University and that they have been or are being sent by post to various persons in India and abroad, each packet costing three annas postage. It is also said that ten thousand copies of two articles in the Calcutta Review have been printed in pamphlet form at the cost of the University and are being similarly sent by post to various persons in India and abroad, the postage paid being one anna per packet. Will the Minister of Education or some M. L. C. ascertain whether the cost of paper, printing, binding, postage and packing in these two cases has been incurred after being sanctioned by the Syndicate? If so, will it be further ascertained why this waste of public money has been sanctioned? But if the expenditure has been incurred without the sanction of

the Syndicate, who is or are responsible for this waste, and can the party so responsible be brought to book in a law-court?

The postage alone amounts to Rs 2500!

In the case of the two reprinted articles, the public are also entitled to know whether the Senate and the Syndicate identify themselves with the views therein upheld.

Training Indians in Printing

Printing is a lucrative business and certain kinds of printing are almost a fine art. Yet in India, it is done mostly by uneducated, half educated, or almost illiterate men. When the question of vocational education to be given in high schools was under discussion at the conferences of Bengal headmasters, we suggested that printing should be one of the vocations taught, as we did not find it included in the list of subjects.

The Government of India have initiated a scheme for the training of three apprentices in their Central Press at Calcutta. So far as even Government requirements are concerned, this is a very small beginning, and it will not meet the requirements of the outside printing business in the least. Printing should be taught in all the technological institutions in India.

Women's Education in Afghanistan

During the last fortnight or so the Anglo-Indian and Indian dailies of Calcutta, including the vernacular dailies, contained news of the education of women in Afghanistan. It is very encouraging to find that the dailies have been able not to stumble on this discovery of the progressiveness of Afghanistan in a particular direction. One of our contributors, however, Miss Alice Bird, sent us from Berlin in April last year an illustrated article on Afghanistan which was published in *The Modern Review* for July, 1921, containing among other things some information regarding education in Afghanistan. We quote a paragraph from it:

Faiz Mohammed Khan who is a young progressive man speaking Hindustani and

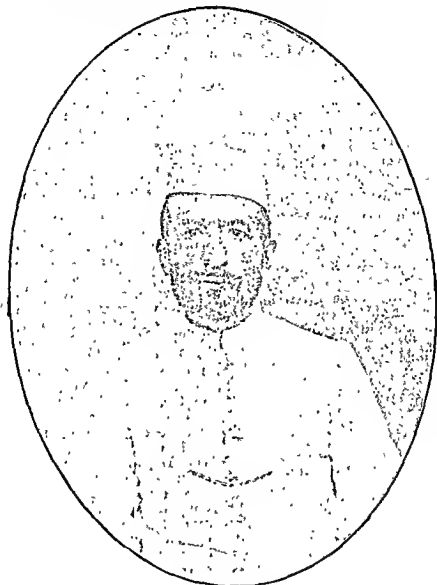
a number of other languages told of the educational efforts of Afghanistan. Schools colleges and universities are being established he said. A Women's University for the study of medicine, has been built in Kabul he said with five hundred women students in attendance. Pashtu Persian Urdu and Russian are also taught in the University. This means a distinct step in the progress of women he said and now that Afghan women are travelling more he does not think it will be long until they come out openly discard their veil and contribute a valuable part to the progress of the nation. Pp 61 62

This Afghanistan article may, however, have been a trifle unworthy of attention though that is not our opinion. But contributions of more permanent value, too, have not owing to some unknown cause, received attention. We will give one example.

Though there is no rivalry between dailies and weeklies on the one hand and monthlies on the other and therefore professional jealousy is out of the question, yet we find that the many works of Mr Rabindranath Tagore which we have had the good fortune to publish in their entirety during many years have seldom been noticed by our contemporaries. Yet when these works have appeared in book form, they have been reviewed in all the continents. Perhaps our contemporaries in their great kindness of heart have all along wanted to teach us humility. We can assure them that their efforts have been crowned with full success as our humility went below the freezing point long ago and has remained stationary there.

Hakim Ajmal Khan's Appeal

Speaking on the present situation about a fortnight ago under the auspices of the Bombay Provincial Congress Committee, Hakim Ajmal Khan strongly urged the unification of all parties in the country. He rightly urged that we should not compare the political parties in Europe to the parties in this country, because in the former they had already got swaraj and either one party or the other was ruling at any given time, but in India that was not the case. The speaker, therefore, appealed to his countrymen to



Hakim Ajmal Khan.

do their best to bring all parties within the orbit of the Congress. He regretted that the use of *khaddar* or handspun and handwoven cloth had not spread as much as was essential. How we wish there were in every province tireless propagandists and organisers like Sir P. C. Ray to bring *khaddar* more and more into use. Referring to national education, the Hakim Sahib announced that the Working Committee of the Congress had appointed a sub-committee, consisting of Principal Gidwani, Dr. Ansari, Mr. Srinivasa Iyengar and himself, to draft a scheme and

start national colleges. This is very necessary. There is a natural and just feeling of bitterness and disappointment among numerous young men of Bengal who left their Colleges and even went to jail at the call of the non-cooperation leaders, on finding themselves stranded, as it were, without any occupation either as students or as productive workers.

International Intellectual Co-operation.

Geneva, May 15.
The Council of the League of Nations has appointed a committee of ten to study the

question of International Intellectual Co operation. The committee includes Professor Gilbert Murray (England) M. Berdson (Norway) Madame Curie (France) Herr Einstein (Germany) and Dr. Banerjee Professor of Political Economy at Calcutta—*Reuter*

That India has been thought of in this connection is a matter for satisfaction.

Dr. Pramathanath Banerjee besides being the author of two text books and the Vinto Professor of Economics at Calcutta University, is a scholar in touch with the political, social and educational movements of the country. He possesses a balanced judgment. He is thus in a position to keep his colleagues in the committee informed in regard to matters intellectual in this country.

As to how his selection came about the Calcutta correspondent of *New India* Mrs. Annie Besant's paper, wrote in its issue of May 20

Bengal is proud of the honour and if I may mention it the selection is the result of a reference [by Government] to Sir Asutosh Mukherjee whose scholarship and genius entitle him to the rank of First consul in things intellectual.

If this correspondent's information is correct it supplies the reason why no one has been selected who is superior as an intellectual to both Sir Asutosh Mukherjee and Dr. Pramathanath Banerjee. For though considering the vast size and population of our country, the intellectual achievement of modern India is poor indeed yet there are a few men who rightly enjoy fame both at home and abroad for their original work and intellectual standing to a greater degree and extent at least than the aforesaid two persons. We do not say this in disparagement of Dr. Banerjee but because we want that India should be represented abroad by her greatest sons one of whom may be said to have set his heart from his boyhood upon the intellectual co-operation of nations and has founded an institution for promoting it.

The Labour Law of Mauritius

We have received the following for publication and think that the criticism and protest contained therein are perfectly justified—

In Chapter IV clause 36 of the Labour Law which will be discussed to-morrow at the Legislative Council it is laid down that Persons in Mauritius wishing to introduce or engage immigrants from India shall forward to the Protector a requisition for male or female Immigrants to be allotted to requisitionists in Mauritius.

This piece of legislation may lead to much abuse both morally and physically.

The history of Mauritius records many instances in which slave women were kept as mistresses by owners of Sugar Estates and other slave-owners.

If the Sugar Estates owners and other employers of labour were to send requisitions for female labourers only does it not appear at first sight that there will be some abuse from the moral standpoint? This may also open the door to white slave traffic in a disguised form for any unscrupulous man after proving his status as owner or lessee of an Estate may send in a requisition for female immigrants only and the result will be what everybody thinks but cannot express.

We strongly protest against the insertion of the clause which we have just pointed out and against the resumption of Indian immigration. Our brothers and sisters have suffered enough from every form of slavery and it is time that they should no longer live under the yoke of indenture.

The Achievement of the Genoa Conference

Of newspapers published in India, none is better informed in relation to foreign affairs than *The Catholic Herald of India*. Its summing up of the achievement of the Genoa Conference quoted below may therefore be considered trustworthy.

The Genoa Conference has come to an end and like many other peace conferences conveniently leaves to the next conference the honour of its achievements. It has accomplished little besides a hazy Non-aggression Pact in the form of a temporary resolution and the reconciliation it elaborated for the future is lopsided for Germany is excluded from the Hague Conference because she signed a separate agreement with Russia a pretext that would discredit even an Indian peasant *panchayat*. The Russo-German agreement has been pronounced by everybody outside the Conference the best contribution towards the peace of Europe based on mutual candour and reciprocal concessions a move which the Allies will sooner or later be forced to imitate. But Germany who signed it is excluded from the Hague Conference and Russia who signed it too is not. And Poland,

Yugo Slavia, Rumania, and Czechoslovakia who signed similar agreements are admitted to the Conference and so is Italy, who will sign another such agreement and so is England who buras to sign one but dare not.

However a Conference is only an index it is not the Conference that fails it is Europe that fails. One conference can bring the nations together but twenty conferences will not make them kiss. They must be left to sink a little more in their economic bog.

The Non-Aggression Pact

A plenary meeting of the political commission of the Genoa Conference has unanimously adopted a temporary non aggression pact in the form of a resolution which each state has engaged to respect. Baron Hayashi Japanese delegate emphasised the point that the treaty should apply to Asia as well as Europe as stringently as circumstances permit. M. Cluichierin undertook that the compact should be a reciprocal engagement on all the Russian frontiers.

The Russian delegation and a few minor States repeated their reservations.

Describing to an interviewer how the Non Aggression Pact was adopted as one of the most remarkable scenes which he had ever witnessed Mr. Lloyd George said: "I stood first and each member from the Dominions then stood then the representative of India and then each nation in alphabetical order stood and made a solemn declaration that they felt confident that permanent peace would be established." — *Reuter*

Another Reuter's telegram states that at Genoa.

Mr. Lloyd George warned the Soviet delegates that when they went to The Hague they must not go out of their way to trample on principles which are our very life blood, namely full recognition of obligations. Russia if she wants money must accept the code of honour which has descended to us through generations.

But have the Big Powers always respected the right of private property? Why for instance was the private property of Raja Pratap Singh of Satara not allowed to be kept by him as promised when he was deposed?

The Premier declared the Conference had been one of the most remarkable in history and would remain for ever an inspiring landmark in the pathway to universal peace although

it had not made progress as far as the most sanguine expected.

The Non Aggression Pact was only provisional but once it was established the nations would not go back, and its psychological international effect would be electrical.

The life-line thrown out at Cannes had not yet been drawn in as he had hoped but neither had it been snatched or released. The Peace Pact though at present provisional was going to endure for the thrill of peace had gone through Europe. — *Reuter*

Though it would be no small matter for rejoicing if war is stopped even temporarily in Europe alone, would "universal peace" result from "the thrill of peace going through Europe"? Even if there were no fresh acts of aggression in Asia and Africa on the lands and liberties of the peoples of those continents, it could not be said that the reign of peace and non aggression had commenced. For though there may be perfect outward peace and order in subject countries their very subjection is a form of standing and stereotyped war and aggression. Non aggression could be said to truly exist only when all subject peoples had been freed and had recovered all their rights, liberties and property.

In the mean time we note that in spite of the Non aggression Pact Great Britain has sent many battalions to Ireland and fighting has been going on there.

National Coalition in Ireland.

London May 20
The Dail Eireann Speaker announced that Mr. Collins and Mr. De Valera had agreed on the formation of a national coalition candidates at the election to be nominated by party executives. After the election the Executive would consist of the President, the Minister of Defence and nine other ministers five from the majority and four from the minority.

The Coalition will be formed without prejudice to the respective positions of the two sections.

The present strength of the parties will be preserved and present deputies will be returned unless any outside interest puts forward successful opposition candidates as the agreement expressly permits. Should the Coalition find it necessary to dissolve further elections will be held as soon as possible on the basis of adult suffrage.

Mr. Griffith moved and Mr. De Valera seconded a motion to hold the election on June 16 and it was unanimously carried amid cheers.

— *Reuter*

British press opinion of the Coalition is thus summed up by Reuter in part —

London May 22

That it holds out the possibility of a united Government capable of coping with disorder is the only favourable aspect of the Coalition formed by the Irish Republic in the eyes of the London papers but scepticism is freely expressed regarding the feasibility of the accord working successfully among parties who have hitherto revealed fundamental divergencies while the further delay thus caused in seeking a definite decision from the people regarding the Treaty encounters hostility.

The *Times* says the agreement appears to menace the only foundation on which a final Anglo-Irish settlement is practicable.

The *Morning Post* says the main pillars of the cause are a republic and war against Ulster.

The *Daily Chronicle* thinks that the agreement means that the provisional Government is prepared to buy off its opponents' hostility gaining nothing in return except a postponement of the evil day.

The views of Ulster and Sinn Féin respectively are worth knowing.

London May 23

An Ard Féis or Sinn Féin Convention attended by 2,000 delegates met in Dublin and on the motion of Mr De Valera who was seconded by Mr Collins has approved the agreement of May 20.

Mr De Valera who presided said the agreement was a peace triumph for the nation whose credit abroad had been seriously impaired in the past six months.

Mr Collins referring to the statement that the agreement imperilled the Treaty said that if that was so the situation must be faced whether the danger came from outside or any other quarter. It was inconceivable that stable conditions in Ireland could injure anybody.

North East Ireland was making a last desperate stand for ascendancy but the voice of the United Southerners could not be ignored.

—Reuter

Sir James Craig has voiced the opinion of Ulster.

London May 23

Sir James Craig the Ulster Premier stated in the Northern Parliament that the agreement between Mr Collins and Mr De Valera had changed the whole situation. He was prepared to negotiate with the Southern Irish within the British Empire but not with a composite Government practically Republican in sentiment.

Sir James Craig declared that the Ulster Cabinet was unanimous in refusing the Bow-

dary Commission. They would hold what they had against all combinations.—Reuter

Terms of Reference of Inchcape Committee

The following are the terms of reference to the Committee on the expenditure of the Government of India, over which Lord Inchcape will preside —

To make recommendations to the Government of India for effecting forthwith all possible reductions in the expenditure of the Central Government, having regard especially to the present financial position and outlook in so far as questions of policy are involved in the expenditure under discussion these will be left for the exclusive consideration of the Government but it will be open to the Committee to review the expenditure and to indicate the economies which might be effected if particular policies were either adopted abandoned or modified.

It is possible to make reductions in the expenditure of the provincial governments too. So either their expenditures should be included in the Inchcape Committee's investigations or a separate committee appointed for the purpose. Of course we write on the supposition that such committees can do any real good—a hypothesis of which past experience does not support the validity. Foreign rule is bound to be expensive, noisy, wasteful. The only way to economise is to go to the root of the matter and thoroughly nationalise—Indianise—the Government from top to bottom. This does not mean that not a single occidental person is to be employed but that Indians are to be masters in their own country and foreigners are to be appointed by them for fixed periods only when they themselves think that capable Indians cannot be found for the time being for any particular kind of work.

Foreign Capital

Sufficient capital for India's own purposes can be found in India itself if the Government be national. But if it cannot be found now we would either allow foreign capital to be invested in India on our own terms or wait for some future time instead of allowing foreign capital to exploit and appropriate.

our resources in the name of development. Our own terms would be that no company which is not incorporated in India and does not include a majority of Indians among its directors and of which at least sixty per cent of the capital is not subscribed by Indians, would be allowed to carry on any kind of business in India. At the same time foreigners as private persons are not to be allowed to acquire land or obtain concessions for working mines, forests, plantations, etc. unless they enter into partnership with Indians on equitable terms. The Legislative Assembly should make laws to conserve India's resources and safeguard Indian interests.

Lascars on board 'Egypt'

The sinking of the *Egypt* with its great loss of life is a mournful event. It would have been best if the catastrophe had given rise only to thoughts suited to its character. Instead there has been an entirely unfounded outburst of racial hatred against Indian seamen, known as lascars. It was alleged that they used revolvers and knives to prevent women and children from getting into the life-boats which they themselves forcibly took possession of that they swamped the life-boats, &c. These serious charges have grown less and less in volume, until there is nothing left to say against the men. Like these charges Falstaff's men in *hucknab* grew less and less in number. But it was a comedy that Shakespeare wrote, the sinking of the *'Egypt'* was however, a tragedy.

Some people concerned may have thought that, instead of the loss of life occurring among both whites and non-whites only the non-whites should have gone down and all the whites should have been saved. But as the elements do not discriminate in any such way, and loss and preservation of life have occurred among both, these people lost their heads and, unable to vent their fury against the waves they fell foul of the poor lascars whose courage, coolness, discipline and self-sacrifice have hitherto stood the severest tests. Good however has come

out of evil. The Anglo-Indian papers are now loud in their praise of the lascars.

Akali Sikhs in the Punjab

The Punjab Government has published a resolution explaining its recent action in dealing with the Akali Sikhs, more than a thousand of whom have been arrested. We are unable to comment, from first hand knowledge, on the various charges brought against these persons, but note that by the end of February a very conservative estimate put the total number of those who had enlisted in the various Akali bodies at not less than 20,000. As indicating the state of mind of the men, the following passage from the resolution will be found instructive—

On one occasion a Sikh who was wanted by the authorities in connection with a political trial rode on horseback garlanded to the magistrate's court with a following of about 2,000 men. He made terms as to the time of his arrest and only gave up his *kirpan* after praying aloud with his companions in the gate of the police station where the magistrate was holding his court for the speedy destruction of the British Government while throughout the trial he sat with his back to the magistrate.

Whenever there is any widespread popular movement of a political or semi-political character, the participants in it may be in the wrong in some details, but it cannot be gainsaid that some just cause or other lies at its root. It is the part of statesmanship to find out the cause or causes and apply the remedy.

Demand for Reform in the Indian States

The second session of the Deccan Native States Subjects' Conference, which was held last month at Poona, was presided over by Mr. Gupta, M. L. C.

The President in his address dwelt upon the necessity of Indians in British India not neglecting the welfare of their brothers living in Native States. The Princes Chamber established in India far from helping the subjects of the States had only served to strengthen the position of the rulers. The policy of the British Government towards these States had passed through different stages during the last two hundred years but while it had conferred more rights on the rulers it had left their

subjects entirely unaffected. He despaired of getting anything for the subjects either out of the rulers themselves or the Government of India. He therefore pleaded for an influential deputation to go to England to lay their case before the Prime Minister of England and Parliament. He suggested that the question should in the last resort be carried to the League of Nations but it was absolutely necessary to secure immediate relief for the subjects of Native States.

Some noteworthy resolutions were adopted at the conference.

The fourth called upon all the Princes to introduce responsible government within their territories following the lead given by the British Government. Another resolution appealed to them to remove all restrictions on freedom of speech and freedom of the press. The establishment of *panchayats* in the States was asked for and an expansion of female education demanded. An emphatic protest was entered against the extension of Section 124A of the Indian Penal Code to the Agency areas and a request made for its removal.

Malabar Reconstruction

We have received from various sources literature bearing on the Moplah rebellion and the miseries caused thereby as also appeals for help to relieve the misery of the survivors and to enable them to make a fresh start in life. Contributions should be sent to Mr G. K. Devadhar, Servant of India Society's Home, Sandhurst Road, Girgaum, Bombay. It is with shame and sorrow that we have read in Mr Devadhar's personal letter to us that "Bengal has given little for Malabar". Are there no Bengalis who can wipe off this reproach?

Considering the extent and character of the calamity which has overtaken Malabar, lakhs upon lakhs must be spent to give food and clothing to the destitute, to buy cattle for the farmers who have lost their all, to rebuild the houses which have been burnt down, to supply capital and raw materials to the artisans and craftsmen, &c. The readmission into Hindu society and protection from Moplah vengeance, of those who were forcibly converted present a problem of great gravity. This is being faced. But the most difficult task is to establish neighborly relations between the communities from which came the wicked

oppressors and the weak sufferers. As we read of the unheard of and unimagined cruelties perpetrated on the latter, our heart sank within us and we stopped reading the accounts. The train tragedy was horrible, but it was not premeditated. But the Moplah rebels deliberately adopted methods of killing their victims which were more horrible and involved more protracted and acute agonies than even asphyxiation. Will the kith and kin of the victims be ever able to forget and forgive these? We fervently pray that God may give them the *strength* and the love to do so and that the Moplahs may also be blessed with a complete change of heart.

Destructive Cyclone at Cox Bazar

A destructive cyclone has recently passed over the Cox Bazar sub-division of the Chittagong district, causing great havoc. The Sadharan Brahmo Samaj has promptly opened a relief centre in Cox Bazar. Contributions should be sent to the Secretary, Sadharan Brahmo Samaj, 211 Cornwallis Street, Calcutta, or to the Editor of this REVIEW.

Water Scarcity,

Every year during summer there is great water scarcity in rural Bengal. During the other seasons there is no adequate effort made either by Government or by the people for the supply of water. This year owing to the unusually prolonged period of drought, the sufferings of the people in the affected areas have been indescribable. Tinkering will not do. There should be a well thought out scheme covering the whole province, and it should not be a mere paper scheme. Effort should be given to it vigorously and perseveringly. If the people of every village could look ahead and make joint efforts, the problem could be solved without outside help. But the country is suffering from a greater scarcity of the spirit of mutual aid and combined action than even of worldly possessions.

It does one's heart good to read of the efforts being made by the students at Midnapur to supply water to the people.

Dacoities in Bengal

The plentiful crop of dacoities in Bengal prove the existence of economic distress, of powerlessness to offer effective resistance, and of the existence of bands of desperadoes who either belong to the province or have come from outside. It behoves the very efficient British Government to cope with the evil without raising the cry of political dacoities.

A City Mother for Madras

In the Madras Presidency municipal committees are known as municipal councils. The municipal council of Nellore was the first to have a woman as its member, and there the experiment has been a success. Now Madras municipality has got a City Mother in the person of Mrs. Devdoss, wife of Mr. Justice M. D. Devadoss of the Madras High Court. Villages and towns may be likened to big homes. Homes are kept clean and sweet and wholesome by the women who preside over them. We are slowly acquiring the wisdom to see that villages and towns, too, require the care of women to make them what they should be.

Some human needs and problems are common to men and women. But the female sex has problems and needs of its own, too. These can be understood and faced by women better than by men. Children also require the loving attention of the mother heart. As villages and towns are inhabited by women and children, as well as by men, therefore there ought to be women among those who manage the affairs of villages and towns.

Since the above was written news has been published that Salem municipality, in Madras Presidency, has also decided to have a woman councillor in a seat left vacant by a man.

Bengal Council's New President

Mr. H. F. A. Cotton has been appointed to succeed Sir Syed Shams ul Huda in the office of president of the Bengal Legislative Council. This is an absolutely unjustifiable appointment. There

are Bengalis who could have done the work of the president quite satisfactorily. This is no mere guess. Bahadur Surendra Nath Roy had been highly officiating as president. Instead of confirming him in the office, why has European talent been imported? Is it to prove the truth of Lord Lytton's dictum that those who, like his lordship, want "constitutional independence" for India, are anxious only for administrative efficiency unbiassed by racial considerations?

'Racial' and 'Constitutional' Independence

One reason why Lord Lytton does not like the programme and the goal of the Indian Independentists is that the independence which they want is "racial". When, however, the American colonies won independence in the 18th century, it was not "racial" independence that they won for the colonists were in the main of British stock like the natives of the mother country. But did the ancestors of Lord Lytton and his contemporary countrymen like the winning of independence by the Americans because it was not "racial" independence? The fact is, the top dog wishes to remain the top dog for ever, whether the under dog be or be not of the same breed as itself. Therefore, it was quite irrelevant to bring in the racial question as Lord Lytton did.

Appeal to Force and Fear an Insult

When in order to convince Indians that they ought not to long for independence, arguments are made use of which are based on the "hard fibre" of the British nation, on their possession of teeth and of tiger qualities, on their heaving the most determined nation on the earth, on the certainty of the whole strength of the British Empire being used to frustrate the efforts of Indian Independentists, no appeal is made to the Indians' timidity. Such arguments take it for granted that Indians can be cowed down and kept in that mental condition for ever. This is an insult to the entire Indian people. Indians have been disheartened and disgraced but, as in the past so in the present

sent, our country continues to produce men and women who are the equals in courage of men and women in any age and country. Therefore, no earthly power would be able to keep down a self-conscious, united and organised India.

Tata Institute of Science Enquiry Committee

The *Times Educational Supplement* of April 8 last contains an article on the report of the committee appointed to inquire into the constitution and working of the Indian Institute of Science, at Bangalore. It is clear then that the report has been supplied to the press in England though not yet in India. It is certainly in the fitness of things that, as in some other cases so in this, the report relating to something in India should be published first in England. That is one of the ways to give constitutional independence to India. If Indian reports were published first in India, that would betray racial bias and might make for "racial" independence which is a very very wicked thing.

The *Times* article says that

The report confirms the general impression that the Institute is not achieving the results which were anticipated by the late Mr. Jamsetji Tata when he devoted a substantial endowment to the founding of a centre intended to train Indians in scientific leadership in the industrial development of the country. Some of the witnesses maintained that the work of the Institute is carried on without definite aim that it has achieved no definite position and that it has not attained academic repute. The conclusion of the committee is, on the one hand that students from various parts of India have been eager to seek admission that many of them have creditably filled positions of trust and responsibility in connexion with scientific and industrial work. On the other hand the Institute has lost in efficiency because its policy and lines of development have never been defined with sufficient precision. The Institute has also suffered in reputation by reason of the conditions and circumstances under which private work has been undertaken by some members of the staff though in most cases in accordance with their respective engagements.

The committee has pointed out other defects, too.

It was represented to the committee that the relations between the professors and the students have not always been as cordial as could be desired. There was adverse comment on the total absence of Indians from the superior staff and some witnesses emphasized the need for what has been described as the Indianization of the Institute. The committee wisely refrained from sitting in judgment over the conduct of particular individuals whether members of

the staff or of the governing bodies. What they sought to do was to obtain a correct view of the general condition of the Institute as a whole so that they might be able to suggest remedies for the removal of the defects which have made it impossible to fulfil the just expectations of the representatives of the founder, of other donors and of the educated public.

We have commented in our last issue on the main proposals of the committee as contained in an official summary published in the dailies.

Conviction of Maulana Hasrat Mohani

Maulana Hasrat Mohani has been sentenced to two years rigorous imprisonment on the charge of creating disaffection against Government. As regards the other charge, brought against him, of inciting people to wage war against the king the Judge thought he was guilty but has made a reference to the High Court on the point. The Jurors or Assessors (we do not know what to call them) pronounced a verdict of Not Guilty on both the counts. On reading the Maulana's statement we are disposed to think that these gentlemen were right.

Vidyasagar Vani-Bhahan

The Vani Siksha Samiti or Association for the Education of Women, which has already opened several schools, has resolved to establish a home for widows for giving them general education and vocational training so that they may be able to support themselves and lead self-respecting and socially beneficent lives. The institution has been fittingly named Vidyāsāgar Vani-Bhahan, after the great philanthropist and benefactor of widows Pandit Iswar Chandra Vidyāsāgar. It was announced at its inaugural meeting that Srimati Harumati Datta, a Hindu lady had already given Rs 10000 for the home. Other donations, promised, amounting to Rs 8000, were announced at the meeting. The Samiti, of which Lady Bose wife of the great scientist, is secretary, has already set to work. The idea is to acquire a house or a vacant plot of land to be built upon for the home.

Free Export of Rice

When control over the export of rice was abolished, Government promised to consider the re-introduction of control if prices rose considerably in consequence of

free export. We cannot say, rise in prices to what extent would constitute a case for consideration in the opinion of Government. But we learn that in Magra Hat, a big rice mart in Twenty-four Pargannas district, unboiled rice sold at from Rs 6.10 to Rs 7.6 per maund from the 12th to the 17th March last, and that on 5th May prices had risen to from Rs 8.15 to Rs 9.8 per maund. There may have been a further rise later. Will Government publish the rates at which Messrs Graham & Co, Ralli Brothers, Shaw Wallace & Co, Petrocochino Brothers and other merchants have daily bought rice from the 12th March last up to date?

Munition Board Cases

One by one the cases against those non-officials who were accused of cheating and robbing the Munition Board are being withdrawn on some excuse or other. No wonder the public suspicion should be confirmed that the withdrawals are due to the fear of the exposure of the biggest thieves among whom there are suspected to be officials. Large sums have been spent out of the public treasury to pay the lawyers retained and in other legal expenses. Should not these amounts be in equity recovered from those lawyers and others who advised the Government to start the prosecutions? As for the huge sums stolen, amounting it is rumoured, to 8 or 9 crores, from whom are these to be recovered? Sir Thomas Holland has retired and enjoys his pension. Was not the plunder due to the "inefficiency" of that officer and others who controlled or served in the Munition Board? Should not the whole lot be scrapped or punished otherwise? Should not they be required to make good the loss? The people who pay the taxes suffer from ignorance, disease, water scarcity, famine prices, &c., while clever rogues make their piles with impunity, and those whose duty it was to prevent such plunder are also left untouched as if nothing had happened. Remember Sir Thomas Holland was forced to resign not because he had failed to prevent plunder, but because he had not been sufficiently clever in stage-managing the withdrawal of the cases against two Indians.

We do not assume the guilt of any particular person or persons, whether not prosecuted or prosecuted and then discharged or still under trial. But what cannot be denied

is that large sums have been stolen, and that it was the work not of ghosts but of men.

Third Class Railway Passengers

Third class railway carriages remain as unclean and as unprovided with the animal (not human) needs of the passengers as before, but the fares have been again increased. It is the third class passengers whose fares form the bulk of the incomes of the railways from passenger traffic, yet it is they who have been always treated as worse than cattle. They have the least and the worst accommodation, and the greatest difficulty in buying tickets, their animal needs are the least provided for, and the railway employees are the rudest to them of all passengers. It is useless to try to excite the pity of the Railway Board or the Railway Companies, and justice the third class passengers can not have until India has Swaraj and their real representatives have an effective voice in the Indian Swaraj Parliament.

Reduced Railway Rates at "Homs"

In India the railway rates for goods traffic also have been increased. But the opposite policy has been adopted at "Homs."

London, May 13.
The English and Welsh railways announce important reductions in rates for goods traffic, which should powerfully promote the revival of trade. The percentage of increase over pre-war rates has been reduced in many cases by 25 per cent. The building trade and iron, steel and tin plate industries are the principal beneficiaries.—*Reuter*

If our home had been *our* home, and we had any railways to call *our own*, we, too, could have reduced the rates for the revival of *our* trade.

Imports of Cotton Yarn and Cloth

According to *The Amrita Bazar Patrika*, the trade returns of British India for the month of April, 1922 published by the Department of Statistics show that the imports of cotton yarn and manufactures declined by Rs 1.25 lakhs as compared with April 1921. This proves to demonstration that the *Clarka* is an economic fallacy and should warn all moderate patriots to beware of *Akhadjar*.

Though we do not associate ourselves with the gibe against moderate patriots because we are not sure whether we ourselves are even moderately patriotic in the right way, we do think the figures given by the *Patrika* lead to a strong presumption that the *charkha* and the handloom

have been for the time being at least moderately successful

"The Sorvant" Defamation Case and Freedom of the Press.

In the defamation case brought against the editor and the printer of *The Sorvant* by Deputy Commissioner Kid Mr V C Sen, counsel for the accused said in the course of his powerful and brilliant speech in defence

If this matter affected the personal liberty of these two gentlemen only, I would not have taken up so much of your honour's time because these gentlemen would have been only too pleased to follow in the footsteps of their venerable predecessor, Babu Shyam Sundar Chakravarty. The case is being fought because the freedom of the press is at stake.

Exactly

Law and Order Portfolio

All of a sudden one fine morning it was announced in the papers that in Madras an Indian minister was going to be placed in charge of the 'Law and Order' portfolio thus heralding the dawn of the millennium foretold in the Gospel according to St. Montford. It was claimed that Madras was the first to make the fatelol experiment. But this claim of being first in the field did not go unchallenged. Agra Oudh said it was doing the trick from an earlier period. Then it was discovered that the Central Provinces and Berar and Assam, too, had been provided earlier with this pre-requisite of the millennium. But the question is has the behaviour of the Brown Bureaucrats in these provinces been in any respect different from that of the White Bureaucrats elsewhere? Are the people in the former happier than elsewhere? It is not Big Brown Bureaucrats in awe of their white (nominal) subordinates that we want. We want Swaraj pure and simple.

Free Primary Education in Hyderabad

By a recent *firman* of the Nizam primary education has been made free in His Exalted Highness's territory. He has not imposed any fresh tax for the purpose there in not following the precedent of the British Provinces.

Calcutta Municipal Administration

The Bengal Government in their recent triennial review of the administration of the

Calcutta Municipality say that "If the Corporation is to continue the progressive and enterprising policy of the past decade an increase in the rates would in the near future appear inevitable." This statement, had it been a joke would have been a sorry joke. But as it has been made in earnest, so much the worse for it. What does an unsophisticated Indian rate-payer care for your progressive and enterprising policy? He sees that in the European quarters of the city the rates are the same as in the northern or Indian quarters. Yet in the European quarters the roads, foot paths, conservancy, drainage, lighting &c. are better than in the northern parts (the streets and lanes in those parts inhabited by the municipal commissioners being somewhat of an exception). If the present rates have sufficed to give the European quarters good roads, good drains, good conservancy, good lighting etc. why should the present rates not be considered a sufficient equivalent for the worse roads, drains, conservancy, &c. of the northern town? It may be promised improvements in lieu of higher rates. But that is bad logic. The correct logic is this. For 19½ per cent the European quarters have got certain things and reached a certain standard. For 19½ per cent (or whatever it may be) let us first have the same things, and the same standard and then it will be time to talk of increasing the rates. The Calcutta rate-payers of the northern parts would dub themselves slaves and would deserve to be treated as such if they agreed to any increase in the rates before they had got from the Corporation a good value for their money already paid as the European quarters. There can not be a better case for passive resistance of the non-payment of rates variety. Non-cooperators should organise such a movement as soon as increased rates are proposed in earnest.

We wonder why the Indian newspapers of Calcutta both vernacular and English, do not devote more attention to municipal matters. They should unsparingly criticise the municipal executive and the municipal commissioners for every instance of neglect of duty.

We read in the triennial review —

Expenditure on road repairs and other road works has been heavy and indeed the improvement of road surfaces is one of the outstanding features in the record of municipal progress. The value of asphaltum as a road surface has been established and some important thoroughfares in northern

Calcutta have since been paved with this material. Blumous surfaces, broad clean footpaths, the paving of narrow lanes and gutters, the laying of stone setts in streets which carry heavy traffic and greater attention to the repairs of ordinary macadamized roads—these things have to some extent effected a transformation of the conditions of a decade ago.

With reference to the above we submit for the kind consideration of Indian (vernacular and English) newspapers the proposal that they should undertake the following bit of disinterested civic service *viz* the preparation of lists of

(1) Badly paved, drained, conserved, lighted and watered streets and lanes in the European quarters

(2) Similar streets and lanes in the Indian quarters

(3) Badly paved, drained, conserved, lighted and watered streets and lanes where any municipal commissioners and their friends relatives or favorites (of any sex) live

(4) Well paved &c streets and lanes where any city fathers' &c reside

It is recorded in the Buddhist scriptures that a Bodhisattva refused to accept salvation for himself until all mankind had been saved. We would kill him an honest and dutiful municipal commissioner who would continue to live in an ill paved, ill drained, ill watered, ill lighted and ill conserved street or lane until all parts of the city had been brought up to the standard of the European quarters.

Rai Baikunthanath Sen Bahadur

Rai Baikunthanath Sen Bahadur whose death at the age of 80 was announced last month was the leader of the Berhampur (Murshidabad) bar and a veteran Congressman (old style). He was the first non-official chairman of the Berhampur Municipality and of the Murshidabad District Board. He was twice member of the Bengal Legislative Council. He was for some years president of the Indian Association. He presided over the Bengal Provincial Conference too, and was in one year chairman of the reception committee of the Congress. His public utterances were well reasoned and supported by facts and figures. He was a public spirited man. One characteristic of his public life was that he was not more ready to open his lips than he was to open his purse. He was with his brother Bahu Hemendranath Sen the founder of the

Calcutta Pottery Works, the Maharaja of Cossimbazar joining them as a partner later.

The European Association and Racial Distinctions Committee

The Amrita Bazar Patrika has published some confidential papers showing that the European Association has been trying to get up an agitation to frustrate the efforts of the Racial Distinctions Committee to do away with the difference of treatment between European and Indian accused in criminal trials by levelling up. The Association may be able to frighten the Government by an agitation like that against the Herbert Bill. But it would not much matter to us. It would only strengthen the feeling among us that Swaraj is above all the one thing that is indispensable. And the Swaraj movement is bound to succeed.

Repression in U. P. and the Panjab

There is no Province where repression has not been going on. If we refer to repression in some and not in all it is because we have no space to do so and therefore must be content to refer at random to what is going in some places.

At a joint meeting of the United Province Congress Committee and Khilafat workers

Pandit Madan Mohan Malaviya in the course of his speech said that his soul had been lacerated by the harrowing accounts of repression he had heard from the representatives of various districts that day and that he had actually witnessed in the Panjab. If repression continued its course unabated for a few months more there was hardly a man in the country who could guarantee the continuance of the present non-retaliatory and non-violent attitude of the country.

It is essentially necessary that the non-violent attitude of the people should be maintained in spite of repression or violence or use of physical force on the part of the people would not only be infructuous as they are not trained, equipped and organized for it like their opponents but it would lead to unrighteous acts and unrighteousness would lead to ruin. There is also a quite practical reason why there should be complete non-violence on the part of the people. It would be easier for the Government to cope with and crush a movement of violence than a non-violent one. For violence gives the executive and the police the handle they require. All recent provincial conferences and other congress organizations have done the right thing by having

well being of the country lay in sticking to the boycott of the Councils

On the other hand many Nationalists in Maharashtra are appealing to their followers to stand for the next Legislative Council elections on the ground that the Bardoli resolutions do not debar the non co operators from entering the Councils

We have discussed the subject in a note in our last issue

'Letters From Abroad' in French

Our contemporaries who *silently* appreciate and enjoy Mr Rabindranath Tagore's contributions to this REVIEW will be interested to learn that an obscure French author named Romain Rolland has asked to be allowed to reproduce selected letters of the poet in French translation in a new paper which he proposes to bring out in September next

Extra mural Education for Dacca Students

The Dacca University did the right thing in sending out some of its advanced students to Poona Bombay and Allahabad for studying at first hand the attempts made there for solving some of the pressing problems of the day relating to education sanitation medical relief co operative credit organised charity elevation of the depressed classes agricultural development and economic reconstruction

Tanning Demonstration for Muchis at Bankura

Under the auspices of the District Agricultural and Welfare Association Bankura a tanning demonstration has been organised by the Department of Industries in the Zilla School building In opening the demonstration Mr G S Dutt ICS Collector of Bankura dwelt on the urgent need for the organisation and improvement of the local industries among which preparation of leather goods has already occupied an important position He appealed to the upper classes of the community to organise the Muchis into Co-operative Societies so as to enable them to obtain the requisite funds

The demonstrations which will be continued for 15 days or longer if found necessary are being attended by a large number of Muchis from all parts of the district and arrangements have been made

by the leading merchants of Bankura for supplying food free of cost to the Muchis from outlying areas in the district coming to attend the demonstration

There should be similar organisations in other districts

Pallava Painting by Prof G J Dubreuil

Prof G Joubert Dubreuil of Calcutta College Pondicherry has sent us a leaflet containing an account of the discovery of fresco paintings which he has made in the Pallava rock cut temple at Sittannavasal He is eloquent in his praise of the grand fresco which adorns the whole extent of the ceiling of the verandah but not being a painter himself he could not copy it in colours He has however made a copy



A Pallava Fresco Painting at Sittannavasal

of a dancing figure on one of the pillars by making a tracing of it with transparent paper We give a small reproduction of it here The Indian Society of Oriental Art may send some of its artists to visit the cave at Sittannavasal which is nine miles to the north west of Pudukkottai and get some of the paintings copied

Bengal Agricultural Department.

In our last issue we drew attention in a note to some irregularities in the Bengal Agricultural Department As it has not

been contradicted the facts mentioned therein may be taken to be correct

We are not surprised to find that not a single paper, vernacular or English, has taken any notice of the irregularities brought to light. Perhaps the country and its mouthpieces are quite satisfied with the kind of responsible government which the facts divulged give indications of

Megalomania in the Calcutta University Post-graduate Department.

The Times (Educational Supplement, 22nd April 1922) writes —

These truths we are sure are not denied by men of position and influence who severely criticize the working of the post graduate department. But the complaint is that under his [Sir Asutosh Mookerjee's] dominating influence the Senate has allowed in *imperium in imperio* to be built up and to be an excessive drain upon the University resources, so that it cripples the ordinary work. They also hold that the aggrandisement of the department has become an obsession with its distinguished head (i.e., Sir Asutosh) and that a Geddes axe should be applied to its administration.

"The farewell speech of Lord Ronaldshay, while studiously judicious in tone, shows that these criticisms are not altogether baseless. He admitted that in a poor country there are obvious limits to the extent to which post graduate studies can reasonably be financed by public funds. He suggested for the consideration of the Senate the question whether it is bound to provide post graduate teaching in every subject in which it is prepared to examine and confer awards, or whether, following the precedent set by such Universities as Oxford in this country, it should not expect students of very special subjects to make their own arrangements for the greater part of their studies" (p. 188)

Private Tutors as University Examiners.

We find the following among the rules of the Patna University

"No person who takes pupils privately in any subject or subjects shall be eligible for appointment as a member of the Board of Examiners in that subject or those subjects or as a paper-setter or Head Examiner in the examination for which he has prepared pupils privately."

Here it is necessary to explain that the Board of Examiners chooses the paper-setters and revises the question papers, before they are sent to the press, and thus its members have knowledge of the questions

actually set some time before the examination begins. The Head Examiner can re-examine the paper of any candidate that he likes, and can therefore modify the marks and relative position of his pupil if he be so inclined.

But "the pride of all India" under its present leading finds it inconvenient to adopt such a rule of the 'fundamental essentials' of academic morality.

Official Report on "Aikya" Movement

Lieutenant Colonel Faunthorpe's report on the 'Aikya' or Unity movement among the villagers in Hardoi and adjoining districts of Oudh, while describing and condemning the unlawful and disorderly acts of which according to him, the villagers were guilty, also lays bare the real grievances which lay at the root of the movement.

REAL GRIEVANCES

Eka associations may be divided into two classes. First purely agrarian in which the tenants combine against an unpopular and oppressive landlord. In these associations the resolutions are usually as follows — (a) not to pay more than the recorded rent, (b) to insist on receipts, (c) not to pay unauthorized cesses or do forced labour. The second class is partly political. In addition to the above agrarian resolutions, we find resolutions of a political nature also appearing, as for instance the following: (a) form an *Eka* in order to obtain *swaraj*, (b) use *swadeshi* cloth only and use the *charkha*, as Mahatma Gandhi's *ray* is soon to appear, (c) boycott the Government courts and let the *panchayat* decide criminal cases. These political resolutions depend on the extent to which the villagers have been influenced by the apostles of non-co-operation.

In Sitapur and to a lesser extent elsewhere grain rents (*batai*) and appraisement (*kankut*) are at present much complained of by the tenantry. The system is of course out of date where cultivation is stable, although in precarious tracts it is still the best rental system.

A Correction

In the last three lines of column 2, page 408 of the last April number of THE MODERN REVIEW, for "a piece of unforgettable laughter like the tale of *The Invisible Clothes*", read "an unforgettable masterpiece of pitying satire, like Hans Andersen's *Invisible Clothes*."



THE LOVE LETTER
From an old Painting
By the courtesy of Mr. Basant Singh

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BUDDHISM AND CHRISTIANITY

FOR more than eight years I have kept in my writing-case the copies of some letters, which I sent from South Africa to the Poet Rabindranath Tagore, at Shantiniketan. During that troubled time in Africa at the close of the Passive Resistance movement, Shantiniketan was to me from afar a symbol of peace towards which my mind continually returned for its inspiration and support. These letters were a connecting link binding me to the Ashram.

The letters I wrote were all of a religious nature. I discussed them each one with Mahatma Gandhi before sending them to the Poet. The subject of them so occupied my mind, that the stirring political events in which we were engaged seemed as nothing in comparison. For my mind was passing through a religious crisis, and a period of suffering had come to me in my inner life, which was to usher in the birth of a new intellectual freedom. At such a time, it was an infinite strength to me to be able to turn away my thoughts from external things altogether, and seek the peace of Shantiniketan, by sitting down in silence and writing to the Poet.

The change of atmosphere in the new and alien environment of South Africa, was so confusing at first, and the pressure with which it thrust itself upon me was so strong that for a

time I was almost bewildered. The solid ground under my feet seemed to be shaken. I could not understand what was happening, where it would all end, and to what final conclusions it would lead me. The fact has to be taken into account, that I was an Anglican clergyman, still exercising the functions both of a clergyman and a missionary. Though I had seen in India already things that had greatly shocked me within the church, yet I had never seen anything in all my life before to compare with the hard, arrogant, intolerant and utterly un-Christian racialism, which was rampant in South Africa.

It was natural, at such a time of stress, to seek help and guidance from my friends. So Susil Kumar Rudra in Delhi, I wrote at length, covering the same ground as my letters to the Poet in Shantiniketan. Mahatma Gandhi, as I have related, was with me. I talked over all my questionings with him, and read over to him what I had written to the Poet. He advised me to keep the new material I had gathered by me, and not to publish anything on the subject for at least three years.

"If what you have experienced is the Truth," he said to me, "Truth can very well afford to wait. Meanwhile, on your return to India you will have

time to sift out your present thoughts and revise them in quiet meditation at Sbantiniketan. Then publish these but not now.

In this matter I determined to abide by his advice. Indeed I have now waited much beyond the period he mentioned.

When I reached London from Cape town I found Mr Gokhale suffering from the illness which was so soon 'alas' to prove fatal to him. The doctors would allow very few visitors. They forbade excitement of any kind whatever. But when I was with him and had related to him my inner thoughts about religion, he asked me to tell him the whole story. Before I had started for South Africa he had said to me at Delhi — 'His visit is going to be a great shock to your Christianity.' I reminded him of this and told him that his words had proved to be literally true. He read over very carefully indeed the copies of the letters I had written to the Poet. It was of supreme interest to me to find how deeply he had already pondered over the very problem with which I had been faced. It was clear to me that in that last illness of his and in his lonely life of retirement the things relating to the religious history of mankind had a great fascination for him. The political issues were temporal, the spiritual search for Truth was eternal.

The envelope that contained the copies of these letters is still with me. It has become brown and the ink is faded upon it is still legible the name of Mr Gokhale. This brown envelope in my writing case worn with age recalls vividly to my mind a room in the National Liberal Club Charing Cross with Mr Gokhale reclining on his couch his face drawn with the suffering of his illness yet filled with the light of intellectual vision. He would listen to me with an almost fatherly affection and he could follow all that I told him. For he had only recently returned from South Africa and had passed through the same bitter experience.

Those days in England passed all too hurriedly. There was much to be done and I had to come back to India at the earliest

possible moment. After my return these same questionings that had arisen in South Africa were rarely absent from my mind. A further time of critical enquiry and fresh illustration came to me when I was with the Poet in the Far East and for the first time I was in a position to trace out the history of the great Buddhist movement in that quarter. Then on my return to India I stayed alone at Borobudur in Java. The days I spent there in silence all alone marked a new departure in my thoughts and a new outlook.

These old letters had gone with me all the while in my writing case and I had looked at them occasionally and thought of publishing them. But I was slowly making up my mind to write a complete book instead of merely publishing the letters. At last a few weeks ago I nearly lost them altogether. They were in my writing case along with many other papers when it was stolen and rifled by a train thief. By a singular accident these papers almost alone remained when the writing case was found. Nearly all the other papers that were of value had been destroyed.

Therefore I have now made up my mind at last to publish them, only reminding the reader beforehand that they represent the first shock of discovery rather than a final judgment. On the whole the substance of what I have written has stood the test of time but on reading them through again I can see that there are many overstatements. I still hope to be able to work out the subject more thoroughly in a book form. Nevertheless the letters may perhaps have a personal and emotional value which a book may fail to reproduce. In editing them I have ventured here and there for the sake of clearness to expand the thought. Otherwise they remain practically as they were first written to the Poet more than eight years ago.

LITTLE I

This country of South Africa makes the heart grow sick with its eternal colour problem. What you have been telling me so silently is quite clear to me.

at last The Christianity of the West in its present unholy alliance with the white race is utterly unable to cope with this race evil that is destroying humanity Rather it is aggravating the mischief by condoning it It is giving to white race inhumanity the cloak of religion as ease did of old

Mr Gokhale said to me when I was leaving India—'What you see in South Africa will be a great shock to your Christianity—that has been found true The shock has been great But it has been a health giving one It has been leading me from the unreal to the real'

At almost every town out here in South Africa the Church of the Respectable is engaged in keeping the Indian in his proper place A sugar planter—a regular Churchgoer and communicant—told me about the indentured Indians on his estates—Of course he said to me unctuously 'we provide Christian instruction for them and look after their spiritual welfare'—this on estates where there has been cruelty flogging and child labour! Another who is a rabid anti-Asiatic wanted to tell me about the mission work which was being carried on among the coolies One of the most degenerate and denationalised Indians I have met out here—who has not lifted a finger to help his fellow Indians in their struggle for liberty—told me that he was a minister of the Gospel I found that he had abused his official privilege of going into the prison and speaking to his fellow-countrymen (who were confined there) by attacking their religion in the name of Christ and trying to convert them to Christianity!

What a parody of the faith of the crucified! How utterly sick the heart gets at hundreds of instances such as these! How one longs at times to be pure and meek and loving enough in one's own character to be able to save with Christ—

'Ye hypocrites! Ye compass sea and land to make one proselyte and when ye have done so ye make him two fold more a child of hell than yourselves'

The picture of course is not all so dark as this and it is probable that this

very sickness of heart which is mine at this moment makes the picture appear darker to me than it really is There is a noble educational work being done and there are noble individual Christian men and women struggling for righteousness and hating this new race tyranny But the tide is against them

It has all been a great shock to me But the shock has been salutary I feel at last that I have won through the intellectual independence I must go outside the Church in order to find Christ in this land of South Africa For I cannot find Him within the Church as I see it here to-day I have found Christ in the little groups of Hindu passive resisters and among the delicate Hindu ladies with their bright faces telling me of their joy in prison and speaking kindly of their jailors But I cannot find Christ in these smugly respectable Churches where a saint like Mr Gandhi cannot even find an entrance

I have tried to make it a rule here in South Africa never to enter a tram car or a hotel where an Indian who is my friend and companion is not allowed to enter with me Can I make an exception with regard to these Christian Churches which have excluded Mr Gandhi himself? I have had to face this problem and up till now I have only gone into these Churches in order to preach against the race evil itself

And now it is becoming every day not a question of my going outside the Church it is rather becoming a question of expulsion—of my being thrust out I preached one such sermon against the racial evil the other day simply stating the true Christian position and it evidently gave the greatest offence The same happened in another place And now I see that in the Church papers at home in England I am being attacked for heresy because in India at the Garankula I have attended Arya Samaj religious services and have spoken in public in favour of certain Hindu religious ideals which are great and noble

The main issue as you yourself have often said in talking over matters with

me, is this,—I see it all quite plainly now—The material power and race arrogance of the West have become bound up with an aggressive and insolent form of Christianity which no longer represents the Christianity of Christ. What is needed, is a deep religious change of heart in the West and a true following of Christ.

"Here I see the hopelessness of such a merely political struggle as this of Mr Gandhi's if it stands alone—supremely noble though it is. He is not really cutting at the very root of the evil. When one looks more deeply at the whole situation your one book 'Gitanjali' has done more in a few months to bring East and West together and to change the European perspective than all these years of embittered political struggle. I have found your poems no table after-table in English houses where I have been invited as a guest—in Pretoria, in Johannesburg, in Kimberley, in Maritzburg, and Darban, and wherever 'Gitanjali' has gone it has brought peace and love. Indeed strange to say, among my own countrymen it has formed my one open door to get intimacy of speech with them about India. The European welcome which in certain quarters and in certain homes has been given me so very generously out here has been in no small measure due to the fact that Reuters telegraphed out, before we arrived in the country that we were both your friends. 'You little! now what value that telegram has been to me!'

In so far as the Passive Resistance movement here has been spiritual through out it has left its mark. And a little group of Europeans has been won over by it. But the political aspect,—which to the Englishman is all prominent—has only accentuated the racial bitterness. What is a cause for even more anxiety,—it has told upon the character of the Indians themselves. It has made them restless and impatient instead of calm and enduring.

"The noblest gain has been the growth of a manly sense of independence. That has been all to the good, and the supreme

courage of Indians has extorted on unwilling admiration even from their opponents. But a deeper work,—a far deeper work,—is needed, which will cut up the root of Western pride itself. This implies the reconstruction of the very bases of human thought,—the evil lies so deep. And this can only be done, when the inner chamber of the heart is prepared to silence, and out of the depth of that silence the word of Truth is spoken before which all men must bow in reverence.

"Mr Gandhi has caught something of the evil genius of the West,—its restlessness. He has received its good genius also—its fearless application of principles to the final test of action, its scientific basis of experiment as the one convincing criterion of truth. But here, in South Africa, the restlessness is growing upon him, and he must come back to India herself, the Mother, for healing and renewal.

'And what I myself also see more clearly every day is this: the Western mind will have to come back to India, the Mother, also. Europe's open wound of restlessness each day grows worse and worse, and also Europe's reliance upon material success. Our Western Christianity, above all, will have to be baptized anew in the waters of India before it is worthy of Christ.

'I understand this now from my own inner experience. I know how vain and foolish I was when I regarded myself as fit to be a Teacher and came out in a Missionary Society for that very purpose—how I spoke and wrote at first about Indian religious life in an insolent patronising way, instead of studying humbly its great meaning in human history. But when I look back the wonder and the beauty of it is that India, the Mother, drew me to herself in spite of all. And little by little, the pride left me and I began to love in turn,—to love India and her historical associations with an absorbing love, a passionate worship. This new outlook has made human life a new thing to me and human history wear an entirely different aspect. It has also

"When I read the Beatitudes,—'Blessed are the meek, for they shall inherit the earth,' 'Blessed are they that mourn, for they shall be comforted' 'Blessed are the poor in spirit, for theirs is the kingdom of Heaven—when I read the words, "I and my Father are One" or the passage "Consider the lilies of the field how they grow somehow, in verses such as these and a hundred others that come to the mind, I find a kinship with Indian instinctive and immediate. And above all, in the whole conception of 'Resist not evil,' 'Love your enemies,' 'Overcome evil with good' we are taken back into the very atmosphere in which the Buddha lived and moved and had his being. There is very little to compare with them in earlier Hebrew literature, and certainly nothing that I know in Greek."

But India,—the India that I have come to know and love,—actually *lived* those truths, in countless lives of men and women centuries before Christ, and India *lives* them still to day in a great measure. What can this mean except that Christianity has its roots in Indian soil, and that India is a mother of the human spirit in this, as also in other ways? And I myself, like a wilful child, with all the aggressive temperament of the West, came out to teach and to instruct, rather than first of all to study and to learn. Little by little, I have found out the shallowness of my former position, and India, the Mother, has been tender towards me, and has not rejected me.

'All this I really ought to have seen and understood long ago. From your point of view, it must seem very common place. But the *maja* of the Western supremacy was upon me, and the spirit of pride at first darkened the eyes of love. Still further, there was the granite moun-

tain wall of hard prejudice to be tunneled through, fixed and immovable in its Western setting. Only then light could enter, when the rocks of hereditary traditional teaching had been pierced through and through.

"I had seen, as it were, upon the surface of the rocks the fossil remains of the past, connecting the two religions,—Buddhism and Christianity; for I had been a close student of history, and on this subject of comparative religion my reading had been wide. These fossil remains might have told me, if I had looked at them with unprejudiced eyes, the true 'origins of species' in the religious lineage of mankind. But the dogmas in which I had been brought up from my childhood in the West closed my eyes to facts and their interpretation. It was thus easy to overlook their meaning. I was in my 'Pre-Darwinian' religious days, and considered each religion of mankind to be a 'special creation',—a species entirely apart from the rest,—and Christianity itself to be separated off from all by an unfathomable gulf of divine revelation. Apart from India, I could not really understand.

"And you, my friend, have seen the true 'me' in me, all this while, in spite of all the wrappings of prejudice and conceit which folded me round. I long to be more worthy of this trust you have given me, and I know that I can only do so by being more honest and truthful within myself. Other aspects of the one Truth will come before me. The swing of the pendulum will go backwards and forwards. And in this inner life of religious thinking, which has gone through so many convulsions and upheavals, the oscillations on the surface will still be great, and at times even violent, leaving great scars and scars behind them. But the one central Truth is being reached all the while more and more certainly and surely. And whether our thoughts swing together as now they do, or for a moment diverge again, the Truth when reached will be one, binding us together more closely in One, if only we can reach it through love. (To be continued.)

Shantiniketan

C. F. ANDRUS

* Since writing this I have been able to study more carefully the later phases of Judaism before the birth of Christ and I find that the atmosphere in which Christ lived was tinged with these conceptions and they appear in Judaism itself—see C. Montefiore's articles on Liberal Judaism in the *Hibbert Journal* and I. Zangwill's 'The Voice of Jerusalem'. But the question remains—Did they not reach Western Asia from India where they were the common place of religious thought centuries before?

LETTERS FROM ABROAD

By RADINDRANATH TAGOR

New York Jan 23 1921

I HAVE just come back from Greenwich a suburban part of New York where last night I had a reception and a speech and a dinner and a discuss on till I felt empty like a burst balloon with no gas left in it

At the far distant end of the wildness of such trials as this what do I see?—But what matters it? Results of our efforts delude us by appearing as final They raise expectation of fulfilment and thus draw us on But they are not final They are roadside inns where we change our horses for a farther journey An ideal is different It carries its own progress within itself Each stage is not a mere approach to the goal itself

Trees proceed on their upward career not along a railway track constructed by engineers We who have been dreamers should never employ coolies to build railway lines of social service We must solely deal with living ideas and have faith in life Otherwise we are punished punished not necessarily with bankruptcy but with success—behind which sits the Mephistopheles of worldliness chuckling at the sight of an idealist dragged through the dust by the chariot of the prosperous

What has made us love Shanti Niketan so deeply is the ideal of perfection which we have tasted all through its growth It has not been made by money but by our love our life With it we need not strain for any result it is fulfilment itself—the life which forms round it the service which we daily render to it Now I realise more than ever before how precious and how beautiful is the simplicity of our Asram which can reveal itself all

the more luminously because of its dark background of material want I know that I am harping on this one subject in most of my letters lately—because my suffering is continuous and profound My soul is being choked in this atmosphere But it is my *tapasya* Let me not bring a fetter of gold back for my Asram but freedom of spirit with its wedded companion Poverty—the pure the simple the tender the austere

Wellesley Mass Jan 25 1922

I am going to read my lecture on The Poets Religion tonight to the Wellesley College students Tomorrow and the day after I have to read two more lectures in Emerson Hall Harvard Boston is about an hours journey from here I went there last Sunday and I am going to stay there till the end of the week Coming to Boston has been a great relief to me I felt so New York like living in the planet Saturn which has its crowds of innumerable satellites but revolves some billions of miles away from the central source of light I am home sick for my beautiful earth simple and tender bathed in light and dressed in green

Just at this point I was called away to dinner and then to the meeting and after it was over we motored back to Boston where I am now It is tiring work—the more so because my heart is hungering day and night for wide space and leisure—that sumptuous feast of the soul which has been mine from my infancy

I am suffering from the great discomfort of having my feet on the decks of two different boats—as the Bengali proverb has it The organiser in me is planning to raise funds I hate with

all my heart this wretched organiser, —this disciple of the West I have my profoundest faith in the Sanyasi in me, which is urging me constantly to leave these shores. Yet the organiser in me is claiming the best sacrifice of my life and getting it.

My anxiety is growing stronger every day lest we should lose the least fraction of our independence or naturalness at Santiniketan lest our responsibility to some dead cash interest consciously or unconsciously shall lessen our responsibility to the living ideal. All real creations must have freedom for their growth. You can never make truth serve you fettered like a galley slave. Whenever we receive material help from others we acknowledge at the same time their expectation. Such expectation is a tyrant, imposing on us a tacit obligation to satisfy it. But all creative worth is jealous of its right of spontaneity, so much so that the artist himself must not be over-conscious of his plan.

Our Shantiniketan has never followed any conscious plan of ours but has followed its own inner life process. This freedom of vital function is far more valuable than external resources. Truth never condescends to tempt us with allurements. She dwells silent in her majesty of sublime simplicity. It is untruth which tries to decoy us with extravagance of materials. I earnestly wish we had power to create a *tapovana*, rather than to build up a University. But unfortunately, money though scarce may be available, but where is *tapasya*?

Pearson is away. My correspondence and other works have grown heavy and therefore you will have to bear with me if my letters become scarce or scrappy.

New York, Feb 2, 1922

After a break of three weeks and a sultriness of weary waiting, your letters have come in a downpour and I cannot possibly tell you how refreshing they are. I seem to be travelling across a desert, and your letters are like weekly provisions dropped by some air service from cloud land. They are expected, and yet they

have the element of surprise. I hungrily attack them and then fall upon extra portions supplied from your letters written to others.

Your letters are delightful, because you have your interest in details that are generally overlooked. The world is made beautiful by the unimportant things. They furnish this great world picture with all its modulations of shades and tints. The important is like the sunshine. It comes from a great source. But the unimportant composes the atmosphere of our life. It scatters the sun's rays, breaks it into colours, and coaxes it into tenderness.

You have asked for my permission to abolish the matriculation class from our school. Let it go. I have no tenderness for it. In our classical literature, it was the strict rule to give all dramas a happy ending. Our matriculation class has ever been the fifth act in our Ashram, ending in a tragedy. Let us drop the scene, before that disaster gathers its forces!

I am enclosing with this a translation, which runs thus —

WOMAN

The fight is ended

Sbrilleries of loss trouble the air,
The gains, soiled and shattered,
are a burden too heavy to carry home.
Come, woman, bring thy breath of life
Close all cracks with kisses of tender green
Nurse the trampled dust into fruit
fulness

The morning wears on,
The stranger sits homeless by the road
side playing on his reed,
Come woman, bring thy magic of love!
Make infinite the corner between walls,
There to build a world for him,
I hine eyes its stars, thy voice
its music

The gate door creaks in the wind
The time is for leave taking at the day's
end,

Come, woman, bring thy tears!
Let the tremulous touch of thy hand call
out its last lyric
From the moment of parting
Let the shadow of thy sad gaze
Haunt the road across the hills

upon the quagmire of mob psychology spreading over it a crust of deliberate lies These people have to subsist upon a continual supply of hatred coopted jealousy and lies and lies and lies !

I am afraid I shall be rejected by my own people when I go back to India My solitary cell is awaiting me in my Motherland In their present state of mind my own countrymen will have no patience with me who believe God to be higher than my country

I know such spiritual faith may not lead us to political success but I say to myself as India has ever said *ভে কি ?* (even then—what ?)

The more I live in this country the more I understand the true meaning of emancipation It is for India to keep her breast supplied with the true *amrita* of wisdom with which to feed the new horoscope and nourish it into a mighty future

The ideas to which politicians still cling belong to a past that is doomed It is a wreck rushing towards annihilation The West is beginning to have doubts about its shelter but its habit of mind is preventing it from leaving the old shelter for a new one But we unfortunate creatures are getting ready to jump into the stream and swim across to the sinking ship and fight for our place at its corner But I know that our huts are safer than that doomed and drifting monster I long to live in the heart of the *শান্তি* the Peace—

I have done my work and I hope that my Master will grant me leave to sit by Him and not to talk but to listen to His own great silence

Houston Texas Feb 13 1921

Tied to the chariot wheels of *karma* we slip from one birth to another What that means to the individual soul I have been made to realise in these last few days It is my tyrant *karma* which is dragging me from one hotel to another Between my two hotel incarnations I usually have my sleep in a Pullman Car the very name of which suggests the ngeacy of death I am ever dreaming of the day

when I shall attain my *nirvana* freed from this chain of hotel lives and reach utter peace in Uttarayan* !

I have not written to you for some time For I am tired to the profound depth of my being Yet since coming to Texas I have felt as it were a sudden coming of Spring into my life through a breach in the ice castle of Winter It has come to me like a revelation that all these days my soul had been thirsting for the draught of sunshine poured from the beaker of infinite space The sky has embraced me and the warmth of its caress thrills me with joy

The people here in Texas have had the leisure and opportunity of storing this sunshine in the cellar of their hearts—they are human and hospitable However the time for our departure from this country is drawing near

New York March 18 1922

I wish that I could be released from my mission For such missions are like a mist that envelopes our soul—they seem to shut us off from the direct touch of God's world and yet I have such an immense hunger for this touch The springtime has come—the sky is overflowing with sunshine I long to be one with the birds and trees and with the green earth The call comes to me from their ringing but wretched creature that I am I lecture—and by doing it I ostracise myself from this great world of songs to which I was born Manu the Indian lawgiver enjoins us not to cross the sea But I have done so I have sailed away from my own native universe,—from the birthplace of those morning jasmines from the lotus lake of Saraswati—which greeted me when I was a child even as the finger touch of my own mother and now when occasionally I come back to them I am made to feel that I have lost my caste—and though they call me by my name and speak to me they keep themselves apart

I know that my own river Padma who has so often answered to my music with an amused gleam of tender tolerance in

* The name of the Poet's cottage at Santiniketan

her face will separate herself from me behind an invisible veil, when I come to her. She will say to me in a sad voice: "Thou hast crossed the sea!"

The losing of Paradise is enacted over and over again by the children of Adam and Eve,—we clothe our souls with mes-
sages and doctrines and lose the touch of the great life in the naked breast of Nature. This my letter, carrying the cry of a banished soul, will sound utterly strange to you in the present-day India

We hold our mathematical classes in Shantiniketan under the *mudhar* bower,— is it not good for the students and others that, even in the busiest time of lessons, the branches overhead do not break out into a shower of geometrical propositions? Is it not good for the world, that poets should forget all about the resolutions carried at monster meetings? Is it not right, that God's own regiment

of the useless should never be conscripted for any military contingency of the useful?

When the touch of spring is in the air, I suddenly wake up from my nightmare of giving 'messages' and remember that I belong to the eternal band of good-for-nothings; I hasten to join in their vagabond chorus. But I hear the whisper round me: "This man has crossed the sea," and my voice is choked.

We are leaving for Europe tomorrow and my days of exile are coming to an end. Very likely my letters will be fewer in number from now, but I shall make up for this when I meet you in person, under the shadow of the ruin-clouds of July.

Pearson is busy seeking health and happiness, making himself ready for the time when he will join us in India in the cold season.

THE EAST AND THE WEST

Should There Be A Conflict?

By T. V. SESHAGIRI AVER, M.L.A.

THE world is large enough for all of us and for a great many more. Even if its productivity is more intensive than the figures of the last Census warrant us in hoping, even if the world is made more safe for us by the elimination of wars, epidemics, crashes in the air and collisions in the sea, and earthquakes and train-disasters there is room enough for expansion. India alone can shelter twice its present population, if its arid areas are fertilised by the wasted waters of its great rivers. The whole African continent, Canada, Australia and Russia have yet to be fully peopled. There are many wilds unexplored. Many regions untouched. Surely, there is enough for man to do if he would only live and let live. But that is not as he conceives his vocation to be. The beast in him has not died out. Centuries of pseudo-civilisation has not wiped out the

original taint. He is either like the father tiger endeavouring to devour his own children, or like the cannibal on whose iniquities he wastes so much ink and paper, is always on the prowl against less favoured neighbours of his. Belagou has "good" but no good. His appetite grows on what he is feeding on, and he is never at ease until he has coveted what his fellowman possesses.

Never was this depraved tendency in man brought home to me more forcibly than when I read to the end "His Father's Daughter" by G Stratton Porter. There is nothing in the plot which one may not find in thousands of the penny catchbooks which adorn a Railway bookstall. Its distinction is in its political setting. As I read it through, it seemed to me to be a clarion cry for rousing up the Western nations against the people of the East. America and Europe are cautioned

against the wives of the sons of Asia. Their tendency to multiply is deplored; there is a tirade against the want of motherliness in the modern civilised female of the Western countries. The pinacea preached in England at one time to the peasant was three acres and a cow. Mrs Stratton Porter's prescription against the possible domination of the West by the East is that every woman should nerve herself to produce at least six healthy children.

The plot of the novel is very simple. The heroine is a girl, a very fine specimen of humanity which would have secured the whole-hearted encomium of Mrs Humphrey Ward. She is still a school girl (17 years old) when the story opens. She is arrestingly original, forward without losing femininity, unconventional as to her wear but intensely womanish in her predilections; she is absorbingly patriotic. The villain of the piece is a Japanese student in the same school. His misfortune is that he is at the head of the class. Miss Strong (she is the heroine) takes an instinctive dislike to the Jap. She cannot allow this yellow faced foreigner to dominate over the boys of her own race. She wakes up in an easy going American student race jealousy. She is bent upon making the Jap find his own level. Notwithstanding her admonition to the American youth not to swerve from the path of rectitude and honesty in endeavouring to supersede his rival, I cannot help saying that there is no sin known to man which she is not laying at the doors of the Asiatic. He is said to have joined the class by understating his age, he is believed to be employing agents to murder his class mate because of the fear of his losing his position in the class. He is actually detected in the act of letting lose a boulder to hurl his class mate to death. Now this kind of writing can have but one effect. Race antagonism will be fanned, and, the distrust will be reciprocated.

The measure of the Jap (the author makes it clear that the estimate is true of all Asiatic peoples) is taken with some care.

(a) 'He has got a brain that is hard to beat' (b) 'He is quick and he knows from his cradle what it is that he has in the back of his head' (c) 'Take them as a race

... they are mechanical, they are imitative' (d) 'They are not creating anything of their own in their own country.'

... they are not creating one single thing' The advice to the American student is to 'study them, to play the game fairly, but to beat them in some way, in some fair way, to beat them at the game they are undertaking, you have got to be constructive'. A passage which seems to sum up the philosophy of the author is worth quoting in full. 'The eagle dominates the hawk, the hawk, the falcon, the falcon, the raven and so on. we go a step ahead of the wild.'

And I want to see the white boys and girls of Canada, of England and of Norway and Sweden and Australia and all the whole world doing exactly what I am recommending that you do in your class. Of course the whole world is the white world.

Now, one may ask, why this undisguised hatred? What has been the work of the people of the West in the continent of Asia?—in India, China, Japan, Manchuria, and what is it now in Africa? We need not complain of covetousness or of spoliation. Why, I ask, should not the Asiatic try to learn something from the white man? The intolerance displayed in the book is not the vapouring of a solitary overwrought individual; apparently, she is only voicing the sentiments which not one nation alone but many entertain.

The etiology of this disease is worth studying. At one time the Jap, the Chinese and the Indian were patronised. I do not think that the Indian is in his place here. However that does not matter. The white man, the trader first, the missionary next, the battalions third and orderly Government afterwards came in as guide, philosopher and friend. He was welcome. Internal dissensions in indulging which Asiatics are proficent, made the welcome real. The Westerner flourished, and to his credit it should be said, he helped the coloured man to live an orderly life. In some instances he had only a safe port from which he offered counsel and assistance. In other cases he became the master of the whole situation. From the outset his declared object was to raise up the Asiatic, to civilise him and ultimately to enable him to govern himself. The early stages of the promise were honestly observed. When the last stage was in sight, there has always been a gnashing of the teeth and references to the 'hard fibre that won the Empire' and to the determination to employ similar means to maintain it. The Jap very

soon freed himself from domination. He showed remarkable aptitude to benefit by what he has learnt from his foreign teachers. The Chinese is struggling to achieve the same object. The Indian with a longer record of weakness, submission, listlessness and with a longing to get away from the ills of life by penance and renunciation is slowly waking up. He finds it impossible to sleep. The din of voices around him compels him to make an effort. He asks for some share in the administration of his country. He looks longingly at Japan, at Egypt. He wants that in East and South Africa he should be treated like a man. All these have got on the nerves of the Westerner. He condemns the whole brood of coloured people. He rails against them for ingratitude, he threatens them that they shall have to go back to the days when they were content to eat the crumbs thrown to them from the plentiful table. This is the pervading view among an unthinking section of the people of the Western countries. Men of honour of foresight and statesmanship take a different view, but when mischief mongers are on foot—the voice of the wise is easily drowned. The danger is not imaginary, because Mrs. Stratton Porter is the mouthpiece of many who think and speak as she has written.

May one ask these people to take a dispassionate view of the situation? If closely analysed the position is this: the white man thinks that it is his prerogative to rule the Asiatic that any infringement of this privilege is a sacrilege. He should be the undisputed arbiter of the destinies of the coloured races. Is this anything more than a return to the eagle hawk and falcon theory? The falcon should not get stronger than the hawk and the hawk should yield itself to be whooped down by the eagle. The white man's burden is only a pontifical version of this simple principle. Of what avail will be President Harding's naval policy and Mr. Lloyd George's non-aggressive pact for a ten years' peace among nations if the poison of hatred against the Asiatic is allowed to permeate the white races? What is wanted among the Western peoples is a sense of proportion in their ambitious designs, some sanity in appraising the worth and value of other nationalities and an inclination to abate to some extent at least the inordinate love of

power and the determination to lord over the Asiatic peoples.

The great war has devastated fair regions, has paralysed industry and has decimated thousands of men. The welter of blood is still in sight according to the Prime Minister of England. Is it prudent, is it wisdom to antagonise a whole continent at this juncture? Love and a desire to do to the Asiatic what the Westerner has done for himself should be the guiding principle of statesmanship. The Easterner has no desire to covet European territory. He only wants to be left in peace where he is and to be allowed to manage his own affairs as best as he can. It must be regarded as a great compliment to European civilisation that he seeks knowledge in the Western Universities assiduously studies Western methods and adapts himself to Western institutions. Instead of feeling pride at this compliment jealousy even at his multiplying faster than Westerners do is exhibited. It looks as if the Westerner is beginning to lose his head. These are premonitory signs of a serious disease. The prayer of the wisest among all the nations should be that a surer outlook than is discernible now may manifest itself among the white peoples and that a feeling of comradeship and love may replace the present one of distrust and hatred. Rudyard Kipling's view that the twain can never meet has long held the ground. There are men among the Asiatic peoples who would be assets to the most civilised nation on earth. Others are slowly emerging from their slumber. The genius of the people, their literature and their traditions show that they have inherited tendencies of a high order. If the Western nations are wise they should utilise to the full the services of these communities. Otherwise there must ensue a combat which may be uneven at the beginning but which in the long run, if only by sheer strength of numbers, would render the position of Europe and America unbearable. Rivers of blood will have to flow before the contest terminates. This would mean the arrest of all humanising work, the engendering of fierce hatred and the collapse of the fabric of civilisation which is the boast of the races of the West. May God prevent such a catastrophe and may He imbue men who are bent on rousing up all that is worst in both the peoples with a sense of fairness, tolerance and love.

THE UKRAINE AND INDIA

By AUGUSTUS SOMMERHIT

THE present unrest in India and the political outlook in the Ukraine have so many points in common that a review of the situation in that country as it at present stands will be interesting.

When the Armistice was signed on the 11th November 1918 the average man fondly believed that a world peace had been established that Merit and Justice had come to abide and that the long looked for millennium was at hand. Subsequent events have it is feared completely disillusioned him.

The Treaty of Versailles is today an admitted failure. Why? Not because of errors in statesmanship but to fundamentally unsound and unworkable concepts. When we analyse the treaties and follow the course of the negotiations we immediately select the following five concepts to whose impracticability we attribute this failure: (1) Creating a league of nations whose charter provides for the permanent hegemony of five nations with widely divergent interests; (2) reserving the advantages of the treaties to a few nations but making all members of the league responsible for its execution; (3) treating the vanquished enemy as criminals without right of counsel or appeal but failing to provide the necessary restraint for limiting their activities; (4) denying the principle of reciprocity in contractual obligations; and (5) limiting the right of self-determination to a favoured few and as a natural result striving to re-establish the old balance of power theory.

The refusal of the United States to participate in the discussions or to associate themselves with the Treaty of Versailles is now clearly understood. President Wilson stated definitely that the United States were not prepared to identify themselves with any international association which was not a league of all for the common good of all and later Senator Knox contended that the actual aim of the Treaty was not the establishment of a world wide peace but the provision of a common vantage ground from which the principal powers could control the destinies of the lesser nations. The Ukraine is a typical example of the working of this policy.

The Ukraine stretches from the Carpathian Mountains to the Black Sea and the Caucasus. It is considerably larger than Germany and twice as large as France. It has a population

of about thirty five millions most of whom are concentrated in the six southern and south western of the former Russian provinces and in Eastern Galicia. The soil is naturally rich. There is an abundance of oil in Galicia and coal and iron in the famous Donetz region. The major portion of the cereals cattle sugar and salt exported from the late Russian Empire came from the Ukraine. If it survives the present political campaign and maintains its integrity as a race, it will be the most populous and the richest of the new States created by the War and next to Russia the largest country in Europe.

One is tempted to pause here and compare the Ukraine with India. The similarity is sufficiently striking. India has rightly been called the gem of our Eastern possessions. The richness of her soil the wealth of her produce, and last but not least her ever increasing revenue makes her doubly so. And yet she is today like the Ukraine the one possession that causes us the most uneasiness.

The balance of power is the dominating feature in the foreign policy of every European nation. The cessation of hostilities brought into prominence that ever present question of the status quo of subject nationalities. The Ukraine with her aspirations for national self-determination loomed large on the political horizon and the downfall of the Romanoffs and Hapsburgs made these aspirations possible. An independent Ukraine was unthinkable and the only answer of the Entente coalition was the Treaty of Versailles and the revival in another form of the old theory of the balance of power.

An insight into the political history of the Ukraine will be illuminating. The Russians before the War (1914) were divided into two distinct classes or races Great Russians (Muscovites) and Little Russians (Ukrainians). Historians, geographers, ethnologists and philologists are all unanimous in agreeing that the Ukrainians originated from a race distinctly Slavic in its racial characteristics and language and more nearly related to the Serbian than the Russian. To deny that the Ukrainians are a race distinct from the Russian is ridiculous and yet this is precisely the attitude adopted by the late Russian Government and apparently supported by the greater European powers.

As to how far this policy was successful

history informs us Paul Miliukoff in his speech before the Russian Duma on February the 24th 1914, said

"All sides of Ukrainian life are penetrated by the nationalist element. At the same time, the Ukrainian movement is thoroughly democratic, it is carried on by the people. For this reason it is impossible to crush it. But it is very easy to set it on fire and in this way turn it against ourselves, and our authorities are successful in their work in this direction."

This was a confession of failure unprecedented in the history of Russification, and in view of recent occurrences in this country, bears a striking resemblance to the success of the anti-political movement adopted by the local Government.

To return, however, to the question of the Russification of the Ukrainian. Herbert Adams Gibbons, dealing with the same question, describes the situation in the following terms:

"The Great Russians began their attempt to assimilate the Ukrainians in 1860. They started with the Poles in 1830, and with the Finns only in 1900. Ukase after ukase was aimed by successive czars against the Ukrainians to compel them to abandon their nationality. The crowning edict, in 1876, suppressed the Ukrainian language altogether. Deprived of schools of newspapers, of books of the rights of assembly, of the use of their mother tongue in the administration in the law courts and in business, the Ukrainians contrived not only to keep intact their language in the home, but also to develop and enrich their literature. Patriots were exiled to Siberia or fled to Galicia. Just as Posen in Germany became the centre of Polish propaganda, Lemberg in Austria was the foyer of the Ukrainian nationalist movement. So successful was the preservation of the mother tongue, to the exclusion of Russian that the agents of the British and Foreign Bible Society with the Russian Army at the time of the Russo-Japanese War reported to London the necessity of using the Ukrainian Bible in their work among the troops."

After the revolution of 1905, Lithuanian and Polish schools were allowed but no Ukrainian schools. This proved which nationalist movement the Russians regarded as the most formidable of all.

The sixty-three Ukrainians elected to the first

Duma asked for autonomy and pending that, a complete restitution of language and other rights. But the ukase of 1876 was only partly rescinded, and as M. Miliukoff admitted in 1914 the Ukrainian nationalist movement having permeated to the peasant masses could not be stamped out. Petrograd kept a firm hand on the press, watched the Galician frontier for contraband literature and acted rigorously in the matter of clandestine schools. But the Ukrainians found a means of propaganda that baffled the functionaries. The Government could not suppress the drama, folk songs and national dances. When the war of 1914 broke out more than three hundred theatrical troupes were the agencies of the national spirit in the Ukraine."

All the various nationalist movements throughout the world have many features in common. But to the unprejudiced reader the nationalist movement in the Ukraine and that in India have so many points in common, that the similarity appears quite remarkable. Setting aside the *modus operandi* adopted in this country for securing their political desires, the aspirations of the people, their ideals, are unquestionably those of self-determination. India with her wealth of mineral ore, her produce, her geographical situation, her very accessibility, makes her at once the centre of the commercial world. And yet, with all her natural wealth, her peoples are amongst the poorest on earth. Like the Ukraine her wealth has been exploited for the benefit of a favoured few. But today the position is changed. The lethargic indifference so characteristic of the average Indian has disappeared. The man in the street is alive to his own responsibilities. The spirit of national self-determination is on all the land, and its appearance has been welcomed by none more heartily or more genuinely than the "white man" who has made India his home, and the Englishman to whom the awakening of national ideals, the revival of its home industries and the stimulation of commerce in this land is a source of mutual advancement, and the strengthening of that bond of commercial bon homie that is so essential a part of our international relationships.

CAPITAL

FOR any economic or industrial development, whether large or small, capital is needed.

In theory, the production of raw materials does not cost much except labour, but the agriculturist cannot get anything out of his raw materials until they are ready for the market and he has got to live in the mean-

while. It is true that he gets advances of money, but those advances come from the money lender, who is also generally the middleman for the buyer, and sometimes direct from the buyer. In both cases, the person making the advance is interested in getting the produce below the normal market rates, and that is the main object of

his advance. The producer is not only thus compelled to dispose of his produce at a low price but has also got to pay interest on the money advanced. The gain of the *ryot* by the sale of his raw produce is thus rendered small and he can therefore hardly save anything especially because out of his small gain he has got to support his family and feed his cattle during non agricultural season when there is no work for them in the fields and also because he is dependent on other countries or distant markets for his necessities of life for which he has got to pay as he does not make them himself as he used to do at one time. This hand to mouth living is the cause of the poverty of India the agricultural masses comprise the great bulk of our population and they have no money at least no superfluous money.

BIG CAPITALISTS

If India possessed owners of big capital in large numbers and again if such capitalists were amongst the permanent population of the country as is the case in other industrial countries, things would have been different. In all ages however despised such a capitalist might have been by the labourers and by those who have got to borrow from him he has nevertheless been a very useful man. He is very handy for he can take great risks which the small capitalists cannot afford to take. Further an individual big capitalist proprietor is satisfied with a comparatively small return per unit on a large sum of money invested by him in a single concern which he may own to a very large extent but on the other hand for the same large amount put in collectively in a concern by a number of small capitalists the return expected per unit is comparatively greater for the smaller capitalists taken separately are individually not rich enough to sacrifice an immediate big dividend to allow of a good part of the revenue to be spent on improvements and in better wages in order to make the property sounder and safer.

We also know that if a concern is backed by a big capitalist it at once attracts money from the smaller investors very largely.

Owners of large capital were in the olden days known as *Seths* and at the same time they were also *Scindagars* (merchants and traders) and the most influential among them were attached to the courts of Rajahs even of the later Nawabs. And these *Seths*

were also State treasurers in some cases and advanced money even to the State when needed.

These men traded with distant markets and tradition tells us that they made long voyages to foreign countries and exhibited and sold Indian wares. Our productions of cotton and silk goods and other works of art fetched very high prices in foreign countries and the wealth earned thereby and brought to and accumulated in India was considerable. Money (gold and silver coins) and valuable goods were the means of exchange and the latter included precious stones, pearls and jewellery. The use of money was known in India from ancient times.

WHERE AND HOW TO GET CAPITAL

But we are drifting away from the main issue and let us return to it. We want capital for both small and large development and the point is where and how to get it. We have already mentioned the usefulness of the holders of large sums but rich men in the Western sense of the word are but a few in India amongst whom count the mill owners and merchant princes of Bombay, a few Ruling Chiefs and a few Maharaja Zaminders.

Next to these come the *Mahajans* (bankers) and *Banias* (traders) of Northern India the '*Bhatias* and *Borahs*' of Bombay, the '*Chettis*' of Madras and the Marwaris. Formerly, excepting the '*Bhatias* and *Borahs*', the others were not content with the comparatively smaller returns the industrial concerns brought. But of late there has been a change, some landlords too have found money for industries and money has also come from the Native States.

Next come the professional men and salaried officials such as lawyers, doctors, the highly paid Government officials and officers employed in mercantile concerns and railways who by the reason of their larger income are able to save. Senior clerks, mechanics, petty dealers and other men with comparatively small incomes also subscribe to industrial concerns, but in very small sums, individually.

We have not mentioned the agriculturist, for he has hardly any savings and when he has got any money he puts it in his land and that is better until he is able to save comparatively largely which however he cannot do at present.

Owing to small income the majority of Indians are not habitual savers of money and their expenditure on small charities and on poorer relations and for marriages also prevents them from saving. From an economic point of view, a man who saves without being a miser, sometimes renders greater service and makes wider charities. His savings invested judiciously in a productive concern brings recurring benefits for men employed in such concerns who can in their turn, also save and use their savings in developing other concerns, and thus find work and food for a greater and increasing number of people, and some say a better form of marriage dowry or charity would be to transfer shares in a paying concern.

Then our savings are invested also in gold ornaments and some of this gold requires to be brought out for our industries and productive works and firstly and foremostly in rural industries.

RURAL INDUSTRIES AND CAPITAL THEREOF

While on the one hand the rural industries of India are dying out and agricultural classes are getting more and more dependent for their necessities of life on foreign countries and are living from hand to mouth the wealth of some people in and around big cities, where trade and industries are getting concentrated, is increasing. And this process of centralization especially in and around port towns has been to some extent responsible for the increasing number of foreign traders and manufacturers enriching themselves by utilizing India's raw productions, labour and wealth along with some money of their own and the wealth thus made by them leaves the country eventually. The concerns promoted by them and run by them have drawn large sums from all parts of India the use of which the local areas have lost.

The Holland Industrial Commission did not fail to point out that the manufacturing industries in India should be more evenly distributed throughout the country and this will help the local producers and the local labourers to make more out of their produce instead of getting the bare and poor profit from the crops only which practically amount to labourers' wages for raising the crops and a little more, but that is all.

The railways and the shipping agencies

claim that they have been the means of more even distribution of world's productions, requirements and wealth, but so far as India's rural areas and rural population are concerned we see that this wider distribution has been the means of

(1) wiping out the rural non agricultural industries and of throwing the ryots on the single precarious industry of agriculture,

(2) increasing the stress on land, which, on account of being cultivated continually instead of by rotation loses its fertility,

(3) taking away from the local population the wages of manufacturing some of their wheat into flour or oil seeds into oil,

(4) making the ryots lead an idle life for four months in a year when they could be usefully employed in manufacturing their own cloth instead of importing and paying for foreign cloth and thus reducing their savings,

(5) taking away nutritious cattle food in the way of oil cake by export of oil seeds.

First of all we want to revive and build up rural industries and when the rural population starts making money by handicrafts, money will be forthcoming in India for the bigger and power driven industries but in the beginning we want capital for developing and creating rural industries. And some of this capital can be brought out in the shape of gold ornaments. If the local Government, Agricultural and Industrial Departments and the local district people—both officials and non officials local landlords and the local bankers combine together and the people know that the Government would be taking interest capital in this manner will be forthcoming and in addition if there is gold currency in India the turning of gold that now exists in the shape of ornaments into coins and the retention of such gold in the country will be helped. We will deal with this latter point more fully when we come to the currency question.

Attention may first be directed to the creation of centres for a group of villages, where a number of *charkas* (spinning wheels) and handlooms could be concentrated and cotton supplied to them. Then next, small plants driven by oil engines may be introduced for pressing oil seeds into oil and for milling wheat into flour. Further, the creation of co operative centres for dealing with and preparing for market the produce of the small fruit growers will be useful, and

attached to more important ones of such centres there may be factories for canning fruits and drying vegetables. Small irrigation schemes for catching and utilising rain water that runs waste and for digging wells and tanks for selling water to ryots may be promoted. Creation of farms for rearing sheep for producing wool and weaving country blankets in spinning wheels and handlooms too will be profitable. Then the Registrar of Co-operative Societies and Local Government Industries Department may devise and improve the means of advertising the local products. Small engineering workshops in each district with a few machines and a blacksmith department may be developed gradually beginning being made with important centres from where work goes out at present to distant places.

SCOTT OF ZAMINDARS

Zamindars (landlords) can become very useful if they co-operate with their ryots in enabling them to obtain a better price for their produce and if for this purpose they build their own *arhats* and godowns and where there funds allow put up small plants (oil driven) for crushing and pressing oil seeds and for milling flour they will not only benefit themselves but save their ryots from the clutches of money lenders. And the profits thus earned by the Zamindars by acting as middlemen may be utilised by lending money to the ryots at more reasonable and lower rate of interests than that now exacted by the money lenders.

CURRENCY

We generally have a favourable balance of trade in connection with our foreign trade but as we export raw material we (especially our ryots) *do not make much out of our raw products per unit and per individual*. But if we increased our manufactures and exported them we would substantially increase this balance of trade and the *gain per individual and per unit in India would be much greater*. If we milled our wheat into flour only to the extent of half our exports of raw wheat India would be gainer by three crores of rupees a year. If therefore we increase our production of manufactured goods for which protective tariff would be most useful there will be a rise in the value of our exports and so the manufac-

ture of our own cloth will reduce the value of our imports. We should then be very greatly benefited by gold currency, although it would benefit us even now. We could demand direct and separate payment for balance of our trade from each country and in gold and do our best to reduce our imports and increase our exports of manufactured goods. It is said when gold is not in use as currency in a country the chief demand for it in that country being thus removed gold then goes to that country in limited quantities only. We also know that gold goes to that country (in fact the gold of the world move to that country) which has gold currency. If we look to America we will find this. That country has gold currency and holds the great bulk of the gold of the world not only because of its vast resources but also on account of its gold currency. It is the presence of this gold in America that enables her to lend money to other nations and because this gold is in America in the shape of money it creates exchange and increases the wealth as a contrast to our gold ornaments. We are told that a portion of the gold sovereigns that were brought to this country were melted and turned into ornaments and thus became stagnant. If this be so what are we to do to prevent this and also to draw out the gold that lies in the shape of ornaments, and above all to see that we do not send away all the gold we thus bring out. Perhaps sovereigns are too much for a country like India but gold money of say Rs 5 ought to do. If we have five rupee gold coins in circulation and currency notes of Rs 10 and of lesser values gradually disappear and 5 rupee currency notes are more in circulation than the smaller ones the danger of gold coins getting absorbed would be greatly minimised if not entirely removed as there will be then need for 5 rupee gold coins to be in constant circulation.

The small paper notes of values of less than the value of gold coins must decrease and silver copper, even nickel should be used only as fractions of the gold coin but gold must be the standard. The presence of gold coins in the country will remove the fear of Indian people of losing all their gold and the necessity for Standard Gold Reserve Fund in England would be removed and a great deal of money should be released for expenditure in India. At

present all the inconveniences of the silver currency is ours and at the same time we bear the burden of the gold currency. The presence of gold coins will create confidence and will remove the crize if there is any such thing here for possessing gold. To retain gold in this country it is essential that we should demand payment for our balance of trade in gold and increase this balance of trade by reducing imports of manufactured goods and by increasing exports of our manufactures instead of exporting raw materials only.

It is said that reduction of paper money automatically helps towards reducing extravagance of running a government because when a government can create extra artificial money by stroke of pen the process assists towards extravagance of a government and the tendency to economise becomes less. The multiplication of paper currency has been one of the causes of the rise in prices.

Then again the borrowings of the Government should be limited to productive expenditure such as railway, irrigation etc. and non productive expenditure should as far as possible be met of revenue. Experience has taught us that the holding of paper bonds, securities and promissory notes are greater losses than even the stagnant gold ornaments. The issue of each successive bond especially for non productive expenditure on more attractive terms has considerably reduced the values of former securities and made them non exchangeable except at very low prices. This is a great economic loss and these losses and the high expenses of running the Government will go on increasing so long as we have multiplication of paper currencies and extensive borrowing through paper bonds and promissory notes.

EFFECT OF INCREASED TAXATION ON CAPITAL AVAILABLE FOR INDUSTRIES

Any increase in taxation of a country

retards the development of industries. On the other hand increased taxation is a facility to meet increasing Government expenditure. But as late Mr Gladstone observed, 'all excess in the public expenditure is not only a pecuniary waste but a great national and above all a moral evil'. And with every increase in public expenditure the tendency is to increase it further. We have seen large sums of increases in those directions during the past 3 or 4 years in heavy salaries paid to officials and all this has to come out of taxation which increases the non productive expenditure and retards the power of the people to spend on industries. Although theoretically taxes fall heavily on the rich people especially direct taxation such as Income Tax and taxes on luxuries yet the rising of railway fares, salt taxes, rates of freight on goods carried by rail fall on the poor. And also the Super Tax and other taxes on industries and the decreased savings of the richer people who have to pay higher taxes fall directly on industries as the money that could be spared for productive works is reduced and the retarding of the development of industries must mean less work for the poor and the labourer. We propose to deal with later not only one item of public expenditure viz. on Railways and to show how through company agencies increasing high salaries are paid to officials. First the high salaries came on company managed State lines and then on State managed State lines. And the increased railway rates and fares instead of encouraging the railways to economise will give them the facility to spend more and inducement to ask for further enhancements in railway rates and fares. The late Mr Gladstone also said that the facility of reverting to and increasing the tax, whenever fresh expenditure was incurred, was the main cause for extravagance in a Government.

S. C. GHOSH

Moliere's petition to Louis XIV whom he cleverly extolled in the play as a prince the mortal enemy of France—is full of noble sentiments—

I believe that I can do nothing better than attack the vices of my time with *ridicule & likenesses* and as hypocrisy is without doubt one of the most common the most disagreeable and the most dangerous of these I thought I should be rendering a not unimportant service to the honest people of your kingdom

It was really a passionate pleading Louis was moved no doubt but he had to suppress the play temporarily for *State reasons* and Napoleon is reported to have justified Louis on the same grounds

MOLIERE THE MILITANT ATTORNEY DON JUAN

But to Moliere as to all really great souls reason is only reason. It is pure unadulterated human—almost synonymous with Nature. Anything that deviates from reason or from *Possens* is *unnatural*. From this point of view Moliere appears at the same time as the precursor and the corrective of the eighteenth century Age of Reason. His reason was neither tinged with the *doctrinism* of the Encyclopedists nor was it laded with our modern civilised *sofistications* giving rise to State reason and church reason and so forth. With him there was no compromise with Reality. Hence the Philosopher-comedian proceeded almost immediately to examine the basis of the so-called Pillars of Society. To do it openly would be dangerous. So he searched and found a splendid archetype in the traditional figure of Don Juan and based his play on a Spanish play by Tirso de Molina.

This semi-human semi-legendary character has attracted the attention of a great composer like Mozart a poet like Byron and modern dramatists like Edmond Rostand (La derniere nuit de Don Juan) and Bernard Shaw (Man and Superman). Moliere used it in his own original way making it (consciously or unconsciously who would say?) a veritable symbol of the crumbling Pillars of Society—the grand fearless monstrous Patriarchs parading the stage. The Don Juan of Moliere is a sort of incarnation of cynicism audacity and infidelity. He gathers in his person all the vices and some of the virtues of the old dying nobility. He is perfect in fashion witty in speech and captivating in conduct. Though a decadent he conserves his ancestral courage. Confronted with the ghost of the general he had murdered he cries out with a courage equalling to that of ten Macbeths—

No no. It shall never be said of me no matter what happens that I am capable of repentance.

Thus Don Juan meets his fate unflinchingly. He believes in nothing—neither man nor god.

nor love nor retribution—a portentous solitary figure apparently transcending the weaknesses of humanity and the consolation of divinity—discovering in his sublime *Ego sum* a locus *stans* as it were outside the Cosmos.

MOLIERE MILTON AND SHAKESPEARE— UNALIENISM IN PARADISE

Though far removed from the burning lake the thinner of heaven and the inferno (except in the last scene) the Don Juan of Moliere seems to work out the destiny of the Rebel Angel with more aesthetic consistency than that we notice in the epic of his English contemporary poet Milton. The puritanic bias of Milton led him unconsciously to subordinate art to theology and to spend thereby his splendid outline drawing of Satan in the opening cantos of Paradise Lost. Moliere stands closer to reality and works out the damnation of Don Juan in a manner at once more consistent and convincing. Hence while Milton's Satan gradually pales into insignificance degenerating into a coward and a cheat Moliere's Don Juan gathers round him an atmosphere of epic horror as the awful comic of social disintegration crying out with his last breath as it were: After me the Deluge. And the Deluge did come only a century after in the form of the great French Revolution.

Moliere's Don Juan is supposed by some critics to be the nearest approach to a Shakespearean play. Yet it is difficult to discover the ghost of a reason thereto. That reminds us of the fact that the Ghost is one of the *transcendental* personae is a common factor. But which ghost—that of Macbeth or that of Hamlet? Preferably of Macbeth for the Ghost of the murdered man joins the murderer in a banquet. But where are the other steps in the parallelism—he incoherent ravings of the unlinged Macbeth the shriek of Lady Macbeth the last consultation with the fateful witches and the ultimate surrender to fate with apparent stoicism through awful introspections?

Comparison may not always be odious but it is often precarious. Shakespeare is Shakespeare and Moliere Moliere. Their mentality is so different and their technique so dissimilar. In the supreme pieces of Shakespeare we find generally one or two characters regulating and dominating the whole covering the entire piece with their shadow action is secondary introspection everything. Hence it is possible to represent his plays through the extracts from his marvellous soliloquies. Hence his plays are to practice pruned and redressed by modern stage managers not always without dramatic justification. But any one who has witnessed the performance of a classic piece of Moliere has felt that it is impossible to drop a single detail. The texture is organic the development inevitably interdependent. Don Juan is no doubt the hero of the piece but one must see the part of Sganarelle played by a

tense introspection of one character Alceste. In this respect he betrays a striking family likeness with Shakespeare's Hamlet. Both Alceste and Hamlet are profound souls and uncompromising idealists. Both are victims of human perversity. The eases of both are eases of progressive disillusionment and the ultimate tragedy of apparently unmitigated hatred for humanity. The differences are no less patent. Alceste moves in a historical seventeenth century salon while Hamlet moves on a semi-legendary atmosphere of court intrigues and murder of ghost and retribution. There are more of stage-actions and stage-sensations in Hamlet—drowning of Ophelia, rapier duel with Laertes—things probably indispensable for an Elizabethan dramatist who wanted to rouse his somewhat stolid and herecise sensation loving and cnee. But drowning all rises the voice of Hamlet.

To be or not to be that's the question

Hamlet (or rather Shakespeare because he wanted to make a tragedy) preferred to answer the question in the negative. The vote was given for not to be and out go Polonius, Ophelia, Laertes, Hamlet and the rest in silence. Alceste on the contrary managed to live through the ordeal, probably Volere did not find sufficient justification for killing a hero on metaphysical grounds. Moreover the king and the French public wanted a comedy. So Volere gave them a comedy, indeed. It opens with a thunderous onslaught of the misanthrope on the hollow, insincere, treacherous courtesies of the so-called refined society where we find those—

Too cordal givets of unmerging love
Too courteous utterers of empty words
Who in smooth manners veil their ugly truth
And any fooling with an equal grace

This recalls strongly to our mind Hamlet's terrific diatribe against the insincere *hypocrites* of mankind. But while in the case of Hamlet the cynicism is the result of an accidental though grievous personal wound in the case of Alceste it is the result of a continuous observation and slowly formed conviction. So while Hamlet's heartrending laughter is already almost tinged with semi or pseudo insanity there is perfect sanity about the laughter of Alceste. That prevents such a striking contrast to the prevailing atmosphere of levity and hilarity that Alceste becomes as it were a comic imitator of himself. Stung by sarcasm or contempt he cries out in agony—

—Upon my faith
It wounds me mortally to see how I
Is spared into a desert far
From man's approach I am tempted to fly

Both Hamlet and Alceste are reticent yet profound lovers. To save their beloveds from

the inevitable contamination of Society they suggest means of escape that are curiously similar. To the nursery go! was the cry of Hamlet to Ophelia while Alceste asked Celestine to come with him to a desert far from all mankind. The death of Ophelia quenches the light out of Hamlet's heart while Alceste bleeds to the end with a heart lacerated with wounds and cries—

All my greatest efforts are vain
Indeed it is for my sake I love you thus

Yes it is the sin of loving too much—the sin of all great lovers of Dante and Leonardo of Volere and Shelley. Hence Alceste so vigorous in characterisation so objective in delineation is at the same time the centre of a sublime subjectivism of the great artist. We cannot forget that only a few months after the first representation of the *Misanthrope* (June 1666) Volere was forced to live apart from his wife (De 1666) Armande Dejart a giddy gal frivolous and superficial was a veritable cross of Volere's life. So it we find in Celestine a subdued study of Armande. We must admit that Volere as a Dramatist had an equilibrium that is almost phenomenal. The deepest agonies of his life he depicted with a faithfulness and dramatic justice that is rarely equalled. Hence the inevitable dualism of *Misanthrope* the subjectivism of the *Man* Volere and the objectivism of the *Artist*—both fused with so much passion into such a marvel of repose thrilling with such a depth of tragic calm that it will always stand as a deathless model of dramatic art. This dualism was brought out very ably through the splendid interpretation of *Misanthrope* by Jacques Copeau of Theatre des Vieux Colombiers. There we had Celestine the so-called incorrigible coquette bursting the bounds of a stereotyped character and betraying traits that are so contradictory so human. She realises the vanity of the polite life in which she moves yet she cannot accept the offer of Alceste to leave society behind and to go to a desert. She shows no sign of dramatic conversion. Rather she shows her legitimate misgivings about an existence—may be very noble—yet entirely foreign to her. As a stage-heroine she may not have attained to a histrionic climax but she appears intensely human when she quietly walks out of the stage. So Alceste also silently passes out of sight to find upon the earth some lonely place where one is free to be an honest man. All his militant zeal for reform his prophetic like denunciations are over and he seems to lapse into a mysterious silence. Did he end in love or in hate? Probably both. Yes the case of our *Misanthrope* reminds us strongly of Browning's lines* on the author of the *Divina Comedia*—

Dante who lived well because he hated
Hated wickedness that hinders loving

* Cf. the brilliant parody of M. Courtes Co. rer
and M. I. I. I.

* One Word More

Armande who soon left him. In 1667 Racine made a cowardly attack on Moliere by encouraging many of his artists to desert his theatre of Palais Royal. Soon after Moliere fell seriously ill and he lived for two months on milk diet in a quiet retreat near Anteul with his friend Chapelle darnen but devoted to the last! The theatre had to be closed for six months. In 1669 Moliere lost his father. In 1670 appeared the most venomous and scandalous attack on his life and character—*Llomme the Hypochondriac* written by Le Boulanger de Chalussay. In 1671 Moliere was reconciled with his wife through the intervention of some friends but the very next year he lost one of the oldest and staunchest of his friends Madeleine Bejart who died (1672) leaving practically everything she had for the benefit of Moliere's daughter and his children yet to be born. Moliere's name figures in her burial act—his last mute token of gratitude. His time was also fast approaching! In broken health in exhausted spirits Moliere continued his double work of an author and an actor. He had lost all faith in cure in medicine in doctors. He was desperate. To crown all the conspiracies of the Italian royal musician Lully and the hostilities of jealous Rneine alienated Louis XIV for the time being. So while the dying Moliere was playing his masterpiece *The Imaginary Invalid* in Palais Royal Theatre the troupe of the Hotel de Bourgogne was playing *Reines Vethridates* before the ungrateful king. On the day of the fourth performance of *Imaginary Invalid* his wife Armande and his beloved pupil Baron implored Moliere with tears in their eyes not to net that day but his point of honour proved unalterable. There are fifty poor work people who live on their day's wage what would they do if there were no performance? exclaimed Moliere and went out to play for the last time. This last phase of Moliere's life has been dramatised with singular fidelity and pathos by the new play *Moliere* now being staged in Theatre Odcon. There we see Moliere already seized with convulsion in the last scene struggling with superhuman strength of his comic art to laugh death itself to scorn. Carried to his home on Rue Richelieu in a semi-conscious state Moliere breathed his last (Feb 17 1673) muttering to himself: How much a man suffers before his death! Thus Death also seemed to have been in a comic mood in carrying away the Great Comedian surprised by a fatal stroke of malady while playing his *Imaginary Invalid*! And the pious society continued that comedy or rather tragedy by refusing Moliere a Christian burial! Finally after four days of supplication the greatest writer of France was allowed to be buried (Feb 21 1673) at the cemetery of St Joseph with no pomp with a

few friends following silently in the dark unaccompanied by Divine service! Moliere's widow is said to have cried out 'What a sepulture is denied a man worthy of nitars!' And such was the end!

MOLIERE—THE LAST PHASE.

Thus we see that the last few years of Moliere's life was a period of progressive undermining of his body and mind. Yet it is a period of prolific artistic creation. The flame of his genius burnt steadily to the last! And here we find unmistakable evidence of the triumph of Spirit over Matter. Even if we leave aside popular farces like *George Dandin* (1668) an amplified version of his earliest farce *La Jaloux du harbonille* or the *Rascalities of Scapin* (Les Fourberies de Scapin 1671) or gorgeous court ballets like *The Sicilian* or *Love as a Painter* (1667) *Amphitryon* (1668) or *La Comtesse d'Escarbagnis* (1671) or clever skits on the medical men like *Love as a Doctor* (1635), *The Doctor in spite of Himself* (1666)—we must admit that Moliere gives indisputable proof of unflagging creative power through four universally praised and eternally fresh pieces: *The Miser* (L Avare 1668) *The Burgher, a Gentleman* (Le Bourgeois Gentilhomme 1670), *The Learned Women* (Les Femmes Savants, 1672) and the last though not the least, the *Imaginary Invalid* (Le Malade Imaginaire, 1673). In a general popular paper it is neither possible nor desirable to discuss any and every piece of the Great Comedian. A bare statement of his achievements in the domain of dramatic creation is sufficient to convince us as to his title to literary immortality. Brunetiere voices the opinion of millions when he characterises the works of Moliere as 'un fragment de nature et d'humanité sous l'aspect de l'éternité'—a fragment of Nature and of Humanity in the aspect of Eternity!

I conclude by reciting the noble and passionate lines addressed to Moliere by Alfred de Musset (probably next in rank in French drama and poetry) —

Jadm ra s quel amour pour l'apre ver te
Eut cet homme si fier en sa naivete!
Quel grand et vrai savoir des choses de ce monde!
Quelle male gaie si triste et si profonde
Que lorsq on vient de en re on devra te

pleurer
I adm red What a love for the hard Truth
Had that man—so balanced in his simplicity!
What a grand and true knowledge of the things

of this world!

What a mascul ne gaety so pensive and so profound

That when one goes to laugh one can't help crying
Let our tribute be sober let it be sincere
Moliere's art is a permanent asset of Humanity

* Moliere by Chatfield Taylor

* L histoire de la Litterature Francaise
† *Un Soir Perdu*



Alfred de Musset—A Monument at
the Theatre Francaise

His life as a creative artist is a perpetual inspiration to his posterity. Many both his life and art reveal their real significance to us and like a guiding star lead us along the path of

Eternal discovery of Truth through suffering that seems not the Divine prerogative of the sufferer

Je suis ce que je suis Rire ne m'empêche pas de souffrir mais souffrir n'empêchera jamais un bon Français de rire Et qu'il nait na qu'il larmoe il faut d'abord qu'il voie

I am what I am Laughing does not prevent me from suffering but suffering never enters a good Frenchman from laughing And whether laughing or crying he must observe —ROMAIN ROLLAND (*Colas Breugnot* 1914)

15th January 1922

KATHARINAG

Laper read before the Association des Etudiants de Paris in commemoration of the Tricentenary of Moliere

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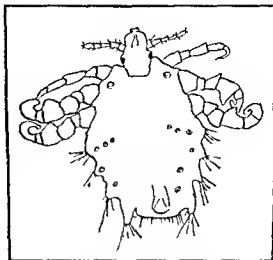
LICE

By CERIC DOVER FRS

THOUGH cleanly people now a days regard lice with the utmost abhorrence and it is not uncommon to hear an Anglo Indian mother say that her children have been in undesirable company when they have nits in their hair they were not always objects to be shuddered at In the time of the Stuarts for instance people used to joke about them and some even went so far as to be proud of finding

them on their person Cnl Alcock tells us that it was taken as a sign of consecrated grace in the holy blissful martyr of Caoterbury that the hair garments he wore next his skin were found to be seething with lice like a boiling caldron and it was in an appreciative mood (Cnl Alcock continues) that Sir Hugh Evans in the *Merry Wives of Windsor* says not only that the twelve white

louses do become an old sort well' but also that "it is a familiar beast to man and signifies love." It is a belief among some of the poorer classes both here and in England that the presence of lice is a sign of productivity and good health, and as a consequence many people refuse to take any protective measures against lice for fear of becoming sterile and losing their robust health. In R. Hooke's *Microphagia*, an old book published in London in 1655, a description of the head louse is introduced as follows—"This is a creature so officious that 'twill be known to every one at one time or another, so busy and so impudent, that it will be intruding itself in every one's company, and so proud and aspiring withal that it fears not to trample on the best, and affects nothing so much as a crown, feeds and lives very high, and makes it so saucy as to pull any one by the ears that comes its way, and will never be quiet till it has drawn blood."



Outline Drawing of Male Crab Louse

Leaving the reader to conjure up visions of certain aspects of domestic life during the reign of the 'Merry Monarch', of which history leaves us more or less ignorant I will now endeavour to give him a little information of a more useful nature, about these vermin which unlike most other parasites spend the whole of their existence on man.

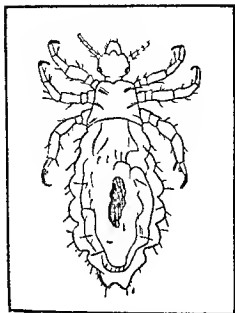
It is perhaps some consolation to know that man is not exceptional in harbouring these insects, and most species of the Mammalia from camel to mouse are attacked by some member of this group of parasites. But like the fleas the species that live on man are more or less peculiar to him, and it is probable that different mammals have different species of lice which are entirely and exclusively devoted to their particular host.

Most entomologists are now agreed that the lice belong to a separate order—the Anoplura or Siphunculata—superficially resembling the biting lice (Mallophaga) from which they are mainly distinguished by the difference of the mouth parts and

the claws but they were, and are still, regarded by some competent authorities as a group of the Rhynchota or bugs. The Anoplura contain many genera, but in this article we are only concerned with two—*Pediculus* and *Phthirus* of the first there are two species—*P. capitis* the head louse and *P. vestimenti* the body louse of the second only one *Ph. pubis* the crab louse which inhabits the pubic region of man but is not entirely confined to it.

The oldest name for the head louse is *P. humanus* the author of which was Linnaeus, who did not regard the body louse as specifically distinct. They are now again regarded as varieties or races of a single species, the head louse being known as *P. humanus capitis* and the body louse as *P. humanus corporis*, but while admitting that this nomenclature is correct as this article is not a strictly scientific one I have thought it best to give the creators their commoner names.

Though difficult to rear in captivity the human *Pediculus* increase and multiply to an astonishing degree under favourable conditions, and wherever human beings are congregated together under conditions not strictly sanitary, they are sure to spread. *P. vestimenti* is the chief Anopluron parasite of human beings which



The Body Louse (magnified)

spend their whole time or a large part of it in an uncleanly environment. But though lice flourish best in dirty surroundings it must be understood that they do not arise from dirt as the unformed who still believe in spontaneous generation think. No creature exists that is not the result of the union of a male with a female and every existent louse was hatched from an egg laid by a mother louse and fertilised by a daddy louse. It might be well to mention here that lice have no metamorphoses, that is to say they have no caterpillar and chrysalis stage like the butterflies.

The structure of the mouth parts of the Anoplura have interested the earliest entomologists and Swammerdam, Linnaeus, Schiodte, Redo and others have all given lengthy dissertations on the louse. But there was considerable difference of opinion among these authorities regarding the structure of these organs and even to day the structure sucking tube is not clearly understood. In his book on Medical Entomology Col. Alcock gives a good short account of the mouth parts which I quote here. He writes — All that can be seen of the mouth parts outwardly is a short and incomplete tube with

some dorsally placed recurved teeth. The function of this tube with its denticles is to hold the skin when the insect starts to suck. The rest of the mouth parts are retracted within the head in some what the same way as only more completely than those of the Hippoboscidae flies. They have the form of a slender tube composed of the three very fine stylets two of which lying dorsally are perhaps the mandibles while the third which is ventral in position perhaps represents the two maxillae fused together except at their tip. In repose this tube lies invaginated in a sheath beneath the pharynx. In action it is far extruded through the short outwardly visible tube for the purpose of piercing the skin and drawing blood. The most reasonable view to take of these ensheathed mouth parts is that they are closely homologous with those of bugs but are protectively intussuscepted when at rest.

The male body louse is a tiny creature about 3 mm long and 1 mm broad while its better half is somewhat larger. It varies in colour considerably. Andrew Murray states that those found on West African and Australian natives are almost black, on the Hindu dark and smoky, on Africans and Hottentots orange, on the South American Indians dark brown, on the Mongolian races yellowish brown, and on the Esquimos light brown which comes nearest to the light dirty grey colour of the parasites found on Europeans.

Mr C. Warburton of Cambridge has recently succeeded in rearing *P. vestimenti* and *P. capitis* in captivity in the Quick Laboratory of the University but only after a series of experiments had failed. One of the conditions of success was the close proximity of the human body and the anchorage of the pests in some sort of cloth such as flannel. Sir Arthur Shipley of Christ College Cambridge writes that — He (Warburton) anchored his specimens on small pieces of cloth which he inserted in small test tubes plugged with cotton wool which did not let the lice out but did let air and the emanations of the human body in for

fear of breakage the glass tube was enclosed in an outer metal tube and the whole was kept both day and night near the body. Two meals a day were necessary to keep the lice alive. When feeding, the pieces of cloth, which the lice would never let go of, were placed on the back of the hand, hence the danger of escape was practically nil, and once given access to the skin the lice fed immediately and greedily."

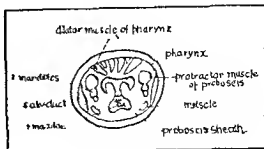
Warburton found that a single impregnated female of *P. vestimenti* produced 125 eggs in the course of 25 days. The young, which are tiny miniatures of the adult, feed immediately after emerging from the egg. They moult about three times, generally attaining maturity on the 4th day, but they do not perform their sexual functions till about four days later.

It is needless here to follow Mr Warburton's experiments in detail. He summarises the life cycle of the insects as shown by his experiments as follows—
Incubation period Eight days to five weeks
From larva to imago eleven days
Non functional mature condition four days
Period of adult life male, three weeks
female four weeks

It should be remembered that these figures are only the result of laboratory experiments, and that in natural conditions the life-cycle may occupy a longer or shorter time, and that climate influences it considerably.

Mr Warburton's work makes it clear that unless regularly fed body lice perish very quickly and that the young can only live 36 hours at the utmost without food. It might be of interest to mention that he found at the commencement of his experiments that the body louse is capable of living longer under adverse conditions than *P. capitis*.

The head louse is a somewhat smaller creature than the body louse, the female being about 1.8 mm long and 0.7 mm broad. They are generally of a cinchery-grey colour, but like the body louse, vary considerably. They are usually found on the heads of uncleanly people, and school children—especially girls—in India very

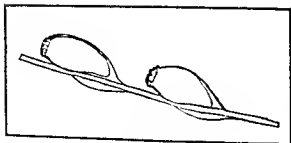


1 transverse section of Snout of Louse
(After Alcock.)

frequently have 'nits' in their hair, mainly owing to the motley crowd that attend even our best 'seats of learning'. The habit of several natives such as the Australians, the Andamanese, and the Apache Indians of plastering their hair with coloured clay is said to be a protection against vermin and also to keep them 'agreeably cool'. Anointing the head with ointments or oil, is also a protective measure, and it is probable that the Spartan youths who used to oil their wavy locks before going into battle, feared these parasites. The habit of the natives of India of anointing themselves daily with oil serves a more useful purpose than they perhaps think. Likewise, the round head of the German soldier is not shaved to provide the cartoonist with a subject but has a practical significance, as it affords no nidus for lice. The wigs of the seventh, and early part of the eighteenth centuries, and the later powdering of the hair also probably owed their origin to the difficulty of combating the parasites, and not to the whims of Dame Fashion.

The egg of *P. capitis* is something like that of the bed bug, but has a perforated cap, which Col Alcock thinks is to supply the developing embryos with air. It is attached to the hair, and at the end of six days the young emerge, mating after a certain number of moults, on the 18th day.

The crab louse, *Ph. pubis* is, like the dethroned Emperor Wilhelm among rulers, a creature quite unlike the other lice. It is nearly as wide as long, the legs are



Eggs of Head louse

proportionately very stout (the front pair are much slenderer than the others) and always spread out laterally which has the effect of making the body look even broader than it is. It is more or less whitish in colour with a dark patch on each shoulder and the legs are tinged with a red. Its popular name, "the crab louse," is more appropriate than popular names of insects usually are, as a glance at the illustration will show. It inhabits the pubic and perineal hairs particularly but is not entirely confined to those regions and has even been found on the head. The eggs are pear shaped. Young emerge in about a week and are quite mature in a little over a fortnight.

Numerous remedies have been suggested for combating lice which I do not propose to detail here. Prevention is better than cure" and acting on this principle we should try to avoid contact with "lousy people and advise the children to do the same. It should also be remembered that to secure immunity from their attacks the chief requisite is cleanliness. The gentle sex generally dislike the idea of washing their heads frequently, on account of the time it occupies and its troublesomeness, and children share a similar antipathy. But frequent head washing is essential, and parents should see that their children are regularly and thoroughly bathed. The use of oils on the hair, as I have remarked previously, is a useful preventive. This has been known for centuries and in former times some horrible mixtures were probably in use. Moufflet, for instance would have his readers use a

compound of hog's blood mixed with wine and essence of roses.

For curative purposes a wash made from an extract of tobacco is efficacious, but not agreeable. Perhaps the best method of ridding the head of *P. capitis* is to rub the hair thoroughly with equal parts of paraffin and salad oils, followed by washing with soap—preferably carbolic soap—and hot water and combing with the small, fine wooden combs that can be had for a few pence in any Indian bazaar. Sulphur ointment is also commonly used for destroying the head louse.

P. vestimenti the more annoying of the two Pediculi and also the more difficult to destroy as it lays its eggs in the seams and folds of one's inner garments. Lousy clothing should be steamed or boiled or cleaned by soaking in gasoline or some other volatile mineral oil. This will never be necessary, I think, in the average home, if the clothes are frequently dusted, sunned, and ironed particularly along the seams. It seems the custom among poorer Eurasian families to regularly have their hair searched for "nits" and to examine their clothes for body lice, this custom no doubt considerably mitigates the evil. As a private once said to Sir Arthur Shipley "We strips and we picks 'em off and place 'em in the sun, and it kind o' breaks the little beggars' hearts."

The body louse and even the head louse are known to be carriers of relapsing fever and it has been shown that infected lice transmit the infection if their bodies are crushed and rubbed into an abraded skin, as might happen in the rubbings and scratchings of a lousy person. For this reason infected persons should try to avoid scratching the irritated parts. Considerable relief may be obtained by bathing with warm water and carbolic soap or any good medicated soap such as "Cuticura", and I have been told that a dash of Phenyle in the water increases the soothing effect.

The body louse also stands convicted of conveying typhus, and the head louse is suspected of carrying not only typhus but also beriberi.

The crab louse is more easily conveyed from one person to another than either of the two Pediculi and as they are usually contracted from using an infested public lavatory or bath, such places should as far as possible be avoided. I do not suppose even our energetic 'city fathers' could make all the public latrines strictly sanitary. But they are a wonderful body (witness the new electric rubbish cart) and who knows what may happen in the future!

This is the most troublesome of all lice and also the most difficult to get rid of as it reproduces very rapidly. Shaving of the

affected parts and blue ointment is the usual treatment.

Let us close this article in the same manner as Sir Arthur Shipley—cheerfully!

The third Lady Holland, with more spirit than delicacy had informed Theodore Hunt who had offended her at Holland House that 'she did not care three skips of a louse for him'. Hook in revenge addressed the slangy aristocrat the following lines—

Her ladyship said when I went to her house
She did not regard me three skips of a louse
I freely forgive what the dear creature said
For ladies will talk of what runs in their head

BOOKER T. WASHINGTON

HIS LIFE AND WORK

It is well known to students of History that some fifty years ago the Negroes in America were in the bonds of slavery. From the middle of the seventeenth century the Portuguese began to capture the Negroes of Africa and sell them as slaves. By and by the trade fell into the hands of the English and thousands of these poor creatures were imported into America. They were readily purchased by the white settlers who urgently wanted some labour agency to clear the virgin forests and bring the vast land under cultivation. In 1776 America declared her independence and the equality of man before God was recognised.

But the condition of the Negro grew from bad to worse. He was not treated as a human being; he could not own any estate; he was regarded as cattle by his master. The horrors of this system are graphically described in Mrs Stowe's famous novel *Uncle Tom's Cabin* which is also responsible for awakening the sympathy of the people for the coloured man. From the very beginning the Northern States of America were against slavery. The States in the South—where the Negro slaves were owned by the planters in large numbers—were strongly in favour of continuing this system. This and the other points of difference between these two groups of States led to the fierce Civil War in 1860. The cause of the helpless Negro was stoutly championed by Abraham Lincoln, one of the greatest Presidents of America with whom the principle was 'If slavery is not wrong nothing is wrong'. The cause of the

weak and the humble was successful and on the 1st January 1863 the famous Lincoln Amnesty declared complete freedom to all the American Negroes.

Though the chains of bondage were broken this did not much improve the material condition of the coloured people. Hitherto they were in a primitive condition and had scarcely any knowledge of earning their livelihood. Till then their masters were responsible for their maintenance. But now they were thrown out in the open and broad world where there was a hard and keen struggle for existence. Some kind of literary, spiritual and industrial education was necessary to meet this situation. An attempt in the direction was successfully made by General Armstrong and Booker T. Washington by starting the required schools at Hampton and Tuskegee respectively. It is the life of the latter that is chosen for our study here.

Our hero was born a slave in 1856 in a plantation in Franklin County Virginia near a Post Office called Hale's Ford. His life had its beginning in the midst of the most miserable desolate and discouraging surroundings. He was born in a typical log cabin about fourteen by sixteen feet square. Here he lived with his mother and family till after the Civil War when they were all declared free. As soon as freedom was proclaimed the family went to Malden Kanawha Valley, in West Virginia to live with his step-father. At that time salt mining was the great industry in that part of

West Virginia Washington's father had already engaged himself at a salt-furnace, and he had also secured work in the same for his step son.

From his very childhood he had a great desire to learn to read, and understand common books and newspapers. Soon after they had settled in the new home he asked his mother for a book. She procured for him an old copy of Webster's Blue Back spelling book. This was the first book he read. After some time a school was opened in the neighbourhood, and arrangement was made with the teacher to give him some lessons at night, when the day's work was over. He could learn more at night than the other children could do during the day. His experience gave him faith in the institution of a night school, with which afterwards he had to work at Hampton and Tuskegee.

After he had worked for some days in the salt furnace, he was engaged in a coal mine. This work was not only hard, but dangerous. "There was always the danger of being blown to pieces by a premature explosion of powder, or of being crushed by falling slate", and frequent accidents from these causes kept him in constant danger. It was while working here that he heard of the establishment of a Normal and Agricultural Institute at Hampton. He immediately resolved to go there, though he had no idea of its precise whereabouts, and he had also no means to reach the place. This thought, however, was uppermost in his mind day and night.

Soon afterwards he heard of a vacancy in the house of General Ruffener. Mrs. Ruffener was very strict with her servants, and especially with the boys who tried to serve her. He had, however, decided not to remain in the coal mine, and so through his mother he secured the place in Mrs. Ruffener's house. Soon he learned that she required everything to be kept clean, that she wanted prompt execution of work, and that she desired absolute honesty and straight forward character. The lessons he learned in the home of Mrs. Ruffener were as valuable to him as any education he ever received since then. His heart and honest work soon pleased his mistress, who always sympathised with him in all his efforts to get an education.

In 1872 he determined to make an effort to go to Hampton. He had no money to buy clothes or pay his travelling expenses. He had on the other hand the sympathy of the coloured people, who took a keen interest in the matter. The great day at last came, and he started on his pilgrimage. His mother was then not keeping good health, he hardly expected to see her again, and hence his departure was all the more sad. The distance from Molden to Hampton was about five hundred miles. He had not sufficient money to pay his fare. "By walking, begging rides both in waggon and in the cars, in some way, after a number of days"

he reached the city of Richmond late at night. He was tired, he was very hungry, but he was not disheartened. He arrived at a street where the "board side-walk was considerably elevated." He crept under it, and rested for the night upon the ground with his satchel of clothing for a pillow. In the morning he noticed he was near a large ship, which seemed to be unloading its cargo. Here he secured his work, and in this way earned money to pay his way. He reached at last the place of his pilgrimage with fifty cents to offer at the feet of the Goddess of Learning.

He immediately presented himself before the head teacher for admission. Having been so long without food and change of clothing, he could not make a favourable impression upon her. She perhaps thought that he was a loafer or tramp. After some hours had passed, she said "The adjoining recitation room needs sweeping. Take a broom and sweep it." Here was his chance. He instantly took the broom and swept the room three times. When every corner in the room was thoroughly cleaned, he informed the teacher of it. She, however, knew just where to look for the dust. She took out her handkerchief and rubbed it on the wood work, about the wall, and over the furniture. When she was unable to find a particle of dust she quietly remarked, "I guess you will do to enter this institution." Miss F. Mackie, the head teacher, was thus favourably impressed, and she offered him a position as janitor. This he gladly accepted, as it enabled him to pay his board. At Hampton he came in direct contact with that great man, General Samuel C. Armstrong, the founder of the Hampton Institution. For three years he worked very hard, and was graduated in 1875.

After graduation he returned to his home at Maldea and was elected to teach the coloured school of that place. Two years after he went to Washington D. C. and he studied there for eight months. About 1878 he was called to Hampton by General Armstrong to deliver the post graduate address at the next commencement. This he considered to be a great honour and spoke on "The Force That Wins". In 1879 he was again called to Hampton as a teacher, where he further pursued some supplementary studies. General Armstrong was then carrying on an educational experiment with Red Indians; and seventy-five young men of them were placed under Washington's care for training, he being appointed as their "house father". He creditably acquitted himself of this rather delicate, dangerous and difficult task. He also started a night school in connection with the Institute in which students were to receive education on condition that they were to work ten hours during the day. This class was called by him "The Plucky Class" on account of the earnestness the students showed in their hard work and in their studies.

In 1881 General Armstrong was asked by some gentlemen in Alabama to recommend some one to take charge of a Normal School for the coloured people in Tuskegee. He recommended Washington who was immediately accepted. Tuskegee was a small town of about two thousand inhabitants nearly one half of whom were coloured. Washington expected at Tuskegee a school building and the necessary teaching apparatus. To his utter disappointment he found nothing of the kind. The State had given a grant of £1,000 for the payment of teachers only. What however he found was hundreds of hungry and earnest souls who wanted to secure knowledge.

His first work was to find a place in which to open the school. After a careful enquiry he could secure an old shanty near the Methodist Church with the Chapel itself as an assembly room. Both these places were in a dilapidated condition. The school was opened here in July 4 1881 with thirty students of both the sexes. It soon became apparent that something else must be done besides teaching mere books. The students were ignorant of many essential things. They did not know how to bathe and care for the body they scarcely thought what was proper to eat and how to eat it they had no idea as how to care for their rooms. Besides this he also wanted to give them a practical knowledge of some one industry with the spirit of labour economy. They were to be so trained and equipped with the industrial education that they would be sure of knowing how to make a living after they had gone out in the world. Eighty per cent of the coloured people depended upon agriculture. Such an education was therefore absolutely essential as would fit a large proportion of the students to return to their farms as good farmers and put new energy and new ideas into farming as well as into the intellectual moral and religious life of the people.

Three months after they began their work an old plantation came into the market for sale. It was bought for £100 with the help of General F. B. Marshall the treasurer of Hampton. No time was lost in occupying the place. There were standing upon the plantation only a cabin an old kitchen a stable an old hen house. As soon as the cabins were in a condition to be used it was resolved to clear up some land in the neighbourhood to plant a crop. When this was explained to the students they did not welcome the idea. It was difficult for them to see the relation between clearing land and an education. Washington however took his axe and led the way to the woods. When his students saw that he was not ashamed to work they gladly came forward with a smile. The school was daily growing in numbers and an adequate provision of buildings and

apparatus became a pressing necessity. From the very beginning Washington was determined that the students should erect their own buildings. During the nineteen years existence of the Tuskegee school forty buildings had been built and all except four are almost wholly the product of student labour. Under his presidency the Tuskegee Institute at present has become the foremost exponent of industrial education for the Negroes.

His work demanded more and more money to promote its interest it became necessary to establish better understanding between the white and the coloured people and on account of these and similar causes he took to public speaking. Soon his fame as an orator increased and he delivered many addresses and lectures throughout the United States. His speech in 1897 at the opening of the Atlanta Cotton States and International Exhibition is especially noteworthy. It was equally liked and appreciated by the white and the coloured people and is considered to be one of his best, finest and most thoughtful speeches.

A few extracts from this speech will not be out of place.

To those of my race who depend on bettering their condition in a foreign land or who underestimate the importance of cultivating friendly relations with the southern white man who is their next door neighbour I would say, Cast down your bucket where you are—cast it down making friends every manly way of the people of all races by whom we are surrounded.

No race can prosper till it learns that there is as much dignity in tilling the field as in writing a poem. It is at the bottom of life we must begin and not at the top. Nor should we permit our grievances to overshadow our opportunities.

In all things that are purely social we can be as separate as the fingers yet one as the hand in all things essential to mutual progress.

In 1898 the Tuskegee Institute was very fortunate to receive a visit from the then President of America. In the course of his address to the students President Mackley observed—

To meet you under such pleasant auspices and to have the opportunity of a personal observation of your work is indeed most gratifying. The Tuskegee Normal and Industrial Institute is ideal in its conception and has already a large and growing reputation in the country and is not unknown abroad. I congratulate all who are associated in this undertaking for the good work which it is doing in the education of its students to lead lives of honour and usefulness, thus exalting the race for which it was established.

Nowhere I think could a more delightful location have been chosen for this unique educational experiment which has attracted the attention and won the support even of conservative philanthropists in all sections of the country.

In speaking of Tuskegee without paying special tribute to Booker T. Washington's genius and perseverance would be impossible. The inception of this noble enterprise was his and he deserves high credit.

for it. His was the enthusiasm and enterprise which made its steady progress possible and established in the institution on its present high standard of accomplishments. He has won a worthy reputation as one of the great leaders of the race, widely known and much respected at home and abroad as an accomplished educator, a great orator and a true philanthropist.

His work is also recognized by the American Universities. Harvard conferred upon him the honorary degree of Master of Arts in 1896 and Dartmouth that of Doctor of Literature in 1901. In 1891 some of his friends raised a sum of money to enable him and his wife to undertake a trip to Europe as he was very tired on account of eighteen years' strenuous and laborious work. He visited Belgium, Holland, France and England and returned home after a three months' stay in the Old World.

The Tuskegee Normal and Industrial Institute was established by the legislature of 1880. The school was opened in 1881 in a rented shanty and church with thirty pupils and but one teacher. During the first session the present location with three buildings thereon was purchased. The population of the school community is at present over 2000. This includes 193 teachers, officers and employees with their families. From its foundation up to 1912 over 9000 men and women have finished a full or partial course. In 1912 the total enrolment was 1645. Of these 1067 were young men, 579 young women.

The educational plant consists of 231½ acres of land and 107 buildings. This does not include 19910 acres of public land or remaining unsold from 25500 acres granted by Act of Congress and valued at \$70000000. The control of the school is vested in a Board of 19 Trustees. The Endowment fund amounts at the present time to \$1,871,647. The current annual expense is about \$270000. Including the agricultural department, the industries for girls and the Nurse Training School there are now forty different trades or professions taught at Tuskegee. They are grouped under agricultural, mechanical industries and the industries for girls.

At the present time the farm comprises 22700 acres. An extensive livestock industry is also conducted on the basis of this farm. Land scape gardening, horticulture and floriculture have recently been added. There is a Museum in which specimens of various products of the soil are preserved for illustrating lectures. Experiments in cotton breeding are carried on since 1905.

In the shops where the mechanical industries are taught, arrangements are made for the following trades—Carpentry, wood working, printing, tailoring, black smithing, wheelwrighting, harness making, carriage trimming, plumbing, steel fitting, electric lighting, architectural and mechanical drawing, tanning, painting, steam-engineering and shoe making.

Girls' trades include laundry, cooking, dress making and millinery. All girls in the school study cooking and domestic science. The school maintains a practice cottage where the girls of the senior class keep house, and do their own cooking, on a small fixed allowance given them by the school.

There is also an academic department. All the students are required to take academic studies. There is a systematic effort to harmonize academic studies with industrial training and practical interest of the pupils. Teaching in this department is carried on by a faculty of fifty-two teachers giving instruction on the subjects of English, Mathematics, History and Geography, Science, Education, Book keeping, Vocal and Instrumental Music, Kinder Garten, Drawing, Writing and Physical culture. There is also a public school of the institute community called the Children's House. A summer school is conducted each year for teachers from the northern and the southern States.

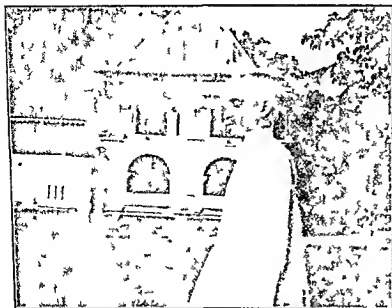
Religious and spiritual education is given in the Phelps Bible Training School. The aim of this department is to give its students a comprehensive knowledge of the whole English Bible. This is done with a view to give them such knowledge and training as will fit them to work as preachers and missionaries.

In 1892 a Hospital and Nurse Training School was started. Seventy-four nurses have gone out from the school since 1894 and are doing good work in different parts of the country.

Besides these there are other special features of educational work at Tuskegee for which a school extension department is created. In 1891 the Annual Negro Conference was started which has resulted now in the annual farmers and workers' conferences. A Farmers Institute was established in 1897. A short course in Agriculture is started since 1904 to give the farmers the advantage of two weeks' study and observation of the work of the school farm. In 1907 the demonstration farming experiment was started. A Negro County Fair has been held for a number of years in connection with the Farmers Institute. There is a Rural School Extension, a Model School, a Plantation Settlement and Mothers Clubs, the last two being established through Mrs. Booker T. Washington's efforts. A National Negro Business League also meets annually at Tuskegee.

The discipline of the school is in charge of the commandant of the battalion and the Dean of the Women's Department. Military discipline of some sort has been enforced since the foundation of the school.

There is a large Library housed in the Carnegie Library building which contains at present 19000 volumes. A special effort is now made to furnish the Library with books and pamphlets on Africa and the Negroes. The Library carries on a considerable amount of extension



Temple of Shantidurga at Gramadevata at Macel. The Man in the Foreground is a Sarasvat Purohit or the Worshipper of Shantidurga.

Early next day we see the white washed farol or light house of Panjim to the north of the entrance to the Goa creek. It is situated on a hill which is crowded with batteries and is known as the Castello de Agoada. The entrance to the creek is about two miles broad. The southern prong known as the

Cabo de Convento once occupied by a monastery has now the residence of the Governor General of Portuguese India.

The steamer slows down in the shallow creek as we enter. The spring air is soft and cool. A thin mist rests upon the lower grounds and hovers half way up the hills leaving their palm clad summits clear to catch the silvery light of dawn. A sharp whistle reminds the passengers to prepare to dismount and as the ship touches the dock porters board it to remove the passengers' beddings to a sled for fumigation or disinfection. The owners are kept waiting for an hour and in return are charged an anna per bedding. Before the passengers are allowed to land a Portuguese Doctor tries to feel their pulse. Then comes the Customs Examination. The Alfandega (customs official) a ruddy coloured Portuguese regards time as of no consequence. The delay is annoying but it is some consolation that equal treatment is meted out to every one coloured or white including an Englishman. The

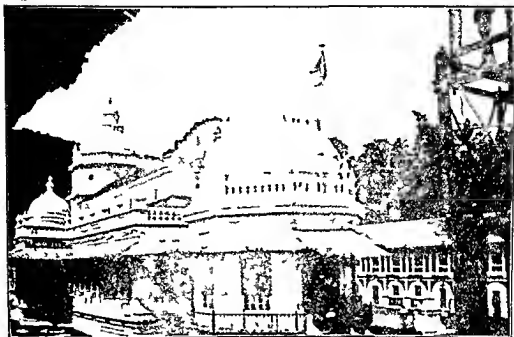
customs officials are said to resent tips but more things are wrought by a cup of tea or a solitary cigarette in this part of the world. The vagaries of the Alfandega are best illustrated by what happened a few years ago when the Maharaja of Kolhapur presented an elephant to a Sarasvat landholder the Visconde de Perneu. The Portuguese official at the customs post on the Ghats not having seen such a beast before classed it as a parrot and so the beast was called a parrot and duty was charged accordingly!

Panjim or Nova Goa is the capital of Portuguese India. It is situated upon a narrow ledge between a hill to the South and the creek which stretches for many miles from West to East. Houses with

white washed walls and red tiles peep through gardens of slender cocoanut trees. There are a variety of public conveyances for hire from the lugubrious looking Manchel to the motor car. The Manchel is a kind of palanquin made up of a light sofa curtained with green or red velvet and strapped to a bamboo pole which rests upon two bearers. Panjim resembles the towns in the South of France. The uniforms of the Police and Military are in the continental style. There is a variety of costumes and complexions to be seen in the streets. The ancient Portuguese costume de dame with its thick striped and coloured petticoat and a huge white or coloured calico sheet muffling the whole figure is still to be seen in the streets of Panjim amongst the poor while the ladies now dress according to Parisian styles.

The ancient Hindu capital was a few miles from what is now Goa Velhas (Old Goa). It was known as Gopakattan or Gopakpuri the capital of Kadamba Mahāmandaleswaras who derived their origin from Jayantir alias Trilochan Kadamba*.

The Kadambas of Goa had the title of Supreme lord of Banawari the best of cities. Upto 1313 A.C. the Kadambas were



The Temple of Mangesh at Goa

tributary to Devagiri. In the 14th century after the fall of Devagiri Mahomedans entered Goa and commenced the destruction of Hindu religious edifices. The famous temple of Sapta Kotishwara was among those destroyed. In about 1380 A.C. the prime minister of Vijaynagar conquered Goa and expelled the Turushkas or Mahomedans and reestablished the image of Sapta Kotishwara. Under the sway of Vijaynagar the trade of Goa especially in horses and pearls from the Persian Gulf grew rapidly. This tempted the Bahamani King Mahomed II to invade Goa in 1470. So great was that monarch's joy at the conquest that according to Herishta he ordered 'the march of triumph to be beaten for seven days'. But Goa soon fell into the hands of the Turkish King Yusuf Adil Shah of Bijapur in 1489. This king embellished the city with many fine buildings and greatly augmented its prosperity. Yusuf Adil Shah however favoured his own creed and oppressed the Hindu population. His governor especially made himself obnoxious by the cruelties perpetrated by his Turkish garrison on the citizens. But the days of the Turks and Persians were numbered. A

Hindu jogi had foretold that a foreign people from a distant land would conquer Goa and on the arrival of the Portuguese under Albuquerque guided by Timoji the inhabitants readily surrendered the city. Albuquerque entered the city in triumph amidst shouts of welcome by the people who showered on him flowers made of gold and silver.

The Portuguese nation had grown warlike from its victorious conflicts with the Moors in Europe. When there were no Moors left to fight in the Peninsula the Portuguese led by their gallant princes went to fight the Moors in Morocco. Their history had been one long struggle with the Mahomedans and the duty of fighting the Moors had from their history sunk deep into the hearts of the Portuguese people. In 1500 when the Portuguese finally obtained possession of Goa Albuquerque ordered that the Mahomedan population men women and children should be put to the sword. He abolished Islam and transferred the whole of the property which had belonged to the mosques to the new Churches which he established. Captured Mahomedan women were baptised and given in marriage to his



Rati or Carot of Shanti Durg

The next two important festival are the one in Chaitra and the Nāga Panchami. Snake worship prevailed among the ancient Aryans. It is found in the Brāhmana portion of the Yajur Veda. The Grihyasutra of Ashwalāyana contains definite instructions for making offerings to the sarpa leha. The Nāgas are also mentioned by Ashwalāyana. In the Bhāṣawāt Purāṇa Vasuki and eleven other Nāgas are mentioned as forming the strings of the sun's chariot. The association of the Nāga Panchami with the Shānta Durgā is thus significant. The Deccan Sāraswats regard the Nāga as a Brahman. They do not kill the Nāga but if one happens to be killed it enjoys the privilege of a Brāhman's funeral. It is duly cremated with a sacred thread and a pice thrown in. The Rājatarangini relates how a Brahman named Viśhākha married Chandralekhā the daughter of the Nāga Sushravā. Such names of places as Ananta Nāg Varināg testify to Nāga worship in Kashmir. Springs such as the one behind Mangesh are called Nāg phari and Chashmo Nāg by the Sāraswats in Goa and Kashmir respectively. The Sāraswats observe the 1st of Chaitra as the New Year's Day.

In Kashmir the ancient Aryan spring festival is observed as a national picnic. In the month of Chaitra the Goddess Durgā is worshipped under the names of Sharaka

Jwālā and Kāgya. The Deities of Kāgya (Kheer Bhavā near Ganderbal) worship with milk, kheer, coconuts, rice, kumkum, fruits and naries (red thread tied on the wrist). No animal is sacrificed. The pilgrims abstain from meat for the eight days of the festival.

Of the Hindus in Goa the predominating caste is that of the Sāraswat Brāhmins, also known as the Gaud Sāraswat. The word Gaud is explanatory of their northern origin. It shows that they belong to the Pancha Gaud as distinguished from the Pancha Dravid Brāhmins*. The Sāraswats follow the Rig Veda and are for the most part Smṛta. They have their own spiritual Gurus with their Mathas at Kavale, Gokarn, Nasik and

Benare. The Sāraswats are not subject to the jurisdiction of the Shankaracharya of the Deccan who is followed by the Dravid Brāhmins. Claiming to be Aryan immigrants from the North they form a separate caste from the Dravid Brahman of Maharashtra such as the Chitpawan, Deshastha and Karhadi. In their homeland the Sāraswats do not eat food cooked by any caste except their own. On the plateau of the Deccan and away from the circle they sometimes eat with the Maharashtra Brāhmins. The staple food of the Deccan Sāraswats, men and women is rice and fish. They also eat meat but not fowls. They eat the jungle fowl (Vana Kukkuta) and the flesh of the wild boar but not the domestic pig. In Goa some Sāraswats have adopted the South Indian Vaisnavism. Amongst them most men abstain from meat, some from fish also, whilst the women are generally strict vegetarians. In centres of the caste they have their own priests; in other places they allow the Maharashtra Brāhmins to officiate at their ceremonies. The Sāraswat parents bear the expense of their daughter's marriage. A moderate dowry the scale of which is fixed is given to the bride. Once the marriage festivities are over the bride's

parents and relatives do not accept hospitality from the other side

The Deccan Sāraswats in common with their northern brethren trace their origin to the sage Saraswat the son of Dadhicheṭi mentioned in the Gāḍāparva of the Mahābhārat. The Skanda Purāna which describes the movements of various tribes of Brāhmins gives an account in the Sahyādri Khanda of the origin of the Deccan Sāraswats. Parashurām by forcing the ocean to recede from the Sahyādri mountain created a fresh piece of land viz Goa, where he held a Vedic sacrifice to commemorate his victory against the Kshatriyas. He brought learned Pañcha Gaud Brāhmins from the north to perform the Vedic rites and settled the immigrants by grants of villages in agrahar*. Their descendants are the Deccan Saraswats. The immigrants brought their family gods—amongst whom were Shānta Durga and Mangesh.

The old temple of Mangesh was at Kushasthali. Shiva is related in a love quarrel frightened Pārvatī by assuming the shape of a tiger whereupon she cried out with fright. Mām Gireesha and was unable to complete the sentence—Mām Gireesha raksha (protect me oh lord!) from Mām Gireesha is Mangesh†. Another account traces the origin to the mountain Mangirish in the eastern country of Trihotra‡. As these conflicting accounts are given in the same Purāna a third account traces the origin of Mangesh to an imaginary man of the name of Māngā§. Some have identified Tirhut in Behar with the country of Trihotra and the town of Monghyr with the mountain Mangirish||. But the ancient name of Tirhut was not Trihotra. It was Teerabhukti*. The old name of Monghyr was

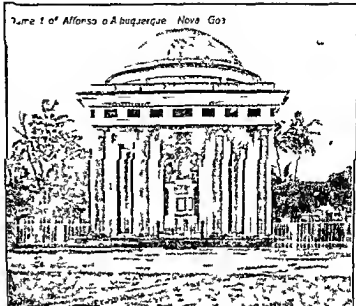


Figure 1 of Alfonso d Albuquerque Nova Goa

Monument of Alfonso d Albuquerque Nova Goa

Mudgagiri*. We have a grant of Devapala the most powerful king of the Pila dynasty of Bengal issued from his Court at Mudgagiri or Monghyr. According to Mr Girindranath Dutt the system of kulinism was borrowed by Bengal from the Brahmins of Tirhut and the Tirlutia Brāhman are divided into hypergamous groups†. There is no trace of either kulinism or hypergamy among the Deccan Saraswats. The Durga in Eastern India is worshipped with animal sacrifice and her greatest festival is in autumn and not in spring.

Mangesh is perhaps abbreviated from the Sanskrit Mangalesh. At Gurnar in Kathiawad there is a temple dedicated to Shiva known as Mangalesh. There is near Prabhaspattan a sacred place called Kushasthali. The Gujarati speaking Saraswats are to be found in Kathiawad, Cutch and Broach. The latter claim the Punjab as their original home both tradition and their social customs which resemble those of the Punjab Sāraswats to a considerable extent support this view. The Broach Saraswats worship Durgā as the Jwāmukhi. A Sāraswat of Bhuj (Cutch) has written the history of his community tracing

* Sah. Kh. U. A. I. verses 47-50.

† Sah. Kh. Mangesh Mahatmya chpt. 1.

‡ Sah. Kh. U. A. III.

§ History of Mangesh Devasthan p. 3.

Saraswat Mandal p. 28.

* Vincent Smith—Early Hist. of Ind. 3rd Ed.

* Ind. Antiquary XXI 263.

† R. S. S. 1st ed. of Ind. p. 206.



General View of Mangesh

favourites Albuquerque's unrelenting hatred for Islam made him desire the friendship of the Hindus. He sent an embassy to Vijaynagar and directed his ambassador to state in his name that

The King of Portugal command me to render honour and will serve to all the Gentle Kings of this land and of the whole of Malabar and that they are to be well treated by me neither am I to take the riches nor the merchandise but I am to destroy the Moors with whom I wage incessant war

The Portuguese found to their great delight Nestorian Christianity flourishing on the Coast of Malabar. They considered that the Hindus or Krishna worshippers believed in a form of Christianity. The grounds for this belief though very slight were sufficient to convince the ardent Christians and secured the Hindus from persecution for some years. But the Hindus did not long enjoy immunity from religious persecution. In 1560 the inquisition was established in Goa by the Jesuits in the magnificent palace of Yusuf Adil Shah. The work of forcible conversion commenced in about 1541 was continued with rapidity and vigour. The inhabitants of Goa and the various provinces were in turn victimized. Tradition relates that a race of giants known as Pahlites

came by sea to destroy the Hindu shrines and to convert the Hindus to Christianity. They built the magnificent edifices of the new faith in Goa Velhas and their disappearance was as sudden as their arrival. This no doubt refers to the Jesuits who brought the dreaded inquisition. Tavernier says

The Jesuit fathers are known at Goa by the name of Paulists on account of their grand church dedicated to St Paul.

The synod of Udayampur in 1599 condemned the doctrines and ritual of the Nestorian Christians of Malabar. The Jesuits pretended to have the right to try those who were never Christians. To them every pagan was an enemy of Portugal and of Christ. Soon the burning of relapsed converts and supposed witches known as Auto da Fe commenced their sanguinary work. Unbridled tyranny went hand in hand with religious bigotry. The Portuguese robbed and burnt the temples of the so-called heathen trampled on their books and threw them into the flames. The two most famous temples of the Sarasvatis—of Shri Durga at Kelus and of Mangesh at Kushasthali—which had escaped destruction by the

Mahomedans were destroyed by the Portuguese

The Crusaders however soon sank into more debasing material facts when once the activities of religion had slackened. As the Viceroy Dom Jono de Castro said

The Portuguese entered India with the sword in one hand and the crucifix in the other finding much gold they laid aside the crucifix to fill the pockets

The Jesuits were expelled finally from Goa in about 1755 and the Inquisition was suppressed at the recommendation of the British Government—one of those good actions with which says Burton 'our native land atones for a multitude of sins'

Before the destruction of their temples the Brahmins escaped with the images of their deities to the neighbouring hills of Antraz then under the rule of the Hindu prince of Saunda. It is said that the Mahars, an untouchable caste sheltered the devotees of Shanti Durgā and provided a site from their own encampment for the new residence of the deity. In return they begged that they may be allowed a 'darshan' once a year. Ever since the Mahars have exercised right of worship on the day following the Magh Shud Panchami the greatest festival of the Goddess. The old site at Kelus is still pointed out by the Christian cultivators who speak of the Shanti Durgā with great reverence as 'Māi' (mother).

The Christian population of Goa is composed of three heterogeneous elements viz, pure Portuguese half breeds and Christian converts. Formerly the pure Portuguese were called Reinols and were exclusively entitled to high offices of State. Tavernier tells us that any adventurer who passed the Cape of Good Hope forthwith became a Fidalgo a gentleman and called himself a Dom. The white families settled in the country were formerly called Castisses to distinguish them from Reinols. This colonist class is now neither numerous nor influential. As soon as intermarriage with the older settlers or native Goanese took place the progeny was called Mestici—in plain English mongrels—though they preferred to call themselves Descendants.

The Mestici or mixed breed composes the great mass of society in Goa. It includes all classes from the cook to the Government official. Perfect equality political as well as social has long prevailed between the white as well as coloured and in 1835 one of the

Mestici Bernardo Peres da Silva rose to be Viceroy.

The mixed class are not prepossessing in appearance and the fair sex is little superior to the other. One scarcely ever sees a pretty half caste girl. The semi-imitate European dress has the quantity of clothing diminishes with the wearer's rank and means. Even the highest wear coloured clothes to spare the washerman. They are fond of spirituous liquors and seldom drink except honestly for the purpose of intoxication.

The native Christians or Christianos who constitute half the total population still observe the four Hindu castes. They are Baman Chirade (Chhetris) Gvide (Vaishya) and Shudra. The converts do not intermarry, though they all dine together. The Brahman Christian is particular about marriage in high class Brahmin Christian families and would ordinarily reject large dowries when the family is not considered high. The Christian Gvides like their Hindu brethren abstain from spirituous liquor and fowls. The Gvides have perhaps migrated from upper India. Their women do not wear the lingdar Deccani dhoti (kūhā). Their dress which resembles the upper Indian sari has a knot tied on the shoulder and their ornaments unlike those in the Deccan, are of Kānsī (Bellmetal). Widow remarriage though not forbidden is as much condemned among the converts as among the Hindus. Many of them especially among the women cannot bear the idea of eating beef and they observe the characteristic Hindu prohibition against a wife addressing or speaking of her husband by his name. Their marriage ceremonies are performed in Church according to Christian rites but they are preceded and followed by observances which are survivals of the Hindu customs which are and marriage. These include the betrothal bathing of the betrothed couple the tying of an auspicious necklace round the bride's neck the exchange of presents and the formal transfer of the bride to her husband's family.

There is yet another class of Christians who are unlike the native Goanese—clean shaven. Their dress is scanty—clean extreme consisting only of a cloth like the loongy. They wear round necks strings of beads and the cross.



The Temple of Shānti Durgā with the Deepastambha or the Lamp-Tower

women are equally scantily clothed a single long cotton piece forms their sārī without the clolee or bodice worn by the Hindus thus leaving the bosom unsupported and often uncovered. They seem to be devoted to their religion—their superiority to the heathen consisting in eating pork drinking toddy to excess shaving the face never washing and in the conviction that they are sure to go to paradise. They are descendants of the converts brought from Portuguese settlements in Bengal by the Jesuits and their pronunciation and vocabulary unmistakably point to their Bengali origin.

The native Goanese Christians are in spite of conversion to Christianity divided into two sects—Smārta and Vaiṣṇava. They still retain the affection for the kuladevītās of their ancestors. One has only to ask a Goanese what is your kula deva and he is proud to be included among the votaries of one of the well-known temples. The Christians give the oil offering of rice and coconuts to their kula deva as well as the first fruits and new rice in the harvesting season. They take the Prasād in the temples through the pujāris before embarking on a new adventure or for Dayā (mercy)

generally and it is an established rule in the temple of Shānti Durgā that the Christian seeking Prasād has precedence over the Hindu.

From Panjim the pilgrims go by Lancha or Vapor (steam launch) past the Hospital de Misericórdia and the old city of Goa. Alighting from the steam launch the rest of the journey is by road up steep hills which afford magnificent view of the valleys below. During the month of Māgh spring encircles the green hills and smiling valleys with the wonderful richness of many coloured foliage. The kaju the mango pummels and various other fruit trees are in full blossom. The flame coloured flowers of the Simul (Bombax Malbaricum) the new foliage of the kokamb (Garcinia Indica) the Sisu (Dalvurgia Latifolia) and the wild plantain afford food and shelter to the greenpigeon parrot and the bronze winged dove. Pine apples ferns and mosses adorn the surface of the ground. Strange forms of plant and insect life continually demand our attention while the notes of the thrush black bird koel and the Ghat Bulbul musically salute our ears. The rapturous praise of pilgrims may often be extravagant still few who have visited

this picturesque country will think that here extravagance and fiction have left truth much too far behind

The temple of Shāntā Durgā at Kavale stands on a slope in the bosom of a chain of mountains. In front of the temple a white washed Deepastambh points out through ravines and tangled forest to the way worn pilgrim by day and night the site of the holy dwelling of the deity. In front of the temple is a large Kund and on either side are rest houses for the pilgrims. Outside a small shrine is dedicated to the Northern Brāhman who first installed the Durgā in the Deccan. Behind the temple is a wooded hill. It is significant that the present site of the temple bears a remarkable resemblance to the old site at Kelus in each case resembling the old Hindu temples of Bhanier and Katru a few miles west of Baramula in Kashmir which are both backed by five wooded cliffs crowned with deodars. The chief points which distinguish Kashmiri from other Hindu temples in India are the trefoil headed doorways and recesses high pediments and straight lined pyramidal roofs. In the village of Macel there is a shrine dedicated to Shāntā Durgā as Grāma devatī. It has the high pediment and straight lined pyramidal roof. At Kavale the temple of Shāntā Durgā is a collection of these pyramidal roofs with the addition of a dome. The old temple of Mangesh also resembled the temple of Shāntā Durgā. No other temples in Goa or the Deccan have such straight lined pyramidal roofs. The marble used for the pillars and flooring at Shāntā Durgā is known as Kashmiri pishin or the stone of Kashmir.

Tradition relates that once upon a time there was a fight between Siva and Vishnu. The Adī Shakti took the form of Jagadambā. intervened and pacified the combatants and thus came to be known as Shāntā. Shāntā would however seem to be derived from Portuguese Santa meaning holy or sacred in imitation of Santa Maria. The old Portuguese colony of Santa Cruz near Bombay is called Shāntā Cruz by the Hindus. The Hindus in Goa have borrowed largely from the Portuguese language. In Macel there is a temple dedicated to Devaki Krishna representing the infant Krishna with his mother Devaki, an idea evidently borrowed from Roman Catholic Christianity. Hindu temples in Goa are white-washed like, and generally resemble Catholic

religious edifices as in the case of the modern Mangesh.

Havell sees in the Durgā the inaccessible mother worshipped with bloody sacrifices by the ancient Dravidians. He says that under the influence of Aryanism

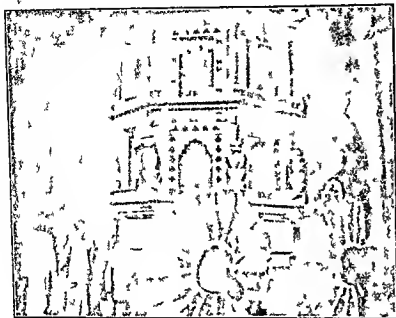
Durgā—the religious cult of the brigand and outlaw—was transformed into the benignant life of the great ascetic Shiva the teacher of spiritual wisdom and the destroyer of ignorance.

The Pauranic account of Durgā as Chandi (terrible) describes her as the collective power of the devas fighting the asuras. The allegory of the Devi yuddha in the Markandeya Purāna which means the destruction of egoism and self seeking in a righteous war indeed depicts the dreadful aspect of the divine power more than the tender. But the Durgā of the Deccan Sāraswatī is worshipped in her gentle aspect. No animal is sacrificed. The oti or offering consists of rice coconut areca kumkum fruits and a piece of coloured cloth for bodice. It is usual for the pilgrims to abstain from meat and fish during the festivals.

The Shāntā Durgā can be traced to a North Aryan Vedic source. Her origin lies in the poetic fancies of the Vedic Rishis. The Khila of the Rig Veda following the 17th hymn mentions the Durgā and describes her as the refuge of all sufferers all who are pursued by enemies internal and external. In the Taittiriya Aranyaka (N 7) she is called Durgi. In the Devi Sukta of the Rig Veda Durgā is Rudrānī the wife of Rudra who lives in the Himalayas. Later on the Gayatri Mantra the personification of Vedic learning is identified with Rudra or Durgā. Thus Durgā means knowledge and in her Aryan form Umā light the daughter of king Himavat she becomes the type of high born loveliness.

The most important festival of the Shāntā Durgā is the Vernal Equinox—the Vasanta Panchami in Māgh. The vernal festival celebrates the victory of the sun's light over the power of winter and darkness. Two days later on the Rathā Saptami the Goddess is taken in procession in a beautifully carved chariot representing the victorious chariot of the sun. Sāraswatī ladies draw the figure of the sun in front of the tulasi plant on this day and worship the figure when the sun enters the meridian.

* Aryan Rule in India p 15



Rath or Chariot of Shanti Durga

The next two important festivals are the one in Chaitra and the Naga Panchami Snake worship prevailed among the ancient Aryans. It is found in the Brahmana portion of the Yajur Veda. The Grihyasutra of Ashvalayana contains definite instructions for making offerings to the sarpa devas. The Nāgas are also mentioned by Ashvalayana. In the Bhāgavat Purāna Vāsuki and eleven other Nāgas are mentioned as forming the strings of the sun's chariot. The association of the Naga Panchami with the Shānta Durgā is thus significant. The Deccan Sāraswats regard the Nāga as a Brahman. They do not kill the Nāga but if one happens to be killed it enjoys the privilege of a Brāhman's funeral. It is duly cremated with a sacred thread and a piece thrown in. The Rājatarangini relates how a Brahman named Vishākha married Chandralekhā the daughter of the Nāga Sushravā. Such names of places as Ananta Nāg Veināg testify to Nāga worship in Kashmir. Springs such as the one behind Mangesh are called Nāg jhari and Chashmo Nāg by the Sāraswats in Goa and Kashmir respectively. The Sāraswats observe the 1st of Chaitra as the New Year's Day.

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Jwālā and Rāgya. The Devo-tees of Rāgya (Kheer Bhawāni near Ganderbal) worship with milk, kheer, cocoanuts, rice, Kumkum, fruits and narven (red thread tied on the wrist). No animal is sacrificed. The pilgrims abstain from meat for the eight days of the festival.

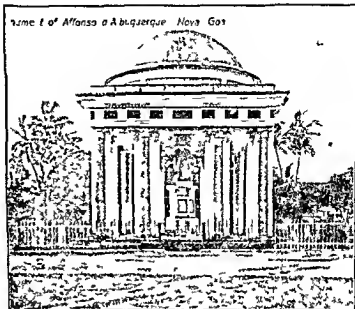
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Benares. The Sāraswats are not subject to the jurisdiction of the Shankaracharya of the Deccan who is followed by the Dravid Brāhmins. Claiming to be Aryan immigrants from the North, they form a separate caste from the Dravid Brāhmins of Mahārāshtra such as the Chitpawan, Deshastha and Karhada. In their homeland the Sāraswats do not eat food cooked by any caste except their own. On the plateau of the Deccan and away from their circle they sometimes eat with the Mahārāshtra Brāhmins. The staple food of the Deccan Sāraswats, men and women, is rice and fish. They also eat meat but not fowls. They eat the jungle fowl (Vana kukkuta) and the flesh of the wild boar but not the domestic pig. In Goa some Sāraswats have adopted the South Indian Vaishnavism. Amongst them most men abstain from meat, some from fish also, whilst the women are generally strict vegetarians. In centres of the caste they have their own priests; in other places they allow the Mahārāshtra Brāhmins to officiate at their ceremonies. The Sāraswat parents bear the expense of their daughter's marriage. A moderate dowry, the scale of which is fixed, is given to the bride. Once the marriage festivities are over the brides

parents and relatives do not accept hospitality from the other side

The Deccan Sāraswats in common with their northern brethren trace their origin to the sage Saraswat the son of Dadheechi mentioned in the Gadāparva of the Mahābhārat. The Skanda Purāṇa, which describes the movements of various tribes of Brāhman gives an account in the Sahyādri Khanda of the origin of the Deccan Sāraswats Parashurām by forcing the ocean to recede from the Sahyādri mountain created a fresh piece of land viz, Goa, where he held a Vedic sacrifice to commemorate his victory against the Kshatriyas. He brought learned Pancha Gaud Brāhman from the north to perform the Vedic rites and settled the immigrants by grants of villages in agrahar*. Their descendants are the Deccan Sāraswats. The immigrants brought their family gods amongst whom were Shāntā Durga and Mangesh.

The old temple of Mangesh was at Kushasthali. Shiva it is related in a love quarrel, frightened Pārvati by assuming the shape of a tiger whereupon she cried out with fright Mām Gireesha and was unable to complete the sentence—Mām Gireesha raksha (protect me oh lord!) from Mām Gireesha is Mangesh†. Another account traces the origin to the mountain Mangirish in the eastern country of Trihotra‡. As these conflicting accounts are given in the same Purāṇa a third account traces the origin of Mangesh to an imaginary man of the name of Mangi§. Some have identified Tirhut in Behar with the country of Trihotra¶ and the town of Monghyr with the mountain Mangirish||. But the ancient name of Tirhut was not Trihotra. It was Teerabhukti¶. The old name of Monghyr was



Monument of Alfonso d Albuquerque New Goa

Mudgagiri*. We have a grant of Devapala the most powerful king of the Pala dynasty of Bengal issued from his Court at Mudgagiri or Monghyr. According to Mr Girindranath Dutt the system of kulinism was borrowed by Bengal from the Brāhman of Tirhut and the Tirhutia Brāhman are divided into hypergamous groups†. There is no trace of either kulinism or hypergamy among the Deccan Sāraswats. The Durga in Eastern India is worshipped with animal sacrifice and her greatest festival is in autumn and not in spring.

Mangesh is perhaps abbreviated from the Sanskrit Mangalekh. At Girnar in Kathiawad there is a temple dedicated to Shiva known as Mangalesh. There is near Prabhaspattan a sacred place called Kushasthali. The Gujarati speaking Sāraswats are to be found in Kathiawad Cutch and Broach. The latter claim the Punjab as their original home, both tradition and their social customs which resemble those of the Punjab Sāraswats to a considerable extent support this view. The Broach Sāraswats worship Durgā as the Jwālāmukhī. A Sāraswat of Bhuj (Cutch) has written the history of his community trace.

* Sah. Kh. U. A. I. verses 47-50

† Sah. Kh. Mangesh Mahātmya chpt V

‡ Sah. Kh. U. A. III

§ H. story of Mangesh Devasthān p. 3

¶ Saraswati Mandal p. 25

|| Vincent Smith—Early Hist. of India, ed. 2

* Ind. Antiquary, Vol. 264

† R. S. P. People of India p. 206

ing its origin to Kashmir. Deccan Sāraswats have however no common traditions with the Gujrat Sāraswats. A theory based on names of towns or imaginary identifications of towns or places has no other merit than that of transcendental speculation.

The historical value of the evidence of the Sahyādrikhanda is impaired by the uncertainty of dates by the sacerdotal predilections of its author or authors and by the manifest inability to draw any distinction between fact and fancy. The legend of Parashurām is not peculiar to Goa. It is shared in the Konkan and Malabar by other Brāhmins. It is not unlikely that the hardy Aryans of Northern India settled early in the picturesque and hilly country of Goa which was admirably adapted for such colonization. The Aryans seem to have crossed the Vindhya and arrived at the Deccan between the 7th century B. C. and 350 B. C. Dr Bragança Pereira (Juiz de direito) of Bicholim who is writing a history of Goa holds that it was, in ancient times divided into little republics (Republican Pequenas) of Brāhmin settlers. The Portuguese found Hindu Goa divided into village communities (comunidade). Albuquerque maintained intact the constitution of the village communities and shortly after his death a code called *Foral de Usos e Costumes* was compiled to serve as a guide to his successors. The Sāraswats are still the land holding class in Goa. Wealthy landholders such as the Visconde de Pernam, Baron de Dhepe and Baron de Kalapur sit down to meals daily with over a hundred men of the community. Their palaces are liberty halls and 'pej' or rice gruel is served to all comers who care to ask for it.

It is a tradition in the Deccan that two northern Sāraswats Deva Sharmā and Loma Sharmā returning from a pilgrimage to Ramashwar found a Sāraswat community in Goa. The newcomers were welcomed by the old settlers who by giving them their daughters in marriage accepted them in their own community.[†] Deva Sharmā of the Vāt a Gotra founded the temple of Mangesh. His nephew Shiva Sharmā founded subsequently the temple of Shānta Durgā. The descendants of the Sharmās are known as Shenwis. The Shenwis alone, wherever domiciled in India

form the congregation of the Shānta Durgā and Mangesh and are entitled to this day to manage the properties dedicated to the temples. Other Sāraswats have no voice in the management. The Sharmās, it is believed at Kavalē, were Kashmiri Sāraswats.

The Kashmiri Brāhmins call themselves Sāraswats. It is a tradition in the Happy Valley as well as among the Kashmiris domiciled in India that when Kashmir was forcibly converted to Islam eleven Sāraswat families managed to escape conversion by hiding themselves in the mountains. Of these, seven families remained in Kashmir and four families emigrated to the plains, of the latter, two families went to the Deccan and married Deccan Sāraswat women and two families are said to have settled in the Punjab. These four families are called Bhanmasi. In later times the descendants of the old Kashmiri called Malmās came down and settled in the plains and intermarried with the Bhanmasi of the Punjab.

The Sāraswat men have well cut features. The complexion of the men generally is what is called "wheat coloured", but some are fair. The women are generally graceful with dark lustrous eyes and black hair.* R. B. Burton who visited Goa in 1851 said of the Sāraswats that in appearance they

'are of a fair or rather light yellow complexion. Some of the women are by no means deficient in personal charms and the men generally surpass in size and strength the present descendants of the Portuguese heroes. They wear the mustachios but not the beard and dress in the long cotton cloth with a cloth round the waist very much the same as in Bombay. The head however is usually covered with small red skull cap instead of the usual turban. The female attire is the Sari with a long armed bodice beneath it and their caste is denoted by a round spot of kumkum or vermillion upon the forehead between the eyebrows.'

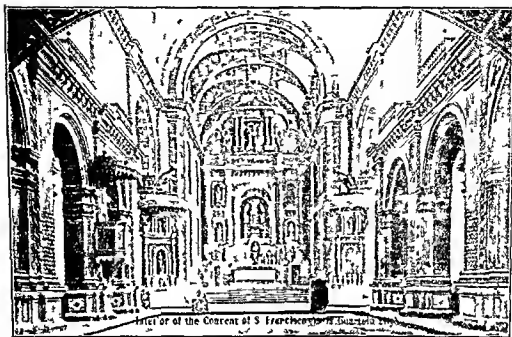
The Shenwis have mainly followed the literary line. They have been well known in the Konkan as Pantoji (Panditji) school masters. Goa according to Tavernier, was one of the finest harbours in the world rivaling those of Ioulon and Constantinople and monopolised the trade of the West Coast. But the Shenwis never took to trade. The legal and literary talents of the Sāraswats and their capacity for political employment made them indispensable to the Portuguese.

* Sr R. Bhandarkar, *Early History of the Deccan* Ch III.

† Konkankhyān p 61.

* Fenthuven—*Tribes and Castes of Bombay* 1920 Vol I p 250.

† Goa and the blue mountains p 17.



Interior of the Convent of St. Francis of Assisi at Old Goa

In Tavernier's time they were already in undisputed charge of offices in reference to law as agents solicitors and scribes. He says of them there are no people in the world more cunning and subtle.

They have much intelligence and are good soldiers and the clerics have assured me that they learn more in the colleges in six months than the Portuguese children do in a year whatever the science may be to which they apply themselves.

With the rise of the Marhāṭṭa the Shenwis rose to the highest positions in the State civil as well as military. Naro Ram Shenwi became a Mantri in the Ashta Pradhān of Shāhu and was known as Pandit Mantri. He built the modern shrine of Shintā Durgā and obtained the grant of the village of Kavale for the temple. Rani chandra Malhar rose from Kulkarni to be the right hand man of the first Bājirao Peshwā. He completed the rest houses and confirmed the grant of Kavale to the temple of Shantā Durgā under the seal of the Chhatrapati. With the northward march of the Deccan invincibles the Shenwis rapidly established themselves at Kolhāpur Bāroda Rajputana Indore and Gwalior. They were

distinguished not only as statesmen but as generals and officers in that age of Marhāṭṭa chivalry and became known to the English as the Gallant Sainowees. In modern times the Sāraswats owing to their readiness to imbibe and assimilate new ideas have secured positions of influence in the services and the liberal professions in numbers out of proportion to their numerical status in the community at large both in British and Portuguese India. The first lawyers educated in Portugal, Bacharel em direito (Barrister at law) are Sāraswats.

During the Portuguese persecution the Spiritual Guru of the Sāraswats shifted to Benares and there founded a math returning to Kavale in comparatively modern times. The Gurus treated caste questions in a liberal spirit. The Deccan Sāraswats watched with interest the vicissitudes of the sister community in the North.

Another Sāraswat hailing originally from the North and now settled in Lucknow U.P. as a Barrister Pandit Lshen Naran Dhar is presiding over the Indian National Congress. On his return from England some year ago there was a storm in a teapot and even a Sabha named after him and called Lshen Sabha was started to support him in opposition to Sat Sabha and Dharam Sabha.

INTERNATIONAL RELATIONS

International Relations — Eight Lectures delivered in the United States in August, 1921, By Viscount Bryce Mamilan & Co, London Price 10 s 6 d 1922

IN this book of nearly 275 pages we find mention of every country in the world from China to Persia but none of India. We get as far as the Indian Ocean, or even the Afghan War, and there is one reference to Hindu immigrants, with regard to whom the policy of prudent British statesmen is said to be to 'temporise', as they can never induce the colonial authorities to give the Hindus free entrance. Even so the reference to the Washington Conference for the reduction of armaments where the Rt Hon'ble Mr Sastri was our representative, we find India ignored, whereas dubious and dishonourable mention is as our English friends assure us, we have now acquired an international status, being one of the original members of the League of Nations and signatories to the Peace Treaty of Paris there is an indication of it in the volume before us. And yet it is not a book written by one who does not know us Viscount Bryce and Lord Curzon are the two great political writers of England who are also practical statesmen, and when so a book written by one of them, expressly dealing with international relations, India is ignored the presumption is that the so-called elevation of India into the domain of international politics is a myth.

But though India is ignored, Islam and Turkey are not. Whereas Lord Bryce has nothing but flattery for the powerful American nation, and is guarded in his reference to every other nation including even Germany, in the case of Turkey he lets himself go with a vengeance, and delights in using blood-curdling epithets. Pan Islamism "is an attempt to renew the original aggressive movement of the Muslim peoples against the Christian and in particular to strengthen the Turkish Sultan by exalting him as Khalif of the whole Mohammedan world." Enver Bey is a varnished ruffian, the Nationalist Turks of Angora are "the remnants of the infamous Committee of Union and Progress," Turkey is "barbarous and decrepit," "an uncivilized state, with a government stupid as well as savage," and "the misgoverned subjects of the sultanate ought to have risen against it, destroyed it, and created new states," the Turkish government had in 1915 "massacred a million of its Christian subjects, women and children as well as men, under circumstances of cruelty and brutality unsurpassed even in the East"

(this is a charge to which Lord Bryce returns again and again, as at pages 69, 199, 203, 264), "that profligate rascal, Ismail, formerly Khedive of Egypt", though the government of Turkey is 'detestable', Islam continues to spread among the black races in the interior and along the East coast of Africa but apart from the fear that it may become a warlike and aggressive force, it is admitted that its spread is to be desired for it raises the negroes to a higher level of self respect. To illustrate the dictum that an Ambassador is "an honest man sent to lie abroad for the good of his country", Lord Bryce selects the case of the Turkish ambassador at London in 1896 "himself a man of exceptional ability" who assured the author that the Sultan was bent upon promoting the welfare of his Christian subjects. It is no wonder that Lord Bryce is strongly against the modification of the Treaty of Sevres (p. 69).

In the chapter on Diplomacy and International Law the author gathers some maxims from the biographies of famous diplomats as well as from his own experience which go to show that there is nothing esoteric or abstruse in the art of diplomacy, and that any man of ordinary prudence and strong common sense, coupled with a knowledge of history and of men and nations, can shine in that field. It was hitherto the accepted doctrine that 'the chief duty of diplomatists was to deceive, and Lord Bryce is of opinion that "the relations of states being what they are no European or Asiatic government can tell the world all it is doing or means to do." But the author draws the line at the bribing of persons to steal documents—a service which, nevertheless, some governments, according to the author, have asked and received from their envoys. The author says that from the biographies of eminent diplomats it appears "how crafty, how cynical in a sense how unscrupulous diplomacy was thirty years ago. Has it, one wonders changed for the better since then?"

The only parts of the world, as Lord Bryce points out, that have not yet been appropriated by the European races are China, Mongolia, Japan, Persia, Abyssinia, Siam and some fragments of Western Asia. It is these European races whom Lord Bryce asks to combine to maintain the peace of the world (that is to say, their world dominance) and he appeals to

ly from the point of view of the exploiting states among whom jealousy and friction is promoted by the cupidity of the concessionaires but not a word is said from the point of view of the victims of such exploitation. We read of an extremely delicate instrument recently invented which reveals the subterranean mineral wealth of the world to the inventor in his laboratory in Paris at whatever depth from the surface and in whatever quarter of the globe it may be hidden and this invention while whetting the greed of the industrially organised white races is sure to prove a source of further exploitation and impoverishment of the coloured and dark races, unless, as Lord Bryce fears by promoting mutual rivalry and discord it makes the strong nations of the west fly at each other's throats and thereby hastens their destruction.

The fate of the Tsar draws forth some reflections from Lord Bryce which are worth quoting. I remember going to a religious service in the city of Tomsk in Siberia on the same Day of the heir to the Russian throne. The whole official and university population of the town was gathered in the cathedral and the service went on for three hours and every body seemed to be animated not only by piety but by a religious devotion to the Tsar and the Romanoff family. Less than five years from that date at a town in the Ural Mountains on the confines of Siberia the Tsar and his wife and daughters and the innocent little heir for whom the people in Tomsk prayed were all barbarously murdered and not a voice of pity not a voice of anger was raised anywhere within the Russian empire. You may say that the masses were terrified but what became of the loyalty? How easy it is to overrate appearances. Everybody believed that the Tsar occupied a semi-divine position in Russia and that the empire of the Tsar was based and solidly based upon that feeling of religious devotion to his person. But all vanished and even the Russian church was not able to avert it.

Viscount Bryce thus sums up the chief causes of war in modern times.

First There is still as there was two thousand years ago the lust for territory arising sometimes from a belief that the larger a state is the greater is likely to be its military power and general prosperity. This passion once strong in monarchs can infect peoples even the freest and the most enlightened. The old unreasoning violent impulses to self-assertion and aggression may bludge up as hotly in popularly governed nations as they did in savage tribes. Any pretext will do—the protection of a native race, a large share in some natural product needed for warfare, a blessing to be conferred upon the world by the diffusion of a higher type of civilisation.

Second religious hatred potent in the East not quite extinct in some parts of Europe

Third Injuries inflicted on the citizens of one state by the Government or citizens of another. These when not redressed have often brought nations to the edge of war and sometimes pushed them over but the establishment of Courts of Arbitration now goes some way to supply a safeguard. [Does it?]

Fourth Commercial or financial interests. These do not so often directly cause a resort to arms but they create ill feeling and distrust which make any passing incident sufficient to evoke complaints or threats.

Fifth Sympathy with those who are oppressed by an alien government especially if the sufferers belong to a kindred race, is a more creditable motive for hostilities than the others I have mentioned yet has sometimes been used as a pretext for war when justice might have been otherwise attained.

Sixth There are wars due to fear. A nation which sees its neighbour or neighbours growing in military strength and finds reason to mistrust their purposes is tempted to anticipate the dreaded attack by itself attacking. Wars thus arising are sometimes described as Preventive.

According to Lord Bryce the idea of a super state embracing the whole world, a federation of peoples ruled by Parliament of Man appeals to the imagination. Its vast scale is fascinating. It holds out a hope of incalculable blessings. But it is a phrase and only a phrase a phrase which has no definite relation to anything in the actual world of our time.

Every political community whatever its form be it republican or monarchical is in a state of Nature towards every other community that is to say an independent community stands quite outside law in relation to other similar communities owning no control but its own recognising no legal rights to other communities and owing to them no legal duties. Every state is a law unto itself recognising no control or responsibility except that which the public opinion of the world imposes. Another fundamental proposition of international relations is that the prospect of improving the relations of states and peoples to one another depends ultimately upon the possibility of improving human nature itself. Those who seek to improve human society must begin by working as individuals not to throw the responsibility upon the communities but to remember that the community is what the men and women make it. Progress in physical science and material well being does not the author warns his readers necessarily mean that advance in intellectual and moral strength in which the true welfare of mankind consists. Is there he asks in another place anything in history more tragic than the fact that the power which our knowledge and mastery of the forces of Nature has given us can today be used to do far more to destroy human life within a given space

of time than any recent discoveries have enabled us to preserve it." And what an appalling loss of lives is the world-wide devastation and ruin of the late war responsible for! "Ten millions of men have perished. In England and France half the flower of our youth, many of whom would have been the leaders of the coming generation, minds that would have enriched the world in thought and learning, in scientific discovery, in literature and art, have been lost to us, a loss far greater than that of any material things. The prevention of wars is therefore in the interest of every country. "Good will sweetens life, nobody is so happy as he who rejoices in the happiness of others. Hatred has never brought anything but evil." The combination of peace-loving States has become absolutely imperative for the safety of this distracted world lying under the shadow of a great catastrophe. We must remember that "unlike every political constitution that has been devised the Many are inspired and led by the Few." It is therefore for the leaders of thought and action in every state to take the lead in this matter and bring about the desired combination.

This is the note on which the book closes, but there is one weak link in the chain of arguments by which Lord Bryce would enforce his appeal and it is sad to reflect that even a man of his calibre is unconscious of it though it is fatal to the prospect of the world peace which he, in common with all other thoughtful men of the West, yearns for. That weak link lies in the historical fact that a mere combination of the strong can never last so long as it is meant to repress the weak, and prevent them from disturbing the peace of the world by a breaking out against their masters, under whatever specious name they may hold them under subjection. There is not a word in these lectures to indicate any sympathy for the weak and down-trodden races of the earth, no indignation at the treatment they have received at the hands of the strong powers to whom Lord Bryce makes his appeal, and no manifest desire to ameliorate their political condition or do them justice. Rather, there is too much of violent abuse of Turkey because she is weak and too much of flattery of the United States because she is strong. It is easy to see that whenever Lord Bryce refers to moral principles, they are intended

to apply to the white races as between themselves, and there is nothing to show that their application was meant to extend to the relations between the white and the coloured peoples. When, for instance, Lord Bryce says that hatred has brought nothing but evil, he evidently means the hatred of England by Germany, and not the hatred of the Colonial towards the Indian, nor the hatred of the American towards the Negro, though the principle applies equally in both cases. The result, it may be, is more palpable in the one case than in the other, owing to the weakness of one of the parties concerned, but God's mill grinds small, though it may grind slow. No combination of the strong would prevent mutual jealousies from breaking out for the fleshpots of Egypt if the latter are not considered as sacred as the home-lands of the ruling races themselves—thus ultimately leading to their own destruction. So long as the European politician closes his eyes to the unspeakable wrongs that are being done by the races of European origin to Asiatic and African races, and fondly believes that all will be well if only the strong white races hold together, there can be no peace in this world. Had men of the stamp of Lord Bryce felt as vividly as the truth of the case requires that moral principles are not limited by geographical boundaries but are of universal application, and that in the international relations of white communities their breach is not more fraught with danger to the peace of the world than in the relations between the white and the coloured peoples, diplomacy would have taken a higher and altogether different tone and the future would have presented a much more cheerful outlook. When even the best among the Western statesmen cannot transcend their narrow moral outlook, and can by no stretch of the imagination bring the non-white races within the scope of the international code of morality they would prescribe for themselves, and so long as the Great Powers continue to regard the weaker races as fair game for the play of all their lower instincts and propensities which they have perforce to keep in check in their mutual dealings with one another, the prospect of a new Heaven and a new Earth, of which Lord Bryce dreams, will remain as far off as ever.

THE ARISTOCRACY IN THE MUGHAL EMPIRE

I

EUROPEAN travellers were struck by a peculiar institution in the Mughal Empire: the seeming absence of hereditary property among the nobility. As Captain Hawkins remarked in 1608

The custom of this Mughal Emperor is to take possession of his noblemen's treasure when they die and to bestow on his children what he pleaseth, but commonly he dealeth well with them, possessing them with their father's land, dividing it amongst them, and unto the eldest son he hath a very great respect who in time receiveth the full title of his father (Purchas 34)

Here we must bear in mind that with the exception of vassal kings and zamindars there were no hereditary landholders in Mughal India. All the nobility were mere servants of the State and held their fiefs on service tenure: their lands naturally lapsed to State on their death. But why was their personal property escheated?

Bernier stigmatises this custom as barbarous and describes its effects thus:

The barbarous and ancient custom obtains in this country of the King constituting himself sole heir of the property of those who die in his service (P 163)

As the land throughout the whole Mughal empire is considered the property of the sovereign there can be no earldoms, marquises or duchies. The royal grants consist only of pensions either in land or money (the jagir and tanka) which the king gives augmentations, retrenches or takes away at pleasure. The *Umaras* of Hindustan cannot be proprietors of land or enjoy an independent revenue like the nobility of France. Their income consists exclusively of pensions which the king grants or takes away according to his pleasure. When deprived of this pension they sink at once into utter insignificance. (Pp 565)

The king being heir of all their possessions, no family can long maintain its distinctness; but after the *Umaras*' death is soon extinguished, and the sons or at least the grandsons reduced generally to beggary and compelled to enlist as mere troopers in the cavalry. The king, however, usually bestows a small pension on the widow and often on the family, and the *Umaras* live but seldom prolonged; he may obtain the advancement of his children by royal favour. (Pp 212-213)

We find in the letters of Aurangzib such passages as the following which may startle the reader unaware of the real state

of things in that age. Amir Khan [the governor of Afghanistan for 20 years] is dead. I too shall die. Write to the *diwans* of Lahore to attach the property of the deceased with extreme diligence and effort so that nothing great or small, not even a blade of grass may escape. Get information from outside sources and take possession of everything found at any place whatever as this is the rightful due of God's slaves' (Rugat: Alamgiri letter 99)

There was a regular department of the State called *Bait-ul-mal* where the property of all persons dying without heir was deposited. The property of the nobles and officers of the State after their death was also escheated and kept in this department*. The reason alleged for this act of seeming spoliation was that all officers were in debt to the Government having taken money and things in advance or enjoyed the revenue of their jagirs without clearing their account with the State by setting off against these advances the amounts earned by them by their services and the number and equipment of the men kept in arms by them for the Emperor. Such making out of military accounts was a very slow affair and was hardly ever completed in the life time of any officer. Again the exact salary earned by a general could be ascertained only after he had brought his contingent to the muster (*dagh wa tashih*) when the horses were passed and branded and the retainers were identified by their descriptive rolls (*chihra*). This took time and was never satisfactorily done except in peace time. We often read of officers being excused the *dagh wa tashih* paid without the muster and inspection of their troopers in times of pressing need or trouble.

Military accounts especially in an age when wars are frequent are naturally badly kept and take many years to be

* The *Ma'asit of Officers* describes many another department called *amwal* for this purpose; but we cannot trace it else where.

the Treasury. Aurangzib's *firman* on the subject dated 24th July 1666 is more explicit. He instructs the provincial *lians* thus: 'Whenever a servant of the State dies leaving no heir and owing nothing to the Treasury on account of advances (*muta'ib*) made to him deposit his property with the store keepers of the *Bait ul mal*. If he owes anything to the State then take only the amount due and place the rest of his property in the *Bait ul mal*. If he has left any heir attach his property three days after his death. If the property exceeds the amount of his debt to the State take that amount only and deliver the balance to his heir after the latter has legally established his right. If the dead man owed nothing to the State give his whole property to his heir after legal proof' (*Mirat-i-Ahmadi* 81-82).

This is a very upright and reasonable rule. Manucci however asserts that it was never really followed by Aurangzib. He says of this Emperor

He seized everything left by his generals, officers and other officials at their death in spite of his having declared that he makes no claim on the goods of different persons. Nevertheless under the pretext that they are his officers and are in debt to the Crown he lays hold of everything. If they leave widows he gives them a trifle every year and some land to furnish a subsistence. (*Storia* 417)

A careful examination of the records of Aurangzib's reign shows that Manucci's charge is not true. No doubt there was heir breaking delay in adjusting and auditing the running account of every dead nobleman with the State and during this prolonged interval his property was kept under lock and seal in the *Bait ul mal* but not intentionally for ever nor out of an unjust love of spoliation. Thus we read that when Shah Mubammad the *Safar* of Guyat and *amin* of *jazira* died his property was not confiscated because his son Akramuddin stood security for his father's due to the Public Treasury (*Mirat-i-Ahmadi* 356).

That Aurangzib's ordinance of 1666 was not a false pretence can be inferred from the fact that in the latter days of the Empire it is stated among the duties of the *Bayat* that he was the officer for attaching and making a list of the property of deceased persons in order to secure payment of the dues of the State as well as to safeguard the property for the heirs of the deceased.

Again the *Zawabit* gives a list of the pro-

perties actually under escheat in the year 1691 and here we find only the properties of noblemen who had died within the preceding eight years and not earlier (694-716). This may be easily explained by the supposition that the accounts of these nobles had not yet been completely made up and the escheat was therefore provisional or *pendente lite*.

III

From a careful study of the Mughal practice of escheating noblemen's property after their death and Aurangzib's rules and actual practice in this matter I am impressed by the belief that here we have the Quranic law of the sacredness of private property superimposed upon an older and alien institution namely the communal ownership of all property among a nomadic tribe.

The Turks as the so-called Pathan and Mughal rulers of Delhi really were by race were originally a nomadic people and they retained the essential characteristics of nomads to the end though thinly veiled under the pomp and institutions of empire. Such a tribe migrates from pasture to pasture conquers fresh lands and accumulates plunder and slaves under the leadership of their chieftain and with the solidarity of a family and army in one. Their chieftain is the patriarch of the clan and the individual members of the tribe (or more correctly the heads of the different families) are merely the limbs of the great trunk of the tribe. They derive their strength from the tribe and render up their acquisitions to it as the property of the tribe. The tribe might gain accessions to its number from outside by marriage (as among the Brahmins) or by the adoption of slave but the newcomers are made a part and parcel of the tribe as if born to it.

The most adventurous spirits among the tribe when settled in a country like India received an advance of men and money from their chieftain carved out conquests or brought in plunder and enjoyed these during their life time. But when they died all their acquisitions legally lapsed to the Government because they had really been the factors or *entrepreneurs* employed and financed by the tribal State. This practice and tradition of the homeland of Turan continued under the Mughal empire in India. There was no nobleman who was not a servant of the State a holder of *mansab* or rank in

who could therefore afford to be bold in their criticism of the royal caprice and their opposition to the royal tyranny. It also made the Mughal nobility a selfish band, prompt in deserting to the winning side in every war of succession or foreign invasion because they knew that their lands and even personal property were not legally assured to them but depended solely on the pleasure of the king *de facto*. The baronage who extorted Magna Charta from King John or cheerfully courted exile, confiscation and even death under the banners of King Charles I was impossible in the Mughal Empire. Medieval India had no independent nobility or trading class to act as a barrier between the Emperor at the top of society and the poor peasants and common people at the bottom. Such a Government is most unstable and unsound alike from the political and economic points of view.

The *Bait ul mal* was the Store Department where strictly speaking only the property of persons dying without heirs should have been kept but where in actual practice as we see from Aurangzib's regulations the escheated property of noblemen was also deposited. In Islamic theory this *Bait ul mal* belonged to God and its contents could be spent only in works of charity and not on the Emperor's personal expenses nor on the general needs of the Government.

As Aurangzib writes in one of his letters: 'The Khalifa of the Age (i.e. the reigning sovereign of the country) is the trustee [not owner] of the *Bait ul mal*' (*Ruqat* No 107). And again in two other letters: 'It is my duty to increase the property of the *Bait ul mal* and All presents made (to the sovereign) appertain to the *Bait ul mal*' [10 LMS].

Practical effect was given to this theory late in his reign. We read that in 1690 he issued an order appointing the provincial *qa'is* as the *amins* or trustees of the branch *Bait ul mal* of their province. Thus the *qa'is* of Ahmabad was ordered to present to the *fakirs* and other beggars of the city 1500 coats (*qaba*) and the same number of blankets priced Rs 1½ and 8 annas respectively every winter (*Murat's Akhadi* 356). The amount of Rs 6000 was spent on the clothing of the poor in that city but there were other occasions for charitable gift out of this fund.

V

The information at our disposal does not enable us to distinguish between the limits of work of the *Bait ul mal* and those of the other charity fund which the Emperor used to place in the hands of the *Sadar* or Civil Judge and Almoner. The *zakat* or tithe of 2½ per cent on the incomes of Muslims had to be devoted solely to pious works such as maintaining Islamic scholars, students of theology, monks and beggars giving dowries to maidens &c. Strictly speaking the *zakat* ought to have been paid into the treasury of the *Bait ul mal* because the king could not lawfully touch any portion of it for his own use. Manucci tells us that in the closing years of Aurangzib's reign when the Deccan war had exhausted his treasury and he was beset by financial embarrassment the Emperor at first wished to open and use the contents of the great store houses filled with goods left by deceased persons, or with property collected in Akbar, Jahangir and Shah Jahan's times from the men great or small who had been servants of the State. But afterwards he ordered these store houses not to be opened—lest the officials should steal more than half of the things in his absence from his northern capitals (*Storia* II 255).

The *Manual of Officials' Duties* clearly distinguishes between the *amual* or confiscated property of officers who died indebted (*mutaliba'ar*) to the State and which therefore rightfully belonged to the Public Treasury and the *Bait ul mal* or store house of the property of heirless persons which rightfully belonged to God and could be spent on charitable purposes only. But Aurangzib's extensive correspondence never mentions such a department as a *amual* and only speaks of depositing the escheated property in the *Bait ul mal*. Moreover the *Manual* shows that the three departments of *aynas* (i.e. Government stores kept for being advanced to the subahdars and generals on loan) *amual* (i.e. the escheated property of such officers after death) and *bait ul mal* (or the effects of persons dying without any heir)—were placed under one superintendent (*dirogha*) and one set of accountant, store-keeper and watchmen. Munitions were supplied to the officers from this department on account. Hence it appears that the surplus powder, shot, lead and waterproofs (*mom-jama*) of the artillery department were kept in the *aynas*.

twenty five years' work) a large embankment which makes it possible to keep back the waters of Mukta dhara, so that they cannot reach the lower territory of Shiu tarai. The people of Shiu tarai are in subjection to Uttarakut, but often mutinous and rebellious.

"The King Ranajit hopes to be able, by keeping back the waters of Mukta dhara, to force the tribes of Shiu tarai into obedience. The celebration of the completion of the machinery of the embankment for restraining the water is about to be held. A great inauguration festival is to be kept on that very day in a temple of the God Shiva, which is situated in the immediate neighbourhood of the waterfall Mukta dhara.

'While the monks of the temple sing a hymn of praise in honour of their God Shiva, different characters come on the stage and exchange their opinions about Bibhuti, the engineer, and his work which is called the Machine.

'Some praise him as a great genius and sing a solemn hymn in honour of the Machine. Others try to belittle his merits, and recall to memory the multitude of human lives that have been lost in the process of halting the embankment. Some people, belonging to the King's house, try to induce Bibhuti not to complete finally this plan of stopping the water, which would prove so destructive for the inhabitants of Shiu tarai. But these people have no more success than the deputations of citizens from Shiu tarai itself, who, under the leadership of the ascetic, Dhananjay, appear in numbers before the King.

"But it is in the person of the Crown Prince, Abhyut, himself, that the monarch encounters the strongest resistance of all. This young prince is a farseeing friend of humanity. He cannot admit the idea, that all the population of Shiu tarai shall be sacrificed to the immediate political advantage of the State of Uttarakut.

"The Crown Prince, Abhyut, had been sent by his father, King Ranajit, to this subject country of Shiu tarai. When he was there, as Viceroy, he had tried to

act for the benefit of the people of the land rather than for his own people. In so doing, he had caused a passage, which before had been closed, to be opened in the Nandi Pass, through which trade might flow freely. Ways of access were opened out during his rule, which would be of the greatest benefit to the subject State,—tortured as it was by famine,—but which might economically be to the disadvantage of the ruling State of Uttarakut.

"The motive, which induces Abhyut to insist on the destruction of the Jantra raja's (Machine King's) work, is not merely humanitarian. It has something in it which is mystical. The Crown Prince has heard by chance that he is not in reality the son of Ranajit at all. He learns that he had been found by the King, when a tiny child, near the waterfall called Mukta dhara. King Ranajit had adopted him because he had found, on this baby's body, the marks which proved that he would, when grown up, become World Emperor.

'The Crown Prince feels himself to be the son of the rushing water. The Water fall has a kind of fascination for him. He believes in a close spiritual relation between the Water fall and himself. The life and current of Mukta dhara are, therefore, for him the source of his own life. Consequently he imagines it to be his sacred duty to see that all men should enjoy the power of the Water fall's current.

'By order of King Ranajit, the Crown Prince is arrested, for the King supposes that if he is punished he will amend. Meanwhile, the people of Uttarakut are getting restless. Some of the citizens wish to punish the Prince for siding with the people of Shiu tarai against his own people of Uttarakut. Others wish to set him free. But at last, a fire, which has been intentionally caused, breaks out. The Crown Prince, Abhyut, is thus enabled to regain his freedom. He departs, to do what he has made up his mind to do.

"He enters by stealth the machine-works, at the head of the embankment, and sets the levers at work, which make the water rush out in torrents and "

bring about the destruction of the Machine. He himself meets his own death in this heroic act. He had contemplated death. In setting the Water-fall's current free, he had found his own freedom. He returns to the womb of his mother, the water-fall Muktheadhara.

"The tragic fate of the Crown Prince Abhijit is the key to the comprehension of the symbolism of the whole drama. Human progress is only possible, when men lift themselves high above narrow and selfish prejudices; when those who are the chosen leaders of humanity do not hesitate to renounce all earthly goods and to sacrifice life itself for the ideal. The fight between an exaggerated nationalism, (which tries to reach some merely temporary political success by injuring others) on the one hand, and the idea of the brotherhood of all men, on the other, find in several episodes in this drama a precise and perfect expression.

"For example, as a representative of a cheap form of patriotism, we see a school-master appear on the stage with his pupils. He has made these pupils learn a pompous hymn of praise to the King Ranajit. By this method, the school-master hopes himself to get a higher salary. He has also inflamed his boys with a fanatical hatred against the people of Shariatari, because "they have no had religion." He finds that their noses are not of the same curvature as those of their loftier neighbours of Uttarakut.

Therefore they must be "inferior". In his "over-zeal" he assures his pupils that the aim of all history is to secure the empire of the world for the dynasty of Uttarakut. He puts forward the divine right of the royal house of Ranajit to pursue this course of oppressing other people by all the means in its power, as a fact grounded on scientific data.

"The opposite view to this is expressed by the ascetic Dhananjay. His teaching does not meet with much success or understanding, but he tries to show that it is necessary to endure evil *till it ceases by itself*. Retaliation, or resistance of evil by evil, only provokes fresh evil.

"The figure of Dhananjay, the ascetic, bears a certain resemblance to the national leader of India, at the present moment, Mahatma Gandhi, who was recently arrested and imprisoned. But the Poet himself remarks in a note that he had already presented that figure of the ascetic, and many of the aphorisms he uses, in his play called 'Prayaschitta' (Expiation) nearly fifteen years ago.

"Rabindranath Tagore's new Bengali drama is thus rich in solemn episodes and spiritual illusion. The prose of the drama is often interspersed with songs in rhyme.

"In the present political circumstances of Indian life, the play of Muktheadhara is certain to be received, in India, with a vivid interest. Only the future can determine to what extent it will be effective on the stage.

LICHEN

Lichen to the cherry tree
Clings like mournful memory.
Pale the lichen as a face
Seen when levin lights a place.
Feet of lichen slowly climb
Going their way apart from time.

Lichen owns a lineage
Older than the Golden Age.
When the world is doomed at last
Lichen will be clinging fast.
How looks it, brother cherry-tree,
The lichen that has covered me?
E. E. SPEIGHT.

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu, and Urdu. Newspapers, periodicals, school and college text books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book reviews and notices will be published.—Editor, M. R.]

ENGLISH

THE WHEEL OF FORTUNE By Mahatma Ganesha Ganesh & Co., Madras, 1922. Price Rs. 1.

Both in conception and design, this collection of the Mahatma's Essays on Swadesh, the boycott of foreign cloth, hand spinning, and the use of Khaddar must be pronounced to be admirably adapted to the purpose for which it is intended. The design on the cover, which is 'clothed in Khaddar' is a spinning wheel, and on the back is an extract from the Mahatma's message from Sabarmati Jail, with the headlines 'Use Khaddar. Save sixty crores annually.' The book is nicely printed in bold type and well bound and in 160 pages. It gives the whole theory and practice of handspinning. Sriyat Dwijendranath Tagore, in his introduction, says "Many critics and some friends of Mahatma Gandhi have found fault with his desire to introduce simpler methods of spinning and weaving and to do away with much of the complicated machinery of modern civilisation."

Every civilisation in the history of man has reached a certain point after which there has been one possibility only for it and that was absolute lapse into semi-darkness in order to give place to a new and higher civilisation now with regard to modern civilisation all the signs of the times show that it has failed lamentably and is gradually tottering to a dishonoured grave. In order that the spiritual civilisation of the future may have a real chance of growing in an atmosphere congenial to it Mahatma Gandhi's demonstration of the right path should be welcomed. His emphasis on simplicity of life and on the simplification of the machinery of living must be realised as a supremely essential condition of the coming of the new era."

TO MY COUNTRYMEN By Deshabandhu Chittaranjan Das. *To be read of the Ahimsa Asram, Triplicane, Madras*

Mr. C. R. Das's presidential address and other messages given about the time of his incarceration.

INDIA ON TRIAL Published by the Ahimsa Asram, Triplicane Madras. Price Rs. 10

This is a collection of some of the Mahatma's messages culled from the *Young India* and the *Haripavan* and written on the eve of his arrest. The proceedings of his historic trial have also been given in full, and two appreciations by 'Pussyfoot John

son and by the Rev. J. H. Holmes, who calls him the greatest man of the world today have been printed at the end of the book. It is neatly printed and must be considered to be remarkably cheap at the price at which it is offered for sale.

GANDHI AND TAGORE Seshadri & Son 12, Venkatarao Street Madras 1922. Price Rs. 4.

This is a study in comparison reprinted from the *Standard Bearer* of Chandernagore and believed to be from the pen of Autobindo Ghosh and certainly in the high literary quality and critical ability which it reveals, quite worthy of him. The writer has seen neither of the two heroes of contemporary India, but every day I catch the inspiring echoes of their hallowed existence. 'We cannot have Tagore for ourselves only. He is a gift of the gods to humanity. Mahatma Gandhi is India's own saintly son. His soul is made of selflessness. Service is his daily bread, sacrifice his guiding star.' 'The idea that he has uttered cannot be arrested. Great men perish, but greatness never.' 'Gandhi is good. Tagore is transcendental.' By the truth of his love for the Mahatma won the heart of his country. There we all acknowledge defeat at his feet.' This is Tagore's homage to Gandhi. According to Gandhi, the hungry millions of India must learn to live before they can aspire to die for humanity. One stands for India in transition the other for India's culture soul. The concentration of all the available energies of the entire people in a vast and whole souled national yoga and not renunciation merely, is Tagore's solution of the problem of attaining Swaraj. 'There are no two persons in the world whom I revere so much as Tagore and Gandhi. Long live Gandhi! Long live Tagore! I look up and see Tagore. I look ahead and see Gandhi. Glory to the land in which they are born. Vande Mataram.'

WHAT THE STUDENTS OF OTHER COUNTRIES HAVE DONE (RUSSIA) Saraswati Library 9, Ramanath Masumdar Street, Calcutta 1922. Price Rs. 4.

This neatly got up pamphlet gives us the story of how Russian students organized themselves actively for political and economic freedom, and cheerfully sacrificed their young lives for their ideal, the fruition of which was thereby rendered inevitable.

FOR INDIA AND INDIAN By Ali Brothers. Saraswati Library 9, Ramanath Masumdar Street, Calcutta 1922. Price Rs. 1-8.

This closely but neatly printed book of 120

pages contains all the important speeches of the brothers Ah and a full report of the proceedings of their trial at Karachi. It is a good compendium of the Khilafat cause but if one may be permitted to venture a remark on this remarkably able presentation of the movement by its most prominent protagonist, Islam is much more in evidence here than India, and one wonders how far the extra-territorial and religious patriotism of Islam can be harmonised with the national patriotism of the Hindus for building up the India of the future of which we have all been dreaming dreams.

KRISHNA ILUTE. By Prof T L Vasuani
Ganesh & Co Madras Price Rs 1 5 1922

This is another book from the prolific pen of Prof Vasuani. He takes up detached passages of the *Gita* as his text and expounds them in his own way. Krishna the hero was essentially Krishna the lover. His love was given to all humanity. I look for the day when our nationalism will be filled with this aspiration. When shall our race be one great Brotherhood? As love of the family must fulfil itself by growing into love of the nation, so must 'nationalism' fulfil itself by growing into humanism. This note—the note universal—is sounded again and again in the Bhagavad-Gita.

APOSTLES OF FREEDOM. By Prof T L Vasuani Ganesh & Co, Madras Price Rs 1 1922

The author takes as his text some of the pioneers of the noble band of men who have advanced the cause of freedom, e.g. Guru Nanak, who preached the brotherhood of Hindus and Muslims, Abraham Lincoln the emancipator of the Negro, Tolstoy, who laid down the law of non resistance, Tilak, the Indian apostle of Swaraj (the chapters on Tilak, are the best in the volume), a Japanese patriot, and some Irish idealists, e.g., Pearse and Macswiney. Need less to say that the volume is full of inspiration for young and old alike and is sure to command a large sale. The printing, binding and general get up, as usual are excellent.

POLITICS

INDIAN CURRENCY AND FINANCE. By Mr K C Mahindra B A (Cantab.) S. Ganesan & Co Madras Rs 3 and Ans. 8

This monograph secured the Bomanji prize, offered by the Indian Merchants Chamber and Bureau of Bombay. Unlike an ordinary prize essay, it is a valuable contribution to one of the most difficult branches of Indian Economics. Mr. Mahindra is not satisfied with barren criticism of the currency policy of the Government but sets forth a constructive scheme of monetary reform.

Our author has done well in 'emphasising at the outset a fact which is often forgotten by the public that 'the concrete in the foundations' of our currency structure has up to this time been 'Government convenience' (P 9). The conversion of international currency into Indian currency and *vice versa* did not effect itself automatically at the desire of the holders but rested upon the convenience of the Secretary of State for India" (P 3). The main problem of Indian currency is, in our author's

opinion, the problem of good money, i.e., a currency which satisfies the condition of stability and elasticity.

Now, the stability question has an internal as well as an external aspect. The internal stability means the stability of purchasing power 'in terms of the local commodities in general' (p 31) whereas external stability simply means stability of exchange. It is true that there is a very intimate relation between the two aspects of the stability problem and in these days of inflated paper currencies when the old mint pars of exchange have become matters of mere antiquarian interest in many countries, the relative purchasing power of the currencies of different countries determines their rates of exchange. But Mr Mahindra has clearly shown that to a country like India the stability of the purchasing power of currency is far more important than mere stability of exchange.

Unfortunately the spirit of John Company still seems to sway the minds of our currency experts who look at the question from the standpoint of the export and import merchant rather than of the Indian ryot.

It is true that the ryot's interest is often made a convenient peg to support their arguments but the exchange problem which looms large before our currency authorities affects the ryot for good or for evil far less than is ordinarily supposed.

We fully endorse our author's remark that "stabilising the rupee in terms of commodities is the real problem. Stability of exchange is a minor issue" (P 105).

While we agree with our author so far, we doubt whether it is now desirable to adopt his scheme of stabilization. Mr. Mahindra claims no originality for his proposal, which is based on the principles laid down in Prof Fisher's *Stabilising the Dollar*. There is now in America 'a gold dollar of constant weight and varying purchasing power'. Prof Fisher wants to introduce 'a dollar of constant purchasing power and therefore of varying weight'.

Some of the necessary requisites of the scheme are—

(1) The withdrawal of gold coins from circulation the circulating medium consisting only of paper money;

(2) An accurate index number of prices;

(3) An impartial and efficient body of government officials having a thorough grasp of the theory and practice of the monetary science.

The first requisite already exists in our country. On account of the recent fall in the price of silver, the rupee has again become a note printed on silver. But the determination of an accurate index number of prices is beset with many difficulties.

The Government of India has recently expressed its inability to construct an all India index number to solve industrial disputes. Our main objection is that under Mr Mahindra's scheme we shall purchase theoretical stability of our standard money in relation to goods at too high a price. We shall introduce a new element of instability in the gold basis of our currency.

The scheme would not check, as Prof Fisher himself admits, violent fluctuations in prices but small fluctuations which the scheme wants to remove,

does not cause serious inconvenience in our economic dealings.

Another objection to Mr. Mahindra's scheme is that it will leave the control of our currency in the hands of officers, many of whom are mere novices in currency management. The work in the currency department often forms a small link in the long chain of the official career of the Civil Servant. As soon as an I.C.S. officer has acquired sufficient experience in currency matters, he may be transferred to some other department where his experience will be of little use while his successor may have hardly any knowledge of even the theory of currency. It is not, therefore, surprising that our currency authorities should commit egregious blunders.

The ultimate control over Indian currency is also "in the hands of those whose outlook is Imperial rather than Indian." As Mr. Mahindra aptly observes, the charge of "Heads I win, tails you lose" against the India Office wherever Indian and English—or even Colonial—interests come into conflict is not an empty one despite vehement assertions to the contrary." (P. 10.) The sale of Reverse Councils from January to September, 1920, in spite of strong and repeated protests of the Indian public, shows the dangers of leaving the management of our currency in the hands of officials who are not amenable to public opinion. So long as our currency is not managed by real experts, solely in the interest of India, the less managed it is, the better for us.

In order to reduce governmental interference to a minimum, we suggest that the rupee should be made completely a token coin, valued at one-tenth of a gold sovereign and should remain a legal tender, say up to £5, while our standard currency should consist of gold sovereigns and gold notes the latter issued, not by the State but by the Imperial Bank which should be more Indianised and made more responsive to Indian public opinion. State-managed currency may, under proper safeguards, be a step towards ideal currency, but when these safeguards are wanting, gold currency, involving less official interference is preferable.

Though gold has lost its old stability of value it is not impossible to restore that stability by an international agreement. One objection against gold currency is the loss involved in the actual circulation of the yellow metal. Prof. Keynes tells us "that it is extravagant to use gold as a medium of exchange," but in a country where more than half the revenue of the central government is spent in maintaining not a very efficient army and where crores have been and are being spent in playing the Great Mughal at Delhi, a little "extravagance in currency matters may be easily pardoned. If proper facilities for convertibility into gold are given, the circulation of gold notes is also bound to increase, reducing the actual use of gold as a medium of exchange. The danger of the gold in circulation being hoarded to a large extent, is also quite imaginary.

Those who object to gold currency on the ground of economy should note that a single official blunder in a managed currency may cause greater loss than the loss due to the actual circulation of gold coins. The sale of Reverse Councils in 1920, apart from the loss of about 36 crores of rupees (the proceeds of the sale of £ 55,337,000 Reverse Councils in 1920 amounted to Rs 49,93,55,537 only) to the

Government itself, is, to a great extent responsible for the present slump in our trade and the ruin of many Indian merchants. The persistent demand of the Indian public for gold currency is therefore not so "loolish" and "unreasonable" as it appears from the standpoint of economic theory.

It is not possible to examine in detail all the problems, especially the elasticity problem of Indian currency discussed by Mr. Mahindra. We congratulate him on his scholarly production which, we hope, will meet with the recognition it deserves from all those who are interested in Indian currency.

J. C. SIKHIA

DRAMATIC DIVERTISSEMENTS. By V. I. Srinivasa Iyengar, B.A., B.L. Everyman's Ltd Rs 2

The art of social portraiture has never been a conspicuous feature of Indian Drama, romanticism having always exercised a profound fascination on the Indian dramatist to the exclusion of everything else. The royal author of *Mrichchhakatika*, it is true, portrayed with admirable vividness the pulsing life of the ancient city of Ujjain, but it is unique in the annals of Sanskrit literature and the tradition never struck root in the land. The theatrical companies of to-day in the country have unfortunately not made much of an advance in the matter and we must therefore extend a specially cordial welcome to this volume of bright social sketches of South Indian life. The author is a well known figure in the social life of Madras, and is one who for the last two decades has laboured hard for the resuscitation of Indian Drama through the premier dramatic association of the Southern Capital, the Suguna Vilasa Sabha. The sketches reveal keen and penetrating powers of observation, a sense of subtle humour expressed with an almost Meredithian refinement—though he has also occasionally sought delectation in farce—and also a certain underlying profundity of outlook on the social problems of the day. One of the most serious obstacles which the Indian dramatist has to face in the delineation of the social environment through the medium of English is with regard to the incongruity of making his characters speak the foreign tongue in circumstances in which one is almost certain that the language spoken could not have been English. Mr. Srinivasan has minimised such incongruities to the utmost, and what is more interesting, while the conversation of his characters is in fancy English, it also seems to come out most naturally from their lips. This writer would like to mention the interesting fact, not so much for recalling a personal reminiscence, as for complimenting the sketches on their dramatic qualities that he has seen most of them acted on the stage with remarkable success—the volume is therefore not only for the appreciation of the student in the closet, but also for the playgoer and stage manager. We have great pleasure in recommending the volume to educated Indians all over the country and to foreigners who wish to have glimpses of Indian social life. The Hon'ble Mr. Justice Crompton Trotter of the High Court of Judicature, Madras, writes an appreciative foreword to the book.

A SOUTHERN POET By Zero. Panini Press, Allahabad 8 as

A small pamphlet of reverts and reflections in poetic prose
P. SESHADRI.

BAHA' THE SPIRIT OF THE AGE By Horace Holley. Approved by Bahá'í Committee on Publications. Published by Brentano's New York. Pp 212. Price not known.

In 1844 a Persian named Mohammed Ali, then twenty-four years old, announced publicly that he was the forerunner of a Manifestation, who, after a certain interval, would declare himself to be that Ancient, that Lord, that Alpha and Omega, foretold by all the prophets and that from him would emanate a new cycle of spiritual enlightenment encircling and uniting the world.

Nineteen years later in 1863 Hosein Ali, a Persian prince of public affairs, announced himself as the Manifestation declared by Mohammed Ali. The title by which Hosein Ali has since been known is that of Baha Ollah or the Glory of God. The title by which Mohammed Ali is that of Báb meaning the Door or Gate.

Baha Ollah passed from the flesh in 1892 at the Turkish prison city of Acca, Palestine leaving as the last of his works a covenant or Testament designating his eldest son Abbas Effendi, as his spiritual successor among men responsible for and able to carry on his function and purpose in the world. Since that date Abbas Effendi has been known by that title of Abdul Baha or Servant of the Glory (Pp 26-27).

The book is divided into three parts.

The first part, *The Cosmic Trinity*, deals with the source of Baháism in its three founders. The brief chapters concluding the first part have special references to the relation of Baháism to some established body of opinion such as Christianity, Judaism, Christian Science and to current problems under the head of Science, Politics and Economics.

Part two is a compilation from the utterances of Baha Ollah and Abdul Baha, selected from every possible source.

Part three contains two important Bahá documents. In conclusion, a Reading List is added which includes all books known to the author as being strictly Bahá in origin or theme.

The Bahá movement is full of meaning. The Spirit of the Age is manifesting itself in many ways and who will deny that it is a manifestation of the same spirit. The movement is deserving of an attentive examination.

We have read the book with interest.

POSITIVE RELIGION By J. C. Ghosh, M. A. B. L. V. I. C. Published by H. L. Banerjee at the 'alcantara' Press, Bhowanipore. Pp 676. Price not known.

The book is divided into 15 chapters under the following heads—(i) Introduction, (ii) Examination of different systems of Religion, (iii) Philosophy and Religion, (iv) Science and Religion, (v) The Mystery of Pain, (vi) The Mystery of Evil, (vii) The Evolution of the Good, (viii) Definition of Positive Religion, (ix) God and Self, (x) Prayer and Worship, (xi) Mysticism, (xii) The Positive Rule of Right Conduct, (xiii) Woman and Positive Religion, (xiv) Religion and Common Life and (xv) The Life Eternal.

Our author's Positive Religion is to be sharply distinguished from Auguste Comte's Positive Religion which he considers to be a 'travesty of the name. He has laboriously gone through the objections of philosophy and science to the belief in personal God

and religion and finds "found that God and the close relationship of man and God are real and that man feels the necessity of worshipping and loving the Father and the Lover above all lovers. Such belief and consciousness of such relationship constitute religion. It has been attempted in these pages to prove that they are based on sure foundations of the facts of life and of science and not on revelations, fancies and specious arguments. A religion having such a foundation can surely be termed positive" (p. 429).

The book is written in non technical language by a man of wide reading and liberal ideas, and will be profitably read by a wide circle of readers.

A SHORT HISTORY OF THE ORDER OF SAINT JOHN OF JERUSALEM By E. M. Tenison. Published by the Society of S. S. Peter and Paul, 27 George Street, Hanover Square. Pp 119. Price 5 shillings.

It contains a history of the order from its earliest foundation in A. D. 1014 to the end of the Great War of A. D. 1914-1918.

GOSPEL OF GANDHI By T. C. K. Kurup, M. A., LL. D., *Dar-ul-Law*, Editor, Madras Review. Published by the Madras Review office, Madras. Pp 135. Price Rs. 2-8.

The book is divided into sections under the following headings—Introduction, Gandhi's Personality, Philosophy of Life, A Christ like Life, Love of Humanity, Philosophy of Jail Life, Satyagraha or Truth Force, Passive Resistance, Conception of Duty and Conclusion.

The author differs "from Mahatma Gandhi whole heartedly both on politics and on economics" and has "avoided in this book all reference to politics".

According to him, Mahatma Gandhi is the greatest teacher that descended on earth since Gautama Buddha and Jesus Christ, and "the basic principle of Mahatma Gandhi's teaching is Renunciation in Action".

THE GAYATRI By P. T. Srinivasas Iyengar. Printed by Srinivasa Varadachari & Co., Madras. Pp 43. Price 1s 6.

The booklet deals with the text of the Gayatri, its authorship, meaning and uses, rival Savitri mantras, the Sandhya rite, the Gayatri Vidya, etc.

THE BUDDHA'S PATH OF VIRTUE. A TRANSLATION OF THE DHAMMAPADA By F. L. Woodward, M. A. With a foreword by Sir Ponnambalam Arunachalam. Published by the Theosophical Publishing House, Madras and London. Pp 102.

There are 423 verses in the Dhammapada but in the translation the last verse is numbered 421. It is due to the fact that the verses 360 and 361 of the original have been numbered 360 in the translation and the verse 386 has not been translated. These mistakes have been corrected in the 'Errata'.

The translation is metrical and fairly accurate.

IN THE SIKH SANCTUARY By Prof. T. L. Vaswani. Published by Ganesh & Co., Madras. Pp 95. Price Re 1-8.

Author's political ideal preached through Sikhism. **MESSAGE OF THE BIRDS** By Prof. T. L. Vaswani (My Motherland series). No 2. Pp 78. Price Re 1.

The Message of the Swara movement published on the 18th May 1922 (the Gandhi Day).

THE PLANNING AND FITTING UP OF SCHOOL LABORATORIES (BUREAU OF EDUCATION, INDIA. OCCASIONAL REPORT, No 9) By M C S Ananta-padma-nabha Rao, M A, L. T. Published by the Superintendent of Government Printing, India, Calcutta Pp 40 and 18 Plates Price Re 1-4

There are nine sections under the following headings (1) Introduction, (2) Accommodation of General Science, (3) Elementary Laboratories (4) Laboratory Accommodation, (5) General Description of Rooms, (6) Details of Working Benches, (7) Lecture room and Fitting, (8) Details of Special Fittings, (12 subsections) and (9) Care of Laboratory fittings and Furniture, and an Index

It will be useful to those who are engaged in the planning and fitting up of laboratories

भक्तिविधि (BHAkti VARDHINI) By Srimad Bhallabacharyya, Published by Vulsachandra Tulsi das Telwala, Vakil, High Court Kshakhar Buildings, C. P. Tank Road, Girgaon, Bombay Pp. 11 + 100 Price Re 2.

This book contains the text of the *Bhakti vardhini* and 14 commentaries. The whole book has only 11 verses and is considered, by the Vallabha sect, as the foundation of *Bhakti Marga* (Path of Devotion). A summary of the book has been given in English in the 'Ed tot's Note' (page 99)

"TO MY COUNTRYMEN By Desha-bandhu Chitta Ranjan Das Published by Vande Mataram Karyalaya, Vellare Pp 58 Price As 8

The undelivered presidential address intended for the Indian National Congress, 1921.

NOTES ON ELEMENTARY SOCIAL PHILOSOPHY AND THE DUTIES OF GOOD CITIZENSHIP By J W de Tivoli, A M Inst C. E Pp 48 Price Re 1 (Published by W W. Newman & Co 4 Dalhousie Square, Calcutta)

Elementary lessons on social and political virtues intended for the use of schools

NITYAVNIKAM (THE DAILY RITES OF EVERY BRAHMIN) Edited and published by R Subrahmanya Vaidyar, Kalpathi, Palghat Pp 127. (Pocket Edition) Price Eight annas

Intended for orthodox Brahmans

THE ARYAN IDEAL (My Motherland Series No 1) By Prof. T. L. Vasuani Published by Ganesh and Co., Madras. Pp 96 Paper. Price Re 1.

The Hindu Ideal is well depicted. Our author's language is eloquent. The book is worth reading and worth buying

THE DRINK AND DRUG EVIL IN INDIA By Badrul Hassan With Foreword by Mahatma Gandhi. Published by Ganesh and Co., Madras Pp vi+161 Price Rs 2 (Foreign 5s)

The book contains 12 chapters and 5 appendices under the following heads —

(i) In ancient India (ii) The Influence of Buddhism (iii) Under Muslim Rule, (iv) The Various Systems, (v) The Policy (vi) Sources of Revenue, (vii) Excise Revenue (viii) Consumption (ix) and (x) Opium, (xi) Hemp Drugs and (xii) Retrospect and Conclusion and Appendix (a) The

Story of the Jar (A Pali Jataka), (b) Statement showing Excise Revenue (c) Statement showing Provincial Revenue (d) Statement showing Opium Revenue and (e) Statement showing number of shops

In this book the author has traced the growth of the drink and drug from the Vedic time to the British Period and this he has done without any partisan spirit. The ways and means suggested by the author are sane, practical and worthy of consideration

The book is recommended to our countrymen

"THE BOOK OF THE RELIGION OF LOVE, THE WORD OF LOVE" By Mahendra Pratap (Raja) Pp 89

Claims to be "the new Bible, the new Koran, the new Veda the new Dhammapad, in fact new common holy book for the whole world"

PROGRAMME OF THE HAPPINESS PARTY By Mahendra Pratap (Raja)

The object of the "Party" is "to establish and work for happiness throughout our human race"

All communications should be addressed to the first secretary of the Happiness Party, Potsdamer strasse 16A III, Berlin or Rudols strasse, 4 III, Leipzig, Germany

MAHES CHANDRA GHOSH

HINDI

CHIN KI RAJAKRANTI By Sampurnananda Barma B Sc, L T Published by the Pratap Pustakalaya, Carnapor 1921 Pp 192+111, Price Re 1-8

Mr Barma, is surely to be congratulated for presenting to us in a very lucid style and interesting way the main incidents of Chinese Revolution of 1911. Both the historical perspective of old day China and the occurrences of recent history are as charming as works of fiction. How the sons of Han awoke after age long stupor and inaction and how, as a writer said, in the 'Christian Register of Boston' "At last our self complacent dream of superiority has been shattered by the exhibition of mental sagacity, moral power, and admirable self-control in a nation that was supposed to be fettered and shackled by superstition, formalism, and a tyrannical ruling class"—are but most wonderful facts of modern history, and we thank Mr Barma for this most readable work. The facts are mainly compiled from English sources, and the sympathy and power of the author make them interesting. The incidents recorded by Dr Ram Lal Sarkar from personal experiences (published in the "Modern Review" of 1912) have been incorporated in this work. The four appendices add to the utility of the book

This work of Mr. Barma cannot but show how little we do and care to know of China, which was history of China of all ages is replete with wonderful facts, e. g. the silk industry, the mariners' compass, the art of printing, the Great Wall, Chinese Buddhism, the river telegram, etc., etc. The proclamation of Emperor Kwang Hsu, issued in 1898, which says, "With death, I shall be worthy of my 400,000,000 subjects" and "I saw no other course but to risk

my life on behalf of the Empire" is the charter of new life for China. It may not be out of place here to remark that few modern literatures of India possess useful information about modern China, so this well written work will be welcome to the public.

UCHCHHWAIS By Sumitranantini Panta Scottish Mission Industries Company Ltd. Calcutta 1922. Pp 15

This book contains two poems on 'Swan' and 'Bhagdo'. It is not everyday that we get such nice poems in modern Hind literature for review. Both the style and sentiments of the poems, and specially that of the former one, are a great advance on the ordinary Hindi poems which are almost invariably of the old type. The flow and rhythm of the poems mark the charm and freshness of all these but two poems. The get-up of this little work gives credit to the publishers.

SWAMI RANTIRTHI PT I Published by the Ramirthi Publication League Lucknow 1919 Pp 1034. Price As 5

Some lectures and conversations of Swami Ramirthi the great Vedantist of Northern India are published in this volume. It will be welcome to the adherents and admirers of the Swami whose memory is perpetuated in this fitting manner.

RAMES BASU

SANSKRIT

CARI CARITAVALI By Pandit Siddhagopala Kavyatirtha, Hallar, Bijapur Pp. 14+163 Price Rs 1

In this volume in Sanskrit prose the author has presented us with the life-sketches of seven of the great religious teachers of the world viz., Buddha, Sanakacharya, Christ, Mahammad Kabir, Guru Nanak, and Dayananda Saraswati. Indeed, this is a new departure in Sanskrit literature and so the attempt of Pandit Kavyatirtha is commendable no doubt. But we are afraid, he is not successful. The book is not free even from grammatical inaccuracies.

VIDHUSHAKHARA BHATTACHARYA

TELUGU.

We have received a copy for review of 'HEROES OF ANDHRADESA PART I' by Mr. Somasekhara Sarma. The appearance of such a work satisfies a long felt want. This part contains the lives of some Andhra Emperors and a great Queen. The author has used all the informations available on his subjects. He commands a good style which would show greater strength and vigour on a more sparing use of ornamentation. The author, who is very promising, would we hope give in future some more works on Andhra History and Biography. Mr. Chitkum Narayana Rao, M.A., has written a very useful work on ANCIENT SEATS OF LEARNING in Telugu. It is a scholarly production, full of interesting and useful matter which the author has gathered from various sources and he has treated it in a scientific manner. His appendices are really interesting. We hope it would be widely read throughout the Andhradesa.

particularly in these days when people are very busy about the reformation and organisation of education in the land.

[Both the above works are published by Jateeya Saraswata Nilayam, Rajahmundry Price Rs 1 each]

X

KANARESE.

MAHATMA GANDHI YAVARA CHARITRE, PART I By K. N. Karagappi-Kar and G. B. Hukkari Published by Karma Seta Press, Dharwar Pp 1-80 Price 12 as (1921)

This book is intended to be a biography of Mahatma Gandhi. It is proposed to complete the life history in three volumes. The first part under review deals only with the great man's activities in South Africa nearly half the book is devoted to this topic. The other half gives a brief glimpse of parentage, childhood, boyhood, education and foreign travel. The arrangement of the book is quite good. The language is lucid and clear. There are hundreds of incidents in Mahatma's life from which we can conveniently take a lesson we wish the authors would add a few more, as that would enhance the value of the work. Let us hope that the second edition would be made more attractive in every way.

KARNATAKA RASHTREEYA VIDYALAYADA VARSHIKA VARADI, DHARWAR Printed at the Karnataka Printing Works, Dharwar, and Published by S. S. Desai at the National School, Dharwar

This is a report on the working of the National School at Dharwar. The chief points to be noted are the working hours of the school and the insistence of the vocational education along with the literary training. The morning hours are devoted to literary subjects and the afternoons to vocational ones.

The climatic condition in India need a change in this direction in all schools national or otherwise. It is no matter what the season of the year is, the student can always read or be taught best in the mornings. The authorities have done well to adopt the more natural method. The vocational subjects are—(1) Spinning and Weaving (2) Carpentry (3) Tailoring (4) Art Drawing (5) Medicine (6) Printing (7) Gardening (8) Singing (9) Commerce (10) Soap-making. It is proposed to add a few more to the list if circumstances permit. Time is the sure test of progress. Let us hope that a Presidency, which could bring into existence a Ferguson College, will be equally successful in making a national school of the right type a reality.

JAIMINI BHARATA KATHA SANGRAHA, PART I By R. Rama Rao of the Mysore Archaeological Department Printed at the Gurukul Press, Bangalore 1920 Price 8 as Pp 1-120

We are very much indebted to the author for publishing a prose version of one of the most famous works in Kannada language. Till very recent times say 1900 A.D., the work was being read very widely. It was not an uncommon scene to find in those days even the illiterate peasants listening with wrapt attention to a schoolboy reciting the verses from

this book. Thanks to the present day system of education, we have forgotten our own mother tongue. *Jamini Bharata* is a classic of our literature. It teaches the reader how devotion to the Almighty Sri Krishna will enable one to surmount all difficulties, what real heroism means and wherein consists true valour. It is a book full of good sayings and is best fitted for imparting religious and moral instruction not only to the young but also to others.

It was really a treat to go through the work. The language employed is most apt and deserves commendation. The size of the work permits its being used as a text book for the Intermediate and B A Examinations. We wish the author every success in bringing out the further Parts.

DESA BANDHU C R DAS LIFE HISTORY By Ganapati Rao Rama Rao Vignani. Printed at the Sri Kama Krishna Printing Works Ltd. Amalata 1927. Pp 1-94. Price 8 as.

The author deserves our thanks for the trouble he has taken in collecting the informations from different sources. He is at times carried away by vehemence. The matter is jumbled up. In some places the language employed looks pedantic. We hope the author will rectify these in his next editions. The book is quite valuable and interesting.

NARAKA SATANA RAHASYA DARPA NA — By Krishnappa. Printed at the Kodandarama Press, Mysore. 1927. Price 8 as. Pp 1-110. 196.

We appreciate the author's keen desire to inculcate moral principles by pointing out what punishment one would have to meet for one's misdeeds. We are doubtful about the utility of the book so far as intellectual classes are concerned.

P A R

URDU

SUBH WATAN By "Sudharshan". Pp 192. Price Re 1 (Paper) and Re 1-8 (Cloth).

A collection of twelve stories each of them being very entertaining and highly inspiring. A vein of patriotism runs throughout the book. A worthy task has been performed in a splendid way. The author has admirably succeeded in keeping the language pure even while depicting love scenes. The last story which is in the form of a drama and deals with the reformation of a public woman is not an exception to the rule. The book can safely be commended to our young boys and girls, and is likely to induce in some of them, at any rate, a keen sense of patriotism, of social service, of Hindu Muslim unity of national self respect and of real sacrifice. The get up is excellent.

HONORARY MAGISTRATE By "Sudharshan". Pp 46. Price 4 as.

A humorous, yet very true, picture of the mentality of our fawning countrymen and of their relations with the official classes—from the District Magistrate down to his peon. The dramatic form of the story has lent additional life and vivacity.

TANZIB KE TAZIANE By "Sudharshan". Pp 147. Price 15 as.

This 'Scourge of Civilisation' is a collection of eighteen stories by Bankim Chandra Chatterjee, translated from Bengalee into Urdu by 'Suddharshan' of Lahore. Bankim Fabus name is too wellknown to need an introduction. His aversion to the imposition of foreign culture on India was as deep and thorough as was his insight in human nature. His exposition of European diplomacy, Western morals and of English manners is very penetrating and his witicism has made this work of criticism alluring to a degree. The translator has to a very large extent succeeded in maintaining the charm and exquisiteness of the original.

All these three books are published by Lam Kutia Book Depot, Lahore.

A M

GUJARATI.

1 **RASHTRA GITA** Collected By J K. Yagnik and Published by the Rashtriva Sahitya Karyalaya, Ahmedabad. Printed at the Vasant Printing Press Ahmedabad. Paper Cover. Pp 260. Price Re 0-10-0 (1922).

2 **ATILV TO JINJO** (પાટલ તો જાણતો) By Vaharji Darsadji Parekh. Published as above. Printed at the Jnan Mandir Press, Ahmedabad, Paper Cover. Pp 99. Price Rs 0 6-0 (1927).

These two books represent the activities of the National Literary Karyalaya at Ahmedabad, which has till now published about a dozen books. The collection of songs (1) has run into a second edition in a very short time and the editor has availed himself of the opportunity to bring out a fresh edition by adding to the number of the songs. We have already noticed this first edit on sometime back and are glad to see that a second one has been called for in so short a time—a sure indication of its popularity. The title of the second book is very expressive. It means 'This much at least you must know'. It tells in a popular form how we are situated at present politically and economically. Its closing pages describing the prosperity of the Indian weaver and artisan, a century ago and the deliberate policy of the East India Company to kill the trade of India, should not be missed.

SUMAN GADYAVALI (સુમ ગદ્યાવલી) By Dikshit Kesarilal Vanalal B. Sc and Dikshit Hari Kant Nanalal B. A. of Baroda. Printed at the Lakshmi Electric Printing Press Baroda. Thin Paper Cover. Pp 128. Price Rs. 0 12-0 (1922).

A series of short essays, trying to point out the way in which our society can be reformed all round. The book is the result of the joint labour of the two brothers, and is published in memory of their Sister Suman. As a first attempt they have turned out creditable work.

PARAKRANTI POWRAI YAVE BHARAT (પરાક્રમી પોરય યાવે ભારત) By Professor J C Swami Narayan. Printed at the Diamond Jubilee Printing Press, Ahmedabad. Thick Card-board Cover. Pp 108. Price Re 1 4-0 (1921).

This is a spirited play in three acts. It recalls the days of Alexander's expedition and the bold stand made against him by Porus. The author has worked

of this book to acquiesce any longer in the indolent and uncritical acceptance of literature as the polite mental libertinism of humanity, and philosophy as its medicine and panacea.

Before a book such as this, criticism of the negative order lays aside its microscope and scalpel—or expends itself in a feeble reference to the merely external fact that the essays included in 'Creative Unity' were written under a variety of circumstances and without immediate organic relationship to a single central theme. What is vital to the world is not the question of the mechanism of these essays or their connection with former presentations of their substance in their author's books on Personality and Nationalism, but the fact that they present adequately and maturely their writer's plea for the establishment in human relationships of a unity which by participating in the Divine function of Creation attains a peace and joy, a 'creative unity' in contradistinction to the present world wide religions, racial and social disunity which because it is essentially uncreative, and merely productive and destructive, is sowed to spiritual abasement, intellectual poverty, and physical misery.

Such is in brief the message of Creative Unity and of Tagore to the world. To realise its full significance, it is necessary to understand the implications which the author puts on the words 'creative' and 'unity' and on the words 'nationalism' and 'internationalism' which, to Tagore stand for the organised expression in human society of the opposed forces of destruction and creation.

There is a rough and ready idea in the popular mind of the West that creation means the making of something out of nothing. The subtler mind of the East postulates a Creative Power, and a substance which in being capable of response to the Creative Power has within itself the principle of creation. All activity of a creative kind is seen as the making (Sanskrit, *kri* to make) of new combinations within limited areas of the (to us) unlimited sphere of possible variation in life substance and form. Creation, therefore in this sense is not simple reproduction or multiplication, but the setting up of a process which draws around a special centre of energy certain related expressions in substance and quality, and by making some new object of *kri*, thrills the maker and the beholder with joy in the disclosure through the fiat of the wonder and beauty of the Infinite. Artistic creation is possible only through acts of unification in materials and qualities. Social creation (instead of the vast antagonistic proliferations of to-day) is possible only through acts of unification in the thoughts and feelings, the aims and movements of human beings. Says Rabindranath

"We feel that this world is a creation in the sense that has just been set forth. But in its centre there is a centre which reveals itself as an eternal symbol only

played on innumerable instruments all keeping perfect time. We know that this great world-verse that runs from sky to sky is not made for the mere enumeration of facts—it has its direct revelation in our delight. That delight gives us the key to the truth of existence—it is personality acting upon personalities through incessant manifestations.

When a great seer and sayer points his finger towards 'the truth of existence' it behoves those who have set out with open eyes on the Great Exploration for that very Truth to pay close heed to all that is involved in the crucial statement that 'the truth of existence' is 'personality acting on personalities'. This full-minded attention is all the more necessary here because it happens that through the exigencies of a language in which the mental and material solidity of the Greek genius is predominant the only word 'personality' that Tagore could find for the full expression of that ultimate Being or Life or Consciousness within which 'our little systems and the incalculable universes revolve' is commonly regarded as meaning just the reverse. And this work, a day's reading of the term has come down through two thousand years of verbal custom from the days of the theatre of Greece and Rome when (as in Japan today) the actor hid himself behind a *persona* or mask, the thing through which he spoke (Latin *per* through + *sona* to speak). In the vocabulary of 'Creative Unity' the denotation of 'personality' is taken further back from the thing spoken through to the being-speaker and this deepening of meaning refers not only to the personalities that are as cells in the body of the Great Personality, but also to the Great Personality itself. Within the totality of existence and within its details there is consciousness feeling activity. No one of these terms gives full expression to the Unity in whom these functions are co-ordinated and given unity of life. The word 'personality' is taken as coming (despite its limitations) nearest to adequacy of meaning.

In the exercise of consciousness, feeling and activity there arises a sense of satisfaction beyond the immediate pleasure of thought, sensation or of movement. This deeper pleasure is the *ananda* (bliss) of Eastern thought that is the response between one person and another and between the nominally separated personalities and the Personality of the whole. 'The Spirit himself beareth witness with one spirit,' as the Christian scripture has it 'and that immediacy of intercommunication arises out of the simple inexpressible fact that there is no getting beyond that totality that there is nothing but that Being that Life, that Divine Personality'. This according to Tagore is the truth of existence. It is also the justification of all those efforts to express in word and place some apprehension of Personality which have been called religion and idolatry.

from animated pigeon holes and condescensions from printed circulars that give notice, but never speak.

But this condemnation strikes no more strongly at a foreign bureaucracy than at an Indian bureaucracy if it assumes the method of the machine Organisation Tagore admits, is necessary. It is when the spirit of the machine assumes ascendancy that it becomes not only obnoxious to the elastic and expansive spirit of humanity, but dangerous to the machine itself for "the repressed personality of man generates an inflammable moral gas deadly in its explosive force."

Here we are at the central point of Tagore's message to the world in its application to the world struggle now going on the point which, if deeply pondered, would banish from criticism of his utterances the false antithesis of nationalism and internationalism. The real struggle at every stage of human history, whether between or within nations, has been, he tells us "between the living spirit of the people and the methods of nation-organising", between the expanding soul of humanity (Indian or English) and mechanical limitations that refuse to adapt themselves to that expansion. We must take care, however, not to look upon the protagonists of this struggle as external enemies one of whom must achieve victory by the annihilation of the other. The spirit of expansion and the spirit of organisation are not foes, but partners in one operation, and each achieves victory by making just sufficient concession to the other to permit the expression of the Divine Personality. There must be growth, says Rahmdranath but "growth is not that enlargement which is merely adding to the dimensions of incompleteness"; it is 'the movement of a whole to a yet fuller wholeness,' which implies flexible organic action at every stage of the process and there must be the shaping service of a limitation that is yet free from rigidity, "some spiritual design of life" which curbs the activities of the peoples of the earth, and transforms the peoples into an 'organic whole.' The symbol for 'nation organising' should not be red tape which must be cut or loosed, but an elastic band capable of infinite expansion.

In this co-operative struggle the human spirit has the force of evolution with it driving it forward by necessity, calling it onward by idealism, towards the freedom of voluntary association. When its demands and methods are in line with the spirit of harmony, it succeeds but if its demands and methods are set towards power, it suffers frustration until it learns the better way. Harmony is the condition in which man's true nature which is spiritual finds adequate and appropriate expression for harmony is the medium whereby personality communicates fully and joyfully with personality and finds the high way and communion with the Divine Personality—which is the truth of existence. But power, personal or national

can only be generated through restriction and suppression which carried beyond a certain point brings about its own destruction. The living air is universal, harmonious, beneficent, but capture a portion of it in a receptacle and subject it to pressure, and you produce an elastic, explosive force which will submit to the pressure just to a point of balance between its own resistance and the resisting power of the agent of pressure. If and when explosion comes it is not the air that is shattered, but the things that compress it. The yielding air, that the bird of gentle wing hardly ruffles in its passage through it, becomes the ruin of that which presses it beyond endurance.

There is safety only in harmony. The political leaders of the great nations see this truth, but only give it half allegiance. Today they are seeking safety in a harmony artificially produced by a balance of power. They might as well try to emulate the harmony of the world encircling ocean by making an alliance of icebergs. They will only sink with their own weight collide with their own mass attraction. If they want real harmony they must melt—melt out of the exclusive advantages which they have unjustly acquired through the exercise of rigid power. Instead of this they are concentrating their forces for mutual security and in this concentration Tagore sees trouble, for the strong think only of the strong and ignore the weak wherein he says, lies the peril of their losing the harmony at which they aim and collapsing in a welter of still greater destruction than that from which they are blindly trying to extricate themselves. Tagore throws his conviction on this matter into a figure of speech which is supremely Indian roteously vivid, and conclusive.

"The weak are as great a danger for the strong as quackbands for an elephant. They do not assist progress because they do not resist they only drag down."

The League of European Elephants is on the edge of the Asian Quackband—"let in the psychology of the strong no account is taken of the terrorfulness of the weak. The 'powers' on both sides of the Pacific have made a pact safeguarding them from one another but Japan has under her feet the dangerous weakness of Korea."

This is the perilous position in which humanity stands to-day. It is summed up in a passage in "Creative Unity" which is not only literature at its highest (feeling and thinking with intensity) but is an admonition carried to the height of prophecy that cries on behalf of the repressed of all lands and ages the doom sooner or later, of the one enemy of the human spirit the spirit of greed which incarnates in the rapacious nations.

"Politicians calculate upon the number of mailed hands that are kept on the sword hilts they do not possess the third eye to see the great invisible hand

that claps in silence the hand of the helpless and waits its time. The strong form their league by a combination of powers, driving the weak to form their own league alone with their God. I know I am crying in the wilderness when I raise the voice of warning and while the West is busy with its organisation of a machine-made peace it will continue to nourish by its iniquities the underground forces of earthquake in the Eastern continent. The West seems unconscious that Science by providing it with more and more power, is tempting it to suicide and encouraging it to accept the challenge of the disabled; it does not know that the challenge comes from a higher source.

What is the way of escape from the universal catastrophe that is inherent in these circumstances? It has moved by implication parallel with the foregoing considerations. The solid clear-edged path of constructive idealism is under every step of the poet's criticism—though with the sensitiveness of the artist, he refrains from didactic summarisation of the obvious. He says,

"I have often been blamed for merely giving warning, and offering no alternative. When we suffer as a result of a particular system, we believe that some other system would bring us better luck. We are apt to forget that all systems produce evil sooner or later when the psychology which is at the root of them is wrong. And because we are trained to confound efficient system with moral goodness itself, every ruined system makes us more and more distrustful of moral law. Therefore I do not put my faith in any new institution, but in the individuals all over the world who think clearly, feel nobly and act rightly, thus becoming the channels of moral truth."

AN EDUCATIONAL PROGRAMME FOR BENGAL

I

DURING the last eight years, education in England has gone through, what may be called without exaggeration, a new birth. The revolution in English social life caused by the war and those still mightier disturbing factors, the economic collapse and financial cataclysm of after-war Europe, have not been able to shake the broad foundations of the new educational system of England, because it has been organised on an enduring basis, according to a carefully thought out, consistent and methodically pursued plan, which can defy the changes of time and personality. England owes

Tagore's message, therefore, as summed up in this book, is addressed neither to thought which stultifies itself in systems nor to feeling which circumscribes and artificially intensifies itself in exclusive movements, but to that share of the Divine Being which every man and woman possesses in his and her personality. But the ends of personality are not fulfilled in appropriation and accumulation: these frustrate the purpose of life, the interplay of Personality on personalities.

"For us the highest purpose of this world is not merely living in it, knowing it and making use of it, but realising our own selves in it through expansion of sympathy, not alienating ourselves from it and dominating it but comprehending and uniting it with ourselves in perfect union."

Two means at hand to this end are education and art, in the first but in a different form and spirit from that obtainable in India today can be found a meeting ground between persons and groups of persons "where there can be no question of conflicting interests," but only a common pursuit of truth and a common sharing of the world's heritage of culture, in the second is the means of attainment of expression, which is fulfilment.

"In everyday life our personality moves in a narrow circle of immediate self interest, and therefore our feelings and events, within that short range, become prominent subjects for ourselves. In their vehement self assertion they ignore their unity with the All. But art gives our personality the disinterested freedom of the eternal, there to find it in its true perspective."

this marvellous achievement to the genius of her Minister of Education, the Right Hon'ble Mr. H. A. L. Fisher, supported by the unselfish and energetic educated public opinion of the country.

In India, the value and permanence of our advance in all departments of life, —political, economic, social and military, —depend entirely on the reorganisation of our children's education on a modern and progressive basis, casting off the cherished shams and shibboleths of old, the dead weight of convention and custom, which have ruled us so long. Our new educational system must 'come to grips' with the facts of life, it cannot any

longer afford to dote philosophically in the dreamland of Laputa. Its strength nay its very life will depend on its whole hearted recognition of reality and merciless rejection of all sham and show, window dressing and newspaper advertisement. In proportion as it is real and sound it will stimulate the nation's energies and succeed in adapting itself to changes in circumstance. It will easily find the means of its support in the national resources (in men and money) improved by it. It will by its normal daily operation work off the inertia of time and the invisible deadening effect of custom. The test of our educational system will be the character of our educated countrymen and the altered life and resources of our country—not the tons of printed parchments distributed to droves of youngmen fantastically dressed in medieval monkish costume.

II

For achieving this result two things are necessary. (a) We should adopt a *clearly thought out plan* of educational reform and reorganisation *considered as a whole* with correlated parts which change and advance in constant reference to one another. (b) A wise and public spirited Minister of Education to carry the plan through the Legislature and give effect to it through the academic Executive. Remember that the other provinces of India are not standing still in this matter. Wake up Bengal! You require a Fisher, but unless your public opinion is trained and organised to support him, even a Fisher will be powerless. He will be a voice crying in the wilderness, a prophet breaking his head against a stone wall.

The recent educational advance in England has set to itself the following aims—

(i) Strengthening the foundation by making *primary* education really efficient. The means adopted are improvement of the quality of the teachers by increasing their pay and making it regular (on a graded scale) and free from uncertainty.*

* The teachers contributory *plan* (improvement) scheme is now before Parliament.

(ii) Extending the range of national education by making *secondary* education almost universal. To this end the age of compulsory attendance at schools has been raised so as to include 'young persons between 12 and 16' and the number of secondary schools and secondary school teachers will be steadily increased in order to supply the need created by this policy of expansion. Only a greatly enlarged grant from the State and local bodies can make this expansion possible. The economic distress of the country after the war is retarding the full enforcement of this scheme.

(iii) Securing greater *efficiency in teaching* by means of conferences, commissions and reports on the best methods of teaching specific branches like English, modern languages, the classical sciences etc. 'The Larrot's Training' is at a discount there.

(iv) Greater co-operation and *division of labour* among the Universities so as to economise expenditure and prevent the overlapping of effort.

(v) Where practicable the *reform of University constitution* so as to give the public an effective interest in the University and a voice in shaping its policy and aims and choosing its executive—by means of a Court elected on a wide popular and diversified basis while leaving purely academic questions to be dealt with by a body of academic experts. No University can now afford to remain a narrow oligarchy—still less an autocracy.

III

The most *pressing need of Bengal today* is the improvement of Secondary education. It is the key stone of our educational arch and the entire system Primary and University depends upon it. If our secondary schools are made really efficient they will on the one hand send forth capable teachers to our primary schools and reliable workmen into various walks of life (with the exception of the few learned professions) and on the other hand they will turn out (a select body of) students really able to profit by University teaching and prevent the present economic waste of our Colleges doing

what is really school work during the first two years of their course

Our growing educational expenditure will be justified only if our sons become better fitted for the struggle of life in consequence of it and not if they repeat the parrot's training imbibed from the black board of a silent lecturer or the type written lecture notes of a teacher who did *not* teach that branch. Merely stamping them with two letters of the alphabet by some rapidly operating multiple action machine cannot increase their survival value in the modern world, however much the machine owner may blow his own trumpet.

It is admitted on all hands that our high schools at present turn out students whose education is too literary and too narrow to enable them to join any business, technical or professional school without further preliminary teaching — which evil the school-leaving test is elsewhere designed to counteract. At the same time even this literary education is not sufficiently sound and high to enable them to pursue immediately the literary education imparted by the Colleges. Business employers, technical teachers and College lecturers alike have been complaining of the unsatisfactory quality and daily decreasing (overage) intellectual equipment of our Matriculotes. Therefore the Matriculation teaching and examination should be taken out of the hands of the University and placed under the control and guidance of a Secondary Board composed mainly of business men, actual teachers and the educated public (representing society and the guardians) with the necessary leaven of higher educational experts.

IV

They should first improve the pay and qualifications of the H. S. School teachers and the equipment of the schools — not buildings at present do not lock up too much money in brick and mortar. Then the standard of the Matriculation can be easily almost automatically raised to what it was till about 25 years ago (remedying however the narrowness of

range and elasticity which marked it in those early times). The deplorable lowering of the standard in order to bring more students to the higher University examinations which in recent years, has made the Calcutta Matriculation the laughing stock of the rest of India and fill the adjoining Universities of Dacca and Patna with bewilderment and Bengal teachers and employers with despair, should be firmly checked. When a really sound and fairly high general education is at last secured by the reformed Matriculation, it will be the gateway to professional and technical institutions to many of the services and to business employment. Our young men thus educated will be able to earn their bread after only two years of special training and derive the fullest benefit from such training. To take one example only, the low quality and poor success of Bengali short hand reporters (with a few honourable exceptions) is rightly ascribed by their examiners and employers to the very defective general education and extremely poor knowledge of English with which they now leave our High Schools. A few enterprising spirits among them no doubt teach themselves privately while at work and thus improve their chances in life in spite of our schools. Modest reporters on the other hand are men for man better hoods by reason of their superior general knowledge and keenness at work. Here, as in all other departments, success in the modern world depends on efficiency and reliability and not on University degrees, grace marks and moderated results. It is the interest of every employer, every guardian and even every student in Bengal that the final examination of our school course should be taken out of the hands of a numerous overgrown inefficient machine chained to Calcutta whose main occupation and chief interest lie in some thing else (viz. higher studies) to whom the Matriculation is only a money bringing instrument and which has succeeded in causing the collapse of our entire educational system by rendering the Calcutta Matriculation of recent years ridiculous.

Our secondary schools and school masters having been improved, the Secondary Board will then apply itself to making the School Final examination a test of sound general knowledge, a working mastery of English, and character. This examination should not be, like the present Matriculation, a predominantly literary test, with a curriculum formidable on paper (which renders exam inevitable), while the actual examination is a farce. A real working knowledge of modern English prose—and not philology nor rhetoric nor the acrobatics of grammarians, which disfigure Matriculation papers,—should be the first thing aimed at. This can be easily secured if the other subjects are taught through the vernacular, with the gain of discounting unintelligent memory work and finding a place for science and “modern knowledge.” School teachers and the general public co-operating on this Board will keep the course and standard constantly in touch with modern requirements and save them from becoming a dead routine.

V

When this first requisite of reform from the bottom upwards has been secured the next step in advance will be taken by following the recommendations of the Haldane Commission and raising certain select well equipped schools to a standard two years' higher than that of the present Matriculation class, without however calling them Intermediate colleges and thereby bringing on them the indescribable confusion (already experienced in Patna) of control by two diverse authorities (the University and the Board) with their two diverse ideals and standards. These will be perfected schools doing (with greater efficiency and less noise, show and cost) the work of our Intermediate college classes. No difficulty will be found by their passed students in joining medical engineering or commercial colleges. Their literary qualification will be no less, and their mental breadth and alertness, habits and physical training distinctly better than those of the present I A's and I S's.

This improvement will remove one of the saddest sights of Bengal,—young men in thousands going up blindly, mechanically, from school to college, receiving the same ‘general’ (or literary) education till at the end of their college career they run against a blind wall and find that they have learnt to be nothing except school masters and clerks,—and not even ‘trained school masters and ‘steno-grapher’ clerks, who are more highly paid than the general run of these two classes. The deplorable spectacle of passed Matrics in their thousands fighting for admission to our overcrowded colleges (giving the same ‘general’ education as the schools) and of inefficient ill-equipped colleges springing up (or older colleges opening branches of a similarly poor quality) to catch these young men, will, it is hoped, be a thing of the past.

Our colleges will benefit in two ways from the proposed reform. (a) All and sundry will not enter the colleges after the Matric, but only those who have the means and capacity to pursue a University course, hence there will be no inefficients to retard the progress of the whole class and drag down the level of examinations. (b) The colleges will get students who can really follow the lectures of the professors in the class and can supplement these lectures by guided private study in the library,—the two things essential in a true college student. The undergraduate course can then be reduced to three years (from the four of the present arrangement) leaving to those who elect it, two years more for postgraduate work. With keenness and better educated freshmen to start with, our colleges will be able to discard their present lower two years of school work, keep a smaller but more highly qualified staff, and (with smaller numbers to handle) put their resources to the best use by following a scheme of co-operation, each college specialising in a particular subject or group of allied subjects instead of diffusing its energies over all of them as now. There is no reason why the five large private colleges in Calcutta should be as like each other as eggs, or why there

should be two colleges doing exactly the same kind of work so close together as, say, Krishnaagar and Berhampur

VI

The basis of our educational system having been thus made sound and suited to modern requirements and a wide door opened from the reformed schools to the professions (except the very learned), the next step will be the reform of the constitution of our University. The evil of the present regime is felt throughout the country and public opinion has been clearly pronounced against its continuance. All that is now required is to frame a definite scheme of reconstruction adapted to our needs and the altered conditions, political and economic, of the after-war world. It will be the business of the Legislature to prepare such a scheme and of the true leaders of the nation to push it through. I can here suggest only a few lines of advance—

The electorate for the Court (aid 'Senate') should be as wide as the graduate community, so that it may truly reflect national feeling and ensure national control over the policy and activity of the University and the selection of its executive Council (old 'Syndicate'). It should be guarded against the risk of falling into the degraded and demoralising state of a narrow oligarchy, dividing the "spoils" among its members or clientele or registering the edicts of one man. Public opinion should be made to prevail in its deliberations.

As a means to this end the franchise of the Court should be thrown open to all graduates on a nominal registration fee of one Rupee (and not the present income tax of Rs 10) a year, with special electorates for college teachers, graduate school teachers, certain learned bodies and commercial interests. A minimum number of Mohammedan members should, at the present stage of our political growth, be secured by law, and whenever this number is not reached through the general constituencies, the special Muslim electorate would come into operation to fill up the deficiency.

Certain precautions should be provided for specifically in the Act. Incidents of recent years which have been the talk of society in Bengal and even in other provinces, show that it is not safe to leave purity of administration to chance. Without going into the details of this unsavoury subject, a matter of public nativity already, we may demand—

(a) Secrecy of voting in the elections to Court Council and Boards,—no person interested personally or through any relative being given access to the voting papers. Certain rules for preventing bribery and influence at elections already adopted by the Madras and Dacca Universities.

(b) The reign of law, as opposed to personal consideration, in the distribution of academic titles, rewards and honours. One rule for all men and for all years, operating of itself and not requiring to be set going by an individual petition.

(c) Anonymity of the candidates for examinations, and a wide selection of external examiners to prevent any 'domestic arrangement'.

(d) The laying down of clear general principles guiding the examiners as opposed to the 'simple ignoring' of a paper by the unreasoning show of marks, 14 against 2. Wherever you may draw the boundary line between a First class and a Second, or a Pass and a 'Fail', you are sure to have some candidate immediately below the line. The law should take away from the examiners the temptation—and take away the examiners from the pressure—to boost up that somebody on the ground that he is just short by 4 or 5 per cent, either without re-examining his papers or examining them with a biased mind and on a lower standard than in the case of the other candidates. If you boost up, have an open general rule for all years and all such cases.

(e) Publicity of transactions and the recording of reasons for every breach of law or morality, instead of the hazy final result (often in cryptic language) kept the original mark sheets.

(f) Clear division of responsibility

The University in its operation should be an organism, each limb having life and action of its own, and not a mechanism, moved by the power transmitted from one central dynamo and dead when that centre stops working

VII

Reform will be hopeless unless the University chief of the future and his responsible associates have a true orientation of aims, unless they look forward to the future of the country and not to the immediate present, unless they lay to heart the old old theological maxim, 'Cupidity is the root of all evils' and fight against tempting schemes for bringing grist to the University mill and securing press applause by means of 'petty shifts and temporary expedients'

Such a reform, if it can be safeguarded against perversion to personal (or family) ends, oligarchical 'law'lessness and "special cases" will result in introducing a new element of purity, efficiency and genuine light into our national life in its highest aspects. It will teach our teachers to be worthy of their task of national uplift and guidance of national thought instead of raking in the muck for a few additional examinerships and extra pay for the supposed teaching of additional subjects. It will enable our sons to stand in the open competition of the world. The reign of impersonal law and the clear division of responsibility in the conduct of University business will assure its future students that they will reap rewards in strict proportion to their honest labour, without owing anything to chance or favoritism, without losing anything through the intervention of the private coach or the near relative. Career (in the University) will be open to talent without requiring the arts of the courtier and the literary puff. The same rule will apply to all. All disheartening distinctions will be things of the past. Nobody will care to ask whose son is he? or who is

the author of this (unexamined) competitive thesis?

Students will flock to University lecturers in the full assurance that they can have there what cannot be had elsewhere, —not 'type written copies of (undelivered) lecture notes supplied out of the fee fund,' not the rapid improvisations of any tired Alipur *mokhtar* or Sealdah *sokhtar* labelled as "higher study" lectures nor the abstracts of text books and plots of modern novels written on the black board by a "lecturer" who is physically incapable of 'lecturing',—but the life's work of a staff devoted to their respective sciences, who had garnered knowledge single mindedly, tirelessly in the past and are still garnering it,—who scorn riches gained by the arts of the courtier or the luck—a staff smaller certainly than now but less bizarre and more efficient, more averse to defecate themselves by claiming analogy with Oscar Wilde, more keenly bent on developing *character* in their pupils by their own example and precept, and more constant to the University because assured of security of tenure, open treatment and honourable conditions of work. The University chief, by wise economic reform will prove that there is no real cause for despairing of the adequacy of the University's existing resources to all its legitimate reasonable ends, and that the present policy of alternately whining in the streets and snarling at the custodian of the public purse is as unnecessary as the starving of its paid servants and the demand of "patriotic (money) sacrifices" from them. He will not delight in the title of *Nabob maker* because he will know that the Nabobs of the post graduate department will end by making him 'The Emperor of the Saharas'

JADUNATH SARKAR

* In India certain members of the indigenous aristocracy class are permitted to act as solicitors when they are called (*am j mokhtars*)

SPONTANEOUSNESS

(A study of the art of Sunayani Devi.)

THE plant does not know when it blooms. Nor do birds sing deliberately. They are active with their whole and inmost being and need no reflective intellect. Sunayani Devi paints her pictures in the same way. She was never taught how to draw, and so her untouched spontaneity directly blooms in colours and sings in lines.

Her pictures have no design, for they have grown. Unbroken and unswerving is the flow of lines, for no hesitation deflects them from the course they take as they well forth out of her very nature; they surge in grave tranquillity and clasp groups and figures; they are forceful and languid, self-asserting and full of surrender; their curvature is the same which the passing breeze gives to the heavy ears of corn; all the warmth and light which surrounds ripe fields shines forth from these lines.

Vigorous fatigue, the relaxation of a fully grown, fully ripened life, clings—dark red, dark green—round girlish faces. Their saris are not made of cloth, but of some tender mood,—so expressive are they. They protect their wearers with a wide and generous flow. They are no longer garments, but cradles which rock with motherly solicitude the pensive, mysterious being of young girls who have learnt the secret before it is told. Therefore their eyes do not look about; they know where they are; they are messengers from the world within, the world veiled by the sweep of red and green saris. It is through these eyes, long and steady, yet alert like wntails, that their thoughts and feelings are sent out and enliven the picture.

In this way the paintings gain a two-fold rhythm: that calm and sonorous swing which pervades them as the wind



THE VILLAGE MAID.

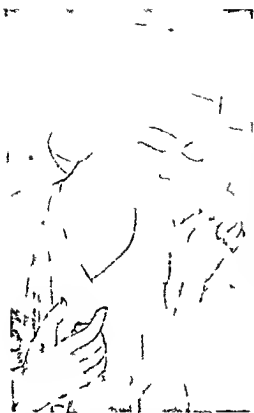
By Steemati Sunayani Devi.

pervades the fields, that grave flow which organises the picture and gives it stability: and the other movement which counteracts it,—alert, sharp and light it flashes through the eyes and hurries over the broad masses of colour, itself colourless, thin, nothing but pure movement. That is how eyes and mouths and hands become one expressive gesture, which flits across the composed flow of the composition, quick like the flight of birds.

Thus the fleeting expression of the moment and the everlasting state of soul are visualised in a poise of perfect equilibrium. This simultaneous manifestation of life's duality, whose melody is at the same time fugitive and eternal, is

India —is reborn again and again in its unknown simple village girls of our own day?

Sunayani Devi belongs to a family of artists. Some of her brothers painted long ago the caves of Ajanta and others worked later on in Italy as for instance Margantone d Arezzo and Guido da Siena by whom the spirit of St Francis found visualisation. None of this laterity however imitated any of the others nor could they have been mutually influenced in any other way for none of them even knew of the others existence. But such is the law of creation that all human inner experience which is moving in its own particular direction cannot but find express on whatever be the time or place in similar forms (cf the almost verbal identity of the recorded experiences of mystics of all ages and countries). The same unhesitating sureness which guides the sweep of her brush makes Sunayani Devi select the colours



BALL OR THE WANDERING MINSTREL

By Sreemat Sun jan De

the vital essence of Sunayani Devi's art. It is a direct growth out of the Indian Spirit which takes up without effort the unbroken tradition of Ajanta. That Moghul painting attempted to make Indian art smaller (in size vigour and experience) is forgiven and forgotten. Unconscious yet sure the pure Indian curve unfolds its calm and elegiac melody.

Probably no man of the present age could create so spontaneously and yet with roots fastened so deep in a tradition of about 2000 years. It reeds all the instinct of a woman the sensitiveness of her hand her innate sense of security that the chain of life of which she feels herself to be a link is never broken. Do we not see in Indian *alpana* drawings how the edgeless flowing movement of round lines—the life movement of the art of



THE VOTARE

By Sreemat Sunayan Dev



ARDHYA NARISWARI

By Sreemati Sunayani Devi

red and green. Solemn in its monotony is her unvaried colour scheme. Gold and black, economically distributed, give relief and depth while the red and green

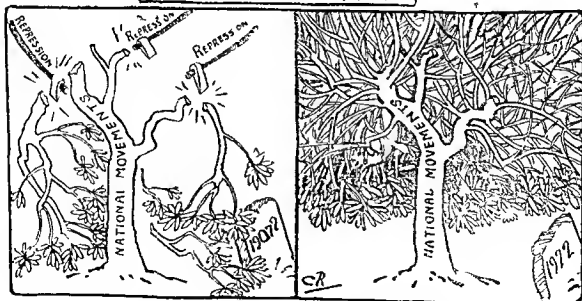
are displayed on one level with soft greys and browns of complexion, walls and curtains.

The intensity of such an art, purely instinctive because it follows an inborn tradition, necessarily is confined to itself. No learning, no outside influences whatsoever, can develop it. These, on the contrary, are bound to distract it from its root, to dissolve and to destroy it. There is another danger, which sometimes menaces Sunayani Devi and that is the interest she takes in life and in stories. The creative source may get choked up with things seen and imagined if descriptive illustration claims the tools by which creation used to manifest itself. The alertness of eyes and movements then becomes predominant, and from the busy play of feeling and action the calmness of her inspiration has to withdraw.

Sunayani Devi has all the wealth of the artist within her own self. She need do nothing else but listen to the secret song of the guardian of her treasure, in order to create master works.

STELLA KRAMERICH

A SIMPLE FACT OF NATURE



By the courtesy of the artist Mr. Charuchandra Roy B.Sc.

HARRY THUKU AND THE 'NATIVE RISING' IN EAST AFRICA

I

I N a recent number of the *Modern Review* I gave my own impression of Harry Thuku, whose sudden deportation, without any trial or warning, excited the Africans in Kenya to such an extent, that they marched forward in large numbers into Nairobi with a threatening attitude, and after refusing to disperse were shot at by the police and military with many casualties. I here has come to me by the *African Mail* to-day (June 21st) a full account of what occurred from those whose word may be trusted, together with very important evidence about Harry Thuku. To recall what I had previously recorded,—Harry Thuku was a young African Christian who had taken up the cause of his fellow countrymen. The things that he had specially brought forward, in a perfectly constitutional manner, by means of petitions and resolutions passed at public meetings, were as follows—

(1) The terrible abuse of flogging practised by settlers. The weapon used was the *kiboko*, or rhinoceros hide lash. The use of this, to an almost unlimited extent, had again and again, I was told, nearly brought about a native rising on a small scale. The best settlers were altogether against it, but they could not restrain the worst.

(2) The continual attempt countenanced by the European Convention of Associations to force a pliant government to encroach still further in the 'reserves' which are the only soil left to the original inhabitants of the country, for the Africans are not allowed to own, or buy, agricultural land in the High lands, outside these 'reserves'.

(3) To claim that a fair proportion of the revenue collected by means of the hut tax, from the Africans should be returned to them in grants for the

education of their children. I cannot remember the exact figure spent on education out of the seven to eight hundred thousand pounds, annually collected in taxes from the natives, but it was disgracefully low. There has been a very slight improvement lately.

(4) To prevent young girls and young women being enticed or forced out of the reserves for labour purposes. The immorality, which regularly followed such female labour recruitment, has been explained by Dr Norman Leys, who was a medical officer in the British East Africa Protectorate in the days before it was made Kenya Colony. One of his sentences I remember, in which he speaks of the practices of the recruited men—

"They are paid their wages by the month, and they marry by the month. The system fits the life."

II

It must be remembered that these African natives are absolutely at the mercy of the ruling race. They have no representative of their own on the Council, no education to speak of, only about one in ten thousand can speak English, and there are very few English indeed who can speak the different native languages. The usual mode of intercourse is a smattering of *Sorabih*,—the coast language with Arabic roots. They have had all their lands taken away from them in the Highlands except certain reserved areas, and everything has been done to get them out of the reserves for cheap labour purposes. It is quite easy for settlers to combine and keep the prices of labour down, and therefore their wages on the farms are always disgracefully low. More than 600,000 of them were 'recruited,' I was told, in labour corps, during the war. We, in India, know what that word 'recruiting' meant, from our

experiences in the Punjab. The *Fellahin* of Egypt also could tell a story about it!

In South Africa I had many long talks with a British Officer, who was pay master of certain native labour corps, employed in German East Africa. He was a university man—I think from Oxford,—a gentleman in every sense of the word. He told me that he was haunted day and night since the war by the sights he had seen—the way the natives were treated on the forced marches, in pursuit of the enemy. One figure in rupees sticks in my memory to this day. He said that, in the final settling up of accounts *Six million rupees was never claimed at all*, and no one could tell anything about the men, who had earned it, or their dependents. It simply went back into the Treasury unclaimed.

Those who read what I am now writing have to get the background of it all before they can understand Harry Thuku and his fate. He was one of the infinitesimally small number of East Africans who could speak English fluently and think in modern ways. He, and a very tiny group of like minded persons, had formed an East African Association through which they hoped, with a pathetic faith and confidence (which we in India know so well), to get their people's grievances righted by petitions and to receive justice from the King. Their whole work, as I saw it being carried on in my own presence, was done by holding meetings and passing resolutions and sending in petitions. But this from the first, appeared highly dangerous and offensive to the European settlers.

III

Then followed attempt after attempt to get Harry Thuku punished or checked or reprimanded, by the ruling chiefs belonging to his tribe. Here again the similarity to Indian conditions shows itself. For the tribal chiefs have been pampered and bribed and flattered by the ruling white race, they have become so utterly dependent on this ruling race for their position and credit, that a hint from the

ralers is enough for them to act upon at once. They dare not refuse.

But Harry Thuku appears to have been able to escape from the terrors of tribal discipline. He remained in Nairobi. There his intimate friends were members of the Indian Community, who sympathised with him in his efforts to win freedom for his people. He was allowed to keep his office close to the office of the Indian Association, and in every petition he wrote or resolution which he framed, he used to receive their help. I used to meet him there every day on my way to the office of the Indian Association.

It is an exceedingly common charge brought against the Indian community, that Indians have done nothing to help the African natives. In this instance of Harry Thuku we find real kindness shown by the Indian community to the one or two educated African natives, who could best of all help their own countrymen to resist oppression by constitutional means and stand up for their rights. There, when *this* kind of help is given at once the cry is raised, that the Indians are teaching the natives to be seditious! As a matter of fact, the one thing that the average European is constantly afraid of, as he looks to the future is lest the Indians should become too 'friendly' with the natives, and should take up the position of 'agitators for the rights of the natives'.

IV

I now come to the evidence, which lies before me, in Harry Thuku's own case. The first point to notice is, that although the judge in any event, would have been a European who might be expected to deal severely with an actual case of sedition, if the evidence for such existed *no evidence whatever was brought before any court*. Harry Thuku himself states that, after his deportation, he was told by the Senior Commissioner of Kisumu (the place to which he was deported) that there was no particular information available affecting himself, but if any was afterwards available he would be told. That was all that was said officially.

We have further the direct evidence of Mr F. Dracott Bar at law whose own clerk George Mugekenji appears to have been arrested at the same time as Harry Thuku. Mr Dracott is evidently somewhat nervous at taking up this case at all. He states at the beginning of his application to the Governor—At the outset I would beg to state that I have undertaken this work on the very definite understanding that all I would do for my clients must be on absolutely constitutional grounds and with a view if possible to get the Government of Your Excellency to show some clemency to my clients.

Clemency is a strange word for a practising barrister to use who is taking up a case where no evidence whatever has been given to form that his client is guilty!

Mr Dracott then goes on to show that the Act under which Harry and George were deported lays down very clearly how before deportation there should be sufficient evidence on oath to satisfy the Governor of the genuineness of the charge.

As far as I am instructed I go on to say neither of my clients have the slightest notion what the evidence against them amounts to or by whom it was given or in what manner.

He then explains to the Governor that evidence on oath according to the Indian Evidence Act which is in force in Kenya means statements of witnesses made on oath in their examination in chief and includes statements made by them in cross examination and re-examination.

Mr Dracott shows from the example of his own clerk George who was deported along with Harry how impossible it was that any such process of taking of evidence on oath could have been carried out. George had been in Mr Dracott's office for several days before hand and was evidently absolutely unconcerned about any action Government was taking against him. This appeared to Mr Dracott (to quote his own cautious words) clearly to show a certain



Harry Thuku and Prince Sunnu of Uganda

amount of innocence. George was therefore not aware of any evidence having been recorded against him and was given an opportunity of cross examination. It was the same with Harry Thuku. Mr Dracott as a barrister knowing the country and the difficulty of reaching the truth then says—I feel that the value of evidence given on oath but not subjected to cross examination is particularly little or nothing. Entirely relying on such evidence constitutes a grave danger to the public particularly to the native who after all being thoroughly ignorant should be given much greater latitude and opportunity of defending himself especially as Your Excellency's orders are final and without any appeal.

His Excellency Sir Edward Northey, replied to this appeal through his Private Secretary as follows—

"His Excellency is advised that the evidence, on which the removals of Harry Thuku and George Mugeleru were made, enjoys the highest privilege; and he is therefore unable to supply you with the information you request."

It is clear from this, that the '*lettre de cachet*' system, which filled the Bastille with prisoners and led to the French Revolution, is not out of date in a British Colony.

V

The pity of it all is, that this Governor in question, Sir Edward Northey, is a nerve-racked man, who has been through the war and has never had any real rest since, who has been wretchedly ill and has had to undergo an operation, while he was Governor, losing one of his eyes; who is unfit, even under normal conditions, to stay on year after year as Governor in the Kenya Highlands, which are admittedly injurious to the nerves of Europeans, when they are already affected

Such a man might, in a moment of nervous depression, be swayed by any plausible evidence, given in secret and under the strict seal of secrecy. He need not bring it out into the open. He need not even tell his own Ministers. All he has to do is to sign a paper, — a '*lettre de cachet*'. And from that moment a man, like ourselves, with family ties and human affections, is suddenly taken off, hundreds of miles away, to a desolate spot where no one can visit him.

Furthermore, if that, which Harry Thuku himself relates, is true, the un-English character of such a net as this has in his own case been greatly increased. For, in his letter to Mr. Desai, he states that he is only allowed *four annas a day*. Nothing is granted for his family, or relations, who were dependent on him. Only the kindness and generosity of his Indian friends has prevented hardship.

Santiniketan

C. F. ANDREWS

CORRESPONDENCE

Calcutta University Affairs,

"Boosting up and Nepotism"

[As our object is, on the one hand, to afford members of the public opportunity to set right what is wrong by exposing irregularities. &c., and on the other, to give opportunities to whomsoever it may concern to correct wrong statements made in the course of such exposure, and as in the present case this object can be gained without giving more publicity to the names of individuals than is strictly necessary, in our last issue we omitted the names of the persons concerned, giving only their initials. In the present issue, too, we have followed the same principle. For this reason we have also omitted a subordinate clause in the third sentence of the first paragraph of the letter printed below. This clause did not contain any refutation of the allegations of "One Who Knows," from whose rejoinder, too, some passages have been deleted in pursuance of the same rule. — EDITOR, THE MODERN REVIEW.]

To The Editor,

The "Modern Review".

Sir,
My attention has been drawn to two paragraphs in the June Number of the Modern Review, pages

739 and 740 in which, a correspondent, writing under the pseudonym 'One Who Knows', makes some serious allegations against my son. As he is away in England, and, as such, unable to defend himself, I am compelled, most unwillingly, to send a reply which, I hope, you will kindly publish in the next issue of your Journal. In my capacity as a parent, I feel it my duty to point out the untrue statements made by your correspondent.

P. 739 (1) "One Who Knows" says that (1) my son 'fell short by a considerable number of marks, after the final tabulation, to enable him to secure the position he eventually attained at the M. A. (Hon.) in 1918', that (2) "One of the friendly examiners had very obligingly given him half a dozen extra marks before he submitted his marks sheet", that (3) 'the remaining examiners were sounded as to whether they would allow some extra marks each to the candidate in question', that (4) "as they showed reluctance on the ground that, besides marking the papers quite liberally, they had already given on revision, ample grace marks, it so happened that the marks that were still wanting to make the candidate first in first class were allowed by way of grace straightway."

Each one of these allegations is false. My son obtained 498 marks, i.e., 18 marks more than

the minimum required for a First Class. He was also the only First Class man in his Group. No Examiner gave him any extra marks. Neither is it true that any grace marks were given to my son.

P 740, III. Your correspondent says that 'directly' my son "came out first in first class in the way mentioned above, he was put on the staff of the Post-graduate Department on a salary of Rs 200 a month". This is not true. After passing his M. A. Examination he was appointed Professor in the Scottish Churches College where he served for nearly a year. One of the Post-graduate Lecturers, Mr. Durgagati Chatteraj, resigned his post and my son was appointed to fill up the vacancy on Rs 200 a month, the usual minimum salary for full time teachers in the Post graduate Department.

Your correspondent says my son 'was elected for the Guruprasanna Ghosh Scholarship to proceed to Europe to study for the B. Com. in the London University in supersession of the claims of a number of bona fide Science students, for whom particularly the Scholarship is intended.' 'One Who Knows' insinuates that my son was not eligible for the Guruprasanna Ghosh Scholarship. I would draw the attention of your correspondent to the following extracts from the Calendar (vide pp. 283-85 Calendar 1910 and 1921), the first from the will of the Donor and the second from the Scheme framed by the Senate to give effect to his wishes.

"The said University shall, out of the income thereof, send every year or as often as funds will permit either together or alternately pure natives of Bengal to study in Europe, America or Japan the Arts, Sciences and Industries of Europe and America."

"The application of every candidate must set forth precisely the Institution in Europe, America or Japan in which, if elected to the Scholarship, he intends to study, as also the particular branch of Agriculture or the Arts, Science and Industries of Europe, America or the East in which he desires to specialize."

Your correspondent evidently does not know that my son passed the Intermediate Examination in Science with Physics and Chemistry before he went over to the Arts side, in this way fulfilling the conditions of the Guruprasanna Ghosh scheme as adopted by the Senate. I may add that the Selection Committee for the Guruprasanna Ghosh Scholarship for that particular year consisted of Sir Asutosh Mukherjee, Dr P. Bruhl, Rev. Dr W. S. Urquhart.

Your correspondent further says "Favouritism did not stop here. He was allowed to draw an outfit allowance of Rs 800—a thing unheard of in the case of such Scholars and quite unprovided for in the terms of the endowment." 'One Who Knows' is not aware that this sum of Rs 800 was paid not for "outfit allowance" as he says, but for passage money (vide Part III, P. 161, item 84, Minutes of the Syndicate, 1920). Such an allowance is not unheard of, for, in the past, whenever the state of the funds permitted, Scholars have been helped in paying their passage and occasionally an allowance for return passage has also been given. Among the Scholars who thus received an allowance in addition to the Scholarship may be mentioned Mr. Probodh Kumar Dutt, Mr. Brajmolai Das, Mr. Sadhan

chandra Roy, Mr. Samarendra Maulik, Dr. Surendranath Dhar, Mr. Rabindranath Chaudhury, Dr. Meghnad Saha.

It is not correct to say that this is 'quite unprovided for' in the terms of the endowment. In this connection, para 8 of the Guruprasanna Scheme will bear quotation.

"The Syndicate may contribute towards the expenses of the passage of the selected Scholar such amount as the state of the funds may permit. The Syndicate may also, whenever practicable, contribute towards the return passage of any Scholar who has specially distinguished himself in his studies."

I regret exceedingly that such serious allegations are made by the gentleman hiding under a pseudonym and further that they should be published in the Modern Review without enquiry.

Yours faithfully,
J. C. G.

The 7th June 1921

Rejoinder by "One Who Knows"

The Editor of the *Modern Review* has sent me the letter which Mr. J. C. G. has written to him in refutation of the charges that I brought against the University in reference to the position which his son Mr. M. K. G. attained at the M. A. Examination and the mode of his securing the Guruprasanna Ghosh Scholarship for 1919. As he has chosen to do so, it behoves me to explain as far as possible all the facts and incidents that relate to the statements I have made.

With regard to how the position was acquired by Mr. M. K. G. at the M. A. Examination, I would refrain from dragging the names of my informants into this controversy, lest I should imperil their worldly interests. If I could have counted upon their assistance the matter could have been explained quite convincingly. But at a time like this they may falter and hesitate, plead forgetfulness or deliberately shrink giving out the truth. Men do sometimes remain silent prevaricate, or even tell lies, but facts generally do not change complexion. I shall therefore rely upon some facts which, I believe are not subject to change. I mean I shall take my stand upon the marksheet of Mr. M. K. G. at the M. A. examination. I assert subject to correction by the Controller of Examinations that the marks obtained by Mr. M. K. G. are as follows—

	First hall	Second hall
First paper	26 out of 50	35 out of 50
Second "	16 "	36 "
Third "	27 "	26 "
Fourth "	27 "	35 "
Fifth "	19 "	36 "
Sixth "	67 out of 100	
Seventh "	81 "	
Eighth "	67 "	
Total	498	

I wish to draw attention to a few points in connection with these marks. The first is, that their total is the same as that mentioned by Mr. J. C. G.

* The letter of "One Who Knows" published in our last issue, and these marks reached our hands at the same time—I do not, J. K.

The second is that in the first halves of the first five papers, the marks are not high in fact, in the first half of the second paper, the candidate failed to obtain pass marks and in the first half of the fifth paper, he barely passed but in the second halves of four out of five papers, he has obtained high marks. How is it that in the first halves of all the five papers the candidate invariably obtains low marks and in the second halves of all but one of the same papers *in the same subjects he equally invariably gets high marks*? Does not this fact betray manipulation of the marks or the marking of these papers? Stress may be laid in reply, on the fact that in the third paper the marks assigned to the second half are almost equal to those given for the first half but may not this be justly interpreted as a cleverly kept loop hole of escape from what would otherwise have been an irresistible conclusion that the marking or the marks of these papers had been manipulated in some way. I now come to the third point which is that in the sixth seventh and eighth papers the candidate has consistently and invariably obtained higher marks than in the two halves combined of the first five papers. Does not this fact also indicate manipulation? The fourth point is, that in the two papers on International Law, viz., the sixth and the seventh the candidate shows unequal proficiency of a marked character obtaining 67 in one paper and 81 in the other. Standing by itself, this fact might not have been of any significance but taken along with the other facts, it looks suspicious.

In the above paragraph I have drawn certain conclusions from the marks obtained by Mr. M. K. G. If Mr. J. C. G. can give a more reasonable explanation I am prepared to be convinced.

Mr. J. C. G. has been pleased to proclaim that his son got 498 marks—18 marks more than the minimum required for a first class. I was perfectly aware of the fact when I noticed his son's case. I can only say in reply that if the total marks obtained by Messrs. Birendranath Datta Sudarsan Maitra and Romeshchandra Ghose the three Economics students who all beat Mr. M. G. in the B. A. Economics Honours and each of whom got a first class in Group A at the M. A. and maintained their respective positions in order of merit at the latter examination, were available to me I could have given a clincher to Mr. J. C. G. as to the real significance of 498. In their absence and failing to refer to the answer books submitted by Mr. M. K. G. and his three formidable competitors, I am not in a position to explain the underlying significance of that figure of three digits (498). Also for the same reasons I am unable to prove conclusively whether any examiner or examiners or somebody else other than an examiner did give grace marks to Mr. M. G. or not. If Mr. J. C. G. is really anxious to vindicate the achievements of his son let him apply to the university authorities to place his son's answer books at the M. A. before an impartial committee and see if my allegations are not proved to the hilt.

I am sorry I have not been quite precise in using the expression "directly" in regard to the period of Mr. M. G.'s service in the Post Graduate Department. It is undoubtedly a fact that Mr. M. G. was for a few months on the Economics staff of the Scottish Churches College where he was getting Rs. 120 per month (Rs. 80 less than his starting salary at the University). My reason for not referring to that short service put in by Mr. M. G. at the Scottish Churches College are first, because his name does not occur in the "Description of Affiliated Institutions" among the teaching staff of the Scottish Churches College in the Calendars either for 1918-19 or for 1919-20, although we find in both the volumes the name of his former competitor Mr. Birendranath Datta on the staff for economics. Secondly, it is only recently that I have found that the only place where his name does find a place is in the tabular statement of the teaching staff in July 1919 appended to the Inspection Report of the College for 1919 dated 7th January 1920 and set out in the Minutes, part III, 20th August 1920, pp. 275-76. There he is mentioned as one of the teachers on the Economics staff who delivered altogether eleven lectures but there was simultaneously the remark that he had already resigned, although the statement is altogether silent as to the date of his appointment in the college in the usual column therefor,—an omission not observed in the case of any other appointment. Mr. M. K. G. really, as stated in this application for the G. P. G. scholarship, joined the Scottish Churches College in November 1918 and continued up to the beginning of the long vacation (April) in 1919, for Mr. J. C. G. says he joined the Post Graduate Department on the resignation of Mr. Durgagati Chatteraj which event took place on or about 18th July, 1919. Does this period constitutes "nearly one year" taking all these facts into consideration, it strikes one that Mr. M. G.'s service at the Scottish Churches College was a sort of stop gap measure.

I have never insinuated that Mr. M. K. G. was ineligible for the Guru Prasanna Ghosh scholarship, in view of the indisputable fact that he passed the I. Sc. "with Mathematics, Physics and Chemistry as his optional subjects" and "stood ninth in order of merit and first in Physics and obtained the Duff Scholarship and the Saroda Prasanna prize in the subject." But surely Mr. J. C. G. need not be told that "eligible" does not mean the same thing as "most eligible." May I also incidentally observe that Mr. J. C. G. must feel ashamed that his son, who could secure the first position in Physics at the I. Sc. (at which his own father as Head Examiner in both the Physics papers undoubtedly saw to it that no partiality was shown to him) and stood ninth in order of merit at that examination should all of a sudden lose his uncommon proficiency in the Science subjects, so much so that he eventually gave them up and had recourse to purely arts subjects in his B. A. Again the very outstanding fact that Mr. M. K. G., the first in Physics and ninth in order of merit at the I. Sc. threw up his scientific pursuits at the end of the I. Sc. for some occult reason and took to purely arts course in the B. A. sufficiently disqualified him for the G. P. G. scholarship the sole purpose of which is the study abroad of some subjects of technical Arts Science or Industries. I

* Additional information relating to this matter, emanating from two different sources, has been voluntarily given to us recently. At present we do not think it necessary to use it—I defer it. R.

can justly and rightly contend, therefore, that there was nepotism and that Mr. M. K. G. was awarded the Guru Prasanna Ghosh scholarship in supersession of the claims of a number of deserving and out and out science candidates, such as, Messrs. B. J. Kumar Basak, M. Sc., B. Raj Mohan Gupta, M. Sc., Sudhakar Chakrabarti, M. Sc., Kishu Prasad Chattopadhyaya, B. Sc., Nalin Mohan Basu, B. Sc., Sudhabindu Biswas, B. Sc., or bona fide technical students, like Messrs. Pratap Chandra Dasu, Jyotindra Nath Das Gupta and Jiban Krishna De, B. Sc., B. E. and this may have been done with a far sighted and ulterior object in view, namely, to enable Mr. M. G. to qualify himself for a Commerce Degree abroad so that he might on his return claim to get into a nice berth in the newly created Commerce department in the Post Graduate section on a fat salary.

The real object of the donor is quite clear from Rule 3 of the scheme adopted by the Senate for giving effect to his wishes. It is laid down there that "If an applicant has not already passed the Intermediate Examination in Science of this University or the final examination of a recognised School of Arts or Technical or Agricultural College, he must produce with his application proof that he has attained a knowledge of English and Mathematics up to the standard of the Matriculation Examination and of Physics and Chemistry up to the standard of the Intermediate Examination in Science". As Schools of Arts teach some fine or industrial arts, the word 'Arts' here does not refer to history, philosophy, literature, economics etc. which are vaguely termed Arts as distinguished from the Sciences in University curricula. So candidates must be either science candidates or technical or agricultural or "arts and crafts" candidates. It may be conceded that by virtue of his having passed the I Sc. examination Mr. M. K. G. was a science candidate. But as he did not keep up his science studies after passing his I Sc. it should be clear to the meanest intelligence that his claims as a science candidate were inferior to those of all those candidates who were M. Sc. or even B. Sc.'s. A hurried glance at the list of candidates shows that there were among them eleven M. Sc.'s and one M. A. in Physics. The M. A. stood first in the first class of his year. The number of B. Sc.'s was much larger. It is a very significant fact that in the "Statement showing the names and qualifications of the applicants for the Guru Prasanna Ghosh Scholarship for 1920", printed by the University, the qualifications have been numbered the marks obtained in a particular subject mentioned and the standing points stipulated only in the case of Mr. M. K. G., similar consideration not being shown to the other 43 candidates among whom, too, there were professors. Why and by whom was this done?

Mr. J. C. G. evidently tries to create some effect

by saying that the committee for the selection of the Guru Prasanna Ghosh Scholars for that particular year consisted of Sir Asutosh Mookerjee, Dr. P. B. B. and Rev. W. S. Urquhart, apparently meaning thereby that the members made the selection with great discretion and impartiality. [Here followed in the manuscript a detailed examination of the claims of these three persons to be considered impartial and independent judges of merit. We have omitted it as not necessary, though quite reasonable.—Ed. M. R.]

I owe Mr. J. C. G. an apology for wrongly stating that the allowance of Rs. 800 paid to Mr. M. G. as passage money was for his outfit and that such a grant was a thing unheard of and unprovided for in the terms of the endowment. By a curious association of ideas I mistook one thing for the other. What I really intended to refer to in that connection was the grant of two instalments of the scholarship in advance to Mr. M. G. besides the passage money, (vide Minutes, part III 6th August 1920, item 10, at page 215), as also certain other things. Such a grant was to my limited information a thing unheard of and unprovided for. Will Mr. J. C. G. cite another such instance or refer me to any portion of the donor's will or to any part of the scheme which empowers the syndicate to make such a grant? Is it not a fact that ordinarily no grant out of the scholarship is made till the scholar gets abroad and reports his arrival there? Then, even the grant of the passage money is more or less a matter of favour with the authorities. That is why out of 19 scholars sent up to 1919 Mr. G. could name only seven who got the passage allowance. I know of a scholar's case I mean that of Mr. Nripendra Kanta Nag B. Sc. (not an M. A., as shown in the recent calendars), who was not favoured with any passage money although he applied for it. The other things that I wanted to refer to are that Mr. M. has been allowed to continue as a member of the Provident Fund, and that he has been granted study leave for 3 years, probably (as to this I am not yet sure) with an allowance of Rs. 200 a month to supplement his scholarship. This allowance was prayed for at the meeting of the Executive Committee of the Council of Post Graduate Teaching in Arts held on 7th August, 1920 its consideration being "deferred until further orders." Is it usual or regular either to pay for such an allowance or to grant it?

It was stated in Mr. M. G.'s application that he intended to study for the degree of Commerce at the Victoria University, Manchester. Why has he gone to London instead? And will Mr. J. C. G. say what progress his son has been making according to the certificate of the Institution where he prosecutes his studies (according to rule 10 of the scheme)? For the continuance of the scholarship shall depend upon the regular production of such certificate.

'One Who Knows'

COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies errors of fact, clearly erroneous views misrepresentations, etc in the original contributions and editorials published in this Review or in other papers criticising it. As various opinions may reasonably be held on the same subject, this Section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always [to be brief and to see that whatever they write is strictly to the point. No criticism of book reviews and notices will be published—Editor, "The Modern Review"]

'The Present State of the Calcutta University,' in the light of facts

An attempt has been made by Professor Surendra Nath Sen in the June number of the *Calcutta Review* (a paper purchased some time ago by the Calcutta University) to controvert Prof. Jadunath Sarkar's article in the April number of the *Modern Review* examining the present condition of that University and laying down the broad lines of reform. I shall not tire the readers by adverting to Dr. Sen's opinions and profuse quotations of vague general import but examine the facts put forward by him so that the public can judge of the truth for themselves. Minor points are necessarily omitted for want of space.

On the subject of the salaries of University lecturers Prof. Sarkar's contention is borne out by the very statistics quoted by Professor Sen. A newly passed First class M. A. if he can enter the Post graduate department as a lecturer starts on an initial salary of Rs. 200 rising, by regular annual increments of Rs. 25. But if he enters a private College his starting salary is (as shown by Prof. Sen) never more than Rs. 170 and sometimes as low as Rs. 100. Several of these colleges have no progressive scale of pay. First class M. A.s (of the inflated post 1914 post graduate nickel mintage) have been known to go abetting for posts in private Colleges on Rs. 125 a month and one of them has entered a school in Calcutta on Rs. 30. Take a single instance. A Professor served for a few months in the Scottish Churches College on Rs. 120 but he got appointed on Rs. 200 at the University. Here the advantage is all on the side of the University lecturer. The case of older and experienced teachers is quite different. Special pay is offered to them by the Colleges or has been reached by them by reason of length of service even the University gives such men an initial salary considerably higher than the sum of Rs. 200 a month.

Let me take a concrete case. Dr. Harendra Kumar Mukherji was serving in the City College on Rs. 250. He is taken into the University service on Rs. 400. Add to this big jump that he is thenceforth made a multi-examiner, not only at the M. A. (which might be reserved for the post graduate staff) but also at the B. A. (the highest examination open to mere College lecturers) he is in addition given Rs. 5000 as fee for the herculean labour of leaving out of the printed B. A. syllabus a veteran leader of the

the press. Dr. Surendra Nath Sen himself was a multi-examiner in 1921-22. How many different papers are given by the University to any mere College lecturer who passed in the same year with him?

Regarding the practising lawyers among the Calcutta University lecturers on ordinary Arts Subjects (not the Law College), Prof. Sen remarks, 'Practising lawyers, however, should be appointed only in unavoidable cases as for example in the case of Dr. Suhrawardy and Mr. Khuda Bukhsh, when no scholar familiar with the original sources of Islamic History was available.'

This learned Vakil for the Calcutta University is discreetly silent as to whether this wise rule is at the bottom of the appointment of certain other practising lawyers as History or English lecturers, such as Mr. Pramatha Nath Banerji, Mr. Rama Prasad Mukherji and Dr. Gauranga Nath Banerji (before his translation to the wealthy repose of Post graduate Secretaryship). These, we knew, ARE *unavoidable cases* but we have yet to know of what original sources these three young lawyers were the indispensable and sole repositories. Why does Dr. Sen fight shy of even naming them?

Dr. Sen says 'if we had similar [agricultural and commercial] institutions in Bengal, students would have eagerly flocked to them in large numbers.' Have students flocked in large numbers to the Agricultural class started with the help of the Khaira Fund? He thinks courses of guided self training would be too costly. Certainly not too costly for the resources of the University if there were no thoughtless expansion. He says that at Robertson College his lecture work was reduced by 4 hours a week in consideration of his research work. But he omits to mention how much lecture work he had still to do. *Was it twenty per cent a week?*

Prof. Sen should know that the organisers of the Bhandarkar commemoration volume published it with money raised by them for the purpose. But the organisers of the Ashutosh Commemoration volumes were not the University; they got it (or rather their hero got it) published at the expense of the University, which had not raised any funds for the purpose.

Prof. Sen writes—'Government service offers a still greater charm [than service under the Calcutta University] since the abolition of competitive examinations for the recruitment of executive officers. A lucky man if he plays his cards well can easily secure one of those much coveted appointments for a son or

a son in law and thus establish an *iyari* right over the public services of the country."

Is Professor Sen really ignorant of a place where a chief gives appointments under him to brother in law and son-in law (plural number), brother-in law's son-in law and son in law's brother in law? But these are, no doubt, cases of the Nair law of succession and are therefore rightly excluded from Prof Sen's list of *iyari* rights. Has Prof Sen never heard of a wicked place, far away from the pure serene of the Senate House, where the Boss sent up the name of his favourite son-in law (a third class *ix*) in preference to many first class *ix* as for one of these very "much-coveted appointments in the executive service" of Bengal, and the *iyari* was secured for this young man the next year though the father in law was a University servant and not a Government servant? Has he never heard of a class of hereditary bondsmen who have been serfs to the father, are serfs to the son, and will be serfs to the grandson if they live so long? Does he not know how a faithful vassal was pressed to vacate his seat in the Syndicate to make room for the her-apparent who had just entered the Senate? But these are instances of asendemic villenage, and not of *iyari* rights and therefore they do not excite Prof Sen's indignation.

Prof Sen writes—"Prof Sarkar might have assisted [the Sadler Commission] in their arduous task by placing his views before them but he found himself unable to co-operate with the Commission at that time. For the same reason, he failed to attend a single meeting of the Board of Higher Studies in History and kind the weight of his experience and wisdom to the deliberations of that body when he was co-opted a member in 1917."

What are the facts of the case? Professor Jadunath Sarkar had been in sole charge of the University M.A. classes in History at the provincial centre of Patna (then under the Calcutta University) for eight years but his name was carefully excluded from the list of witnesses submitted to the Sadler Commission for examination. The "hidden hand" in this clever manoeuvre can be easily detected by the reader. In 1917-18 when he was University Professor at Benares Prof Sarkar was for one year only co-opted a member of the History Board at Calcutta. Of all the Universities of India that of Calcutta alone refuses to pay the travelling expenses of its examiners and co-opted members of Boards. This University has money to pay Mr Pramathanath Banerji Rs 70 for distributing among his students of the 6th year [M.A.] class type-written copies of his lecture notes; it has money to present Rs 6,000 to three learned gentlemen on its staff for cutting leaves out of the Bible and the Authorised Commentary and send off them to the press, though one of these three declared that Rs 1,500 would have been quite enough; (he swallowed the golden pill however), it has money to spend Rs 1,200 on mod flying Palis Ballyganj house to suit Mr Bhandarkar and charge him only Rs 300 a month, although the fair rent of such a flat in that quarter and with its extensive grounds is Rs 400 a month. But it has no money to pay a single second class fare to its multifarious examiners and co-opted members to enable them to attend meetings at Calcutta. In fact, the attendance of multifarious examiners and co-opted members is considered

undesirable, as they are likely to introduce an element of independence and freshness of outlook and mar the placid harmony of the Calcutta post graduate coterie. One University has been known to offer a second class fare across the length of the Indian continent from Darjeeling to Lahore and back, in order to enable an examiner to attend a meeting for discussing question papers. But the ideals of the Calcutta University are diametrically opposite to this.

Prof Sarkar, then a University lecturer under Calcutta, had sent his views on the general principles of reorganisation of post graduate instruction (without going into details, which would have been premature then), but they were quietly burked by the President [We published them in our columns at the time.—Ed M R]

With regard to the case of creating first-classes and firsts by manipulating the marks, which Professor Jadunath Sarkar cited, Dr Sen attempts a lone and laboured defence, and questions the accuracy of Mr Sarkar's figures. A few facts will show what a shameless case of boosting up it was.

(a) The candidate in question had as the result of the marks submitted by the original examiners secured second class Honours. Then came the manipulation of results (euphemistically called "moderation" at Calcutta). Two papers out of the six were ordered to be re-examined by his private coach, who had before this examined a third paper at the same examination and thus finally he became the arbiter of half the entire course (three papers out of six). The moderation was so immoderate that in the result as moderated no loophole was left for any risk or chance and the private coach's private pupil was boosted up to the first class with a rear-guard of three other boys,—all originally and class men.

(b) At the M.A. examination two years later, far half the entire course (four papers out of eight) was ab initio given to this candidate's private coaches—examiners in some cases are promoted with their pupils from the Matriculation upwards. Nothing was this time left insecure: he got the first place in the first class in the combined result of the eight papers though he had failed to gain the top mark in some of the other papers, and in one or two cases even the first class minimum.

Dr S Sen rightly appeals to the records of the Calcutta University in support of his statement. But it is a rule with law courts that a record to be held judicially valid must be the original document signed and submitted by the persons concerned (here the examiners) and the great public Judge outside should have the right to examine the date, character and condition of these "records." Does Dr Sen accept this test of the reliability of "documentary evidence"?

Prof Sen tries to defend this result by refer-

* One of the original examiners whose work was thus thrown over board was Prof Keith of the Ranigun College. It is contended that he did not know his subject or was a careless dishonest examiner?

† His thesis which secured from his coaches 90 p.c. of marks in one fourth of the entire M.A. course, was afterwards read by an Englishman (an experienced and able professor) who called it a *tour de force* at tempted without real knowledge and a mere "catalogue of characters from Browning."

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"The Present State of the Calcutta University," in the light of facts

An attempt has been made by Professor Surendra Nath Sen in the June number of the *Calcutta Review* (a paper purchased some time ago by the Calcutta University) to controvert Prof. Jadunath Sarkar's article in the April number of the *Modern Review* examining the present condition of that University and laying down the broad lines of reform. I shall not tire the readers by adverting to Dr. Sen's opinions and profuse quotations of vague general import but examine the facts put forward by him so that the public can judge of the truth for themselves. All nor points are necessarily omitted for want of space.

On the subject of the salaries of University lecturers Prof. Sarkar's contention is borne out by the very statistics quoted by Professor Sen. A newly passed first class M. A., if he can enter the Post graduate department as a lecturer starts on an initial salary of Rs. 200 rising by regular annual increments of Rs. 25. But if he enters a private College his starting salary is (as shown by Prof. Sen) never more than Rs. 170 and sometimes as low as Rs. 100. Several of these colleges have no progressive scale of pay. First class M. A.s (of the inflated post 1914 post graduate tickle mintage) have been known to go abeking for posts in private Colleges on Rs. 125 a month, and one of them has entered a school in Calcutta on Rs. 50. Take a single instance. A Professor served for a few months in the Scottish Churches College on Rs. 120, but he got appointed on Rs. 200 at the University. Here the advantage is all on the side of the University lecturer. The case of older and experienced teachers is quite different. Special pay is offered to them by the Colleges or has been reached by them by reason of length of service even the University gives such men an initial salary considerably higher than the sum of Rs. 200 a month.

Let me take a concrete case. Dr. Harindra Coomars Mukherji was serving in the City College on Rs. 250, he is taken into the University service on Rs. 400. Add to this big jump that he is thenceforth made a multi-examiner, not only of the M. A. (which might be reserved for the post graduate staff) but also of the B. A. (the highest examination open to mere College lecturers) he is in addition given Rs. 200 as fee for the Herculean labour of clipping leaves out of the printed list of the learned assistance of two veteran friends of Colleges and sending them to

the press. Dr. Surendra Nath Sen himself was a multi-examiner in 1921-22. How many different papers are given by the University to any mere College lecturer who passed in the same year with him?

Regarding the practising lawyers among the Calcutta University lecturers on ordinary Arts Subjects (not the Law College), Prof. Sen remarks, 'Practising lawyers, however, should be appointed only in unavoidable cases, as for example in the case of Dr. Suhrawardy and Mr. Khuda Bukhsh, when no scholar familiar with the original sources of Islamic History was available.'

This learned Vakil for the Calcutta University is discreetly silent as to whether this wise rule is at the bottom of the appointment of certain other practising lawyers as History or English lecturers, such as Mr. Pramatha Nath Banerji, Mr. Rama Prasad Mukherji and Dr. Gauranga Nath Banerji (before his translation to the wealthy repose of Post graduate Secretaryship). These, we knew, are *unavoidable cases* but we have yet to know of what original sources these three young lawyers were the indispensable and sole repositories. Why does Dr. Sen fight shy of even naming them?

Dr. Sen says, 'if we had similar [agricultural and commercial] institutions in Bengal, students would have eagerly flocked to them in large numbers.' Have students flocked in large numbers to the Agricultural class started with the help of the Khaira Fund? He thinks 'courses of guided self training' would be too costly. Certainly not too costly for the resources of the University if there were no thoughtless expansion. He says that at Robertson College his lecture work was reduced by 4 hours a week in consideration of his research work. But he omits to mention how much lecture work he had still to do. Was it twenty periods a week?

Prof. Sen should know that the organisers of the Bhandarkar commemoration volume published it with money raised by them for the purpose. But the organisers of the Ashutosh Commemoration volumes were not the University: they got it (or rather their hero got it) published at the expense of the University, which had not raised any funds for the purpose.

Prof. Sen writes—'Government service offers a still greater charm than service under the Calcutta University' since the abolition of competitive examinations for the recruitment of executive officers. A lucky man, if he plays his cards well, can easily secure one of those much-coveted appointments for a son or

a son in law and thus establish an *iyari* right over the public services of the country."

Is Professor Sen really ignorant of a place where a chief gives appointments under him to brother in law and son in law (plural number), brother-in-law's son in law and son in law's brother in law? But these are, no doubt, cases of the Nati law of succession and are therefore tightly excluded from Prof Sen's list of *iyari* rights. Has Prof Sen never heard of a wicked place, far away from the pure serene of the Senate House, where the Boss sent up the name of his favourite's son-in-law (a third class A) in preference to many first class A's for one of these very "much-coveted appointments in the executive service" of Bengal, and the *iyari* was secured for this young man the next year, though the father in law was a University servant and not a Government servant? Has he never heard of a class of hereditary bondsmen who have been serfs to the father, are serfs to the son, and will be serfs to the grandson if they live so long? Does he not know how a faithful vassal was pressed to vacate his seat in the Syndicate to make room for the heir-apparent who had just entered the Senate? But these are instances of academic villainage, and not of *iyari* rights and therefore they do not excite Prof. Sen's indignation.

Prof. Sen writes—"Prof. Sarkar might have assisted the Sadler Commission in their arduous task by placing his views before them but he found himself unable to co-operate with the Commission at that time. For the same reason, he failed to attend a single meeting of the Board of Higher Studies in History and lend the weight of his experience and wisdom to the deliberations of that body when he was co-opted a member in 1917."

What are the facts of the case? Professor Jadunath Sarkar had been in sole charge of the University M.A. classes in History at the provincial centre of Patna (then under the Calcutta University) for eight years but his name was carefully excluded from the list of witnesses submitted to the Sadler Commission for examination. The "hidden hand" in this clever manoeuvre can be easily detected by the reader. In 1917-18 when he was University Professor at Lucknow Prof. Sarkar was for one year only co-opted a member of the History Board at Calcutta. Of all the Universities of India that of Calcutta alone refuses to pay the travelling expenses of its examiners and co-opted members of Boards. This University has money to pay Mr. Pramathanath Banerji Rs. 70 for distributing among his students of the 6th year [M.A.] class type-written copies of his lecture notes. It has money to present Rs. 6,000 to three learned gentlemen on its staff for cutting leaves out of the Bible and the Authorised Commentary and sending them to the press, though one of these three declared that Rs. 1,500 would have been quite enough, (he swallowed the golden pill, however), it has money to spend Rs. 1,200 on modifying Palit's Ballygani house to suit Mr. Bhandarkar and charge him only Rs. 100 a month, although the fair rent of such a flat in that quarter and with its extensive grounds is Rs. 400 a month. But it has no money to pay a single second class fare to its mulassil examiners and co-opted members to enable them to attend meetings at Calcutta. In fact, the attendance of mulassil examiners and co-opted members is considered

undesirable, as they are likely to introduce an element of independence and freshness of outlook and mar the placid harmony of the Calcutta post graduate coterie. One University has been known to offer a second class fare across the length of the Indian continent from Darjeeling to Lahore and back, in order to enable an examiner to attend a meeting for discussing question papers. But the ideals of the Calcutta University are diametrically opposite to this.

Prof. Sarkar, then a University lecturer under Calcutta had sent his views on the general principles of reorganisation of post graduate instruction (without going into details which would have been premature then), but they were quietly borked by the President of the Senate. We published them in our columns at the time.—Ed. M. R.]

With regard to the case of granting first-classes and fusts by manipulating the marks which Prof. Sarkar cited, Dr. Sen attempts a long and involved defence and questions the accuracy of Mr. Sarkar's figures. A few facts will show what a shameless case of boosting up it was.

(a) The candidate in question had, as the result of the marks submitted by the original examiners, secured *second class honours*. Then came the manipulation of results (euphemistically called "moderation at Calcutta"). Two papers out of the six were ordered to be re-examined by his private coach, who had before this examined a third paper at the same examination, and thus finally he became the arbiter of half the entire course (three papers out of six). The moderation was so immoderate that in the result as moderated, no loophole was left for any risk or chance, and the private coach's private pupil was boosted up to the first class with a rear-guard of three other boys—all originally and class men.

(b) At the M.A. examination two years later, *far half the entire course* (four papers out of eight) was *ad initio* given to this candidate's private coaches—examiners in some cases are promoted with their pupils from the Matriculation upwards. Nothing was this time left insecure: he got the first place in the first class in the combined result of the eight papers, though he had failed to gain the top mark in some of the other papers, and in one or two cases even the first class minimum.

Dr. Sen rightly appeals to the records of the Calcutta University in support of his statement. But it is a rule with law courts that a record to be held judicially valid must be the original document signed and submitted by the persons concerned (here the examiners) and the great public Judge outside should have the right to examine the date, character, and condition of these "records." Does Dr. Sen accept this test of the felicity of "documentary evidence?"

Prof. Sen tries to defend this result by refer-

* One of the original examiners whose work was thus thrown overboard was Prof. Keith of the Rangoon College. Is it contended that he did not know his subject or was a careless dishonest examiner?

† His thesis which secured from his coaches 90 p.c. of marks in one fourth of the entire M.A. course was afterwards read by an Englishman (an experienced and able professor) who called it a *tour de force* at of characters from Browning.

of the university should be published and published immediately after the expiry of the financial year (2) The accounts should be got ready for auditing immediately after the expiry of the year and the audit notes published. (3) The University Budget should be passed by the Senate before the year begins, and every large deviation from it should be covered by sanctioned reappropriation. (4) The audit it to be of any real use should be held immediately after the financial year and the audit notes sent to the Chancellor (with the University's explanations, if any) for action. Audit notes have been known to accumulate unanswered for years, in spite of reminders from Simla. The audit papers of 1920 had not reached the Bengal Government even in May 1922. (5) At present the Government has only the right to demand an audit at the end of the year. But to safeguard the University Funds it is necessary to have throughout the current year *ad interim* audits and right of inspection before any incalculable mischief has been committed. The University for its own good ought to have continuous audit from day to day. (6) The trust funds of the University should be lodged with the Public Trustee. (7) The University Press should show a clear account of actual sales and expenditure year by year, and not merely report "the market value of work done", or disguise the loss (due to reckless printing) by crediting the income from compulsory text books and wisely selected theses. The public ought to know how the business and research sides respectively stand financially at any time. (8) There should be definite leave and pension rules for the servants of the University. (9) No chair should be created unless there is a sure income to support it year after year, or, in other words, no new department should be opened in the hope of something turning up. Any self-respecting employer would feel ashamed of himself if he has to leave his servants in arrears of pay for months or call upon them to take only part payment, for reduce their salary for no fault on their part. A University has no body to be kicked or soul to be blessed, still, it ought not to forfeit the respect of decent people by its reckless financial mismanagement.

Professor Jadunath Sarkar has been laying stress again and again on certain facts, namely, that there are some very sound scholars and earnest students in the post graduate department, and many who are not, that if the Calcutta University really wishes to get good value for the enormous money it is spending and make a true advance towards the Oxford standard, its chief (and his silent supporters) must set their faces sternly against the sham and reward and strengthen the hands of the good teachers, develop the sense of responsibility and initiative in the teachers and future heads, pursue the right method of teaching in scorn of all temptation to gain temporary popularity for the University or its newly started departments and degrees, and above all things to scrupulously avoid the manipulation of examination results to serve special cases. The promotion, honour and power given to the

undeserving, break the hearts of the truly good teachers and students alike and drag the University down.

It is convenient to Dr. Sen to ignore these points and make a general accusation of lack of appreciation, unreasoning prejudice and malicious hostility against those who are pressing for reform. He talks glibly of his chief in the same breath as Abraham Lincoln. Has he cared to inquire what sort of job Lincoln gave to his son Ted, or his son-in-law (if he had any), or whether gossip was busy with Ted's career at Harvard, supposing Ted was there? Capturing the caucus and beating the big drum in a hired press cannot make a Lincoln any more than long windedness and rhetorical clap trap can make a Jessel.

A B C

Mr S. Maulik's Qualification.

In the course of a Note in our last number we wrote that Mr S. Maulik, late professor Calcutta University, was not a graduate. Mr R. Maulik, orally, and Mr. D. Mukherjee by letter, have pointed out to us that he is an M.A. of Cambridge. We are very sorry for this mistake, which was due to the fact that in the Proceedings of the Governing Body of the University College of Science, dated the 18th March, 1922, from which we made "an extract in the aforesaid Note in our last issue, whilst Mr S. N. Bal's name is printed with the letters indicative of his degree Mr S. Maulik's name is printed without any. As regards the remark we quoted from Nature, March 18, 1920, p. 64, viz., "it leaves more than an impression that the author lacked experience to begin with and had not quite mastered his subject, Mr R. Maulik and Mr. D. Mukherjee have told us that Mr S. Maulik "is considered an authority on the subject he has treated of", "demonstrated by the fact that he has again been permitted by Dr. Shipley (Editor of the *Fauna of India Series*) and the Secretary of State for India to contribute another volume. He is at present engaged in writing his second volume."

EDITOR, MODERN REVIEW

Indian Member of League of Nations Intellectual Co-operation Committee

A correspondent tells us that an Indian member of the Council of the Secretary of State for India was ultimately responsible for the nomination of the Indian member of the League of Nations International Intellectual Co-operation Committee, not the person named by the Calcutta correspondent of *New India*, whose information was quoted in our last issue.

EDITOR, MODERN REVIEW

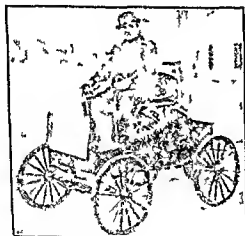
GIFTINGS

America's First Automobile—And Its Giant Offspring

The honour of building the first automobile of America is claimed for Gottfried Schloemer who drove a strange tiny horseless buggy of his own design and construction through the streets of Milwaukee Wisconsin in 1849.

From this inventor's crude freak of 33 years ago—the probable progenitor of the modern high powered motor car—has developed a gigantic industry in which \$1,200,000,000 of capital is invested.

Mr. Schloemer's machine was hardly a car at all as we use the word today. Not until years later were the steering wheel pneumatic tire and radiator invented.



First Automobile

Today the auto industry is so vast that it is hard to comprehend. In the United States alone are registered 9,000,000 pleasure cars and 1,000,000 trucks. If these cars formed a procession radiators against rear wheels the line would extend over 16,000 miles. Half the population of the country could go auto riding at once for there is a car for every ten people, but on all the state and national highways there would not be room for such a crowd.

Eighty-three per cent of the cars registered in the world are owned in the United States.

Relieving City Traffic

To relieve the congestion of city traffic in America it has been proposed that the main

arteries of travel may be double decked. Suggestion has also been made to cut new streets or to tunnel through blocks of buildings forming arcades. Such arcades would be elevated not interfering with the cross streets.

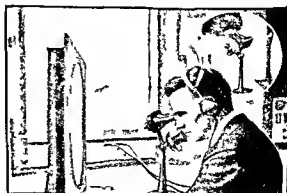


Double-decked Street Planned for American Cities

Endless moving sidewalks running at two, four and six miles an hour and bordered by seats moving at a greater speed have already been planned for New York.

Tele-Vision

It will soon be possible to see as well as hear by means of electricity. Television will be employed as generally as telephoning. As one listens to a voice at the other end of the line he will also see every expression of the speaker's face.



Tele-Vision or the apparatus for seeing as well as hearing by electricity from a distance.

It will be possible to see as well as to hear either by the wireless telephone or over the regular wire circuits. There will be no limit to the distance of such transmission so that we shall be able to talk to a person in any part of the world and watch his face at the same time.

In a general way the instrument used for television will closely resemble the mechanism of the human eye. Success in transmitting vision depends upon four things and of these the famous engineer and discoverer Nikola Tesla claims to have already perfected two.

The Wind Will Play Real Tune On A Flute

The wind can play a real tune when assisted by a strange flute recently demonstrated. When the triple mouthpiece of this flute is held to face



Flute played by the Wind

the wind the air blowing through the instrument can be controlled to play a scale of eight notes.

Sculptors, Replacing "Upholsterers," Re Create Animals For Museum

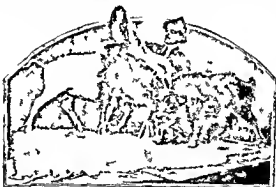
Under the tanned skin of the life-like wild animal in a modern American museum is a statue created by a sculptor. Mounting of animals is no longer a task for an upholsterer but for a sculptor scientist.

There was a time when a skin was sewed into a bag over a framework of sticks and crammed as full as possible of hair or curled hair

but now American museum groups are genuine works of fine art.

The first step in mounting an elephant skin is to make a clay statue of the animal in a natural pose copied from photographs. This model is life size and it is finished with such attention to detail that it might conceivably be exhibited in a museum of art. Its purpose however is to provide a perfect body for the skin.

The hide is stretched over the clay and pressed firmly into the wrinkles until it fits as closely as the skin of a living animal. Then a heavy coating of plaster is placed on the outside of the skin arranged in three sections to form a mold. When this plaster hardens it is removed with the hide and all the clay scraped away from the inside leaving only the skin covered by its heavy coat of plaster. Inside the skin is then built a firm shell hard as granite made of layers of wirecloth, papier mache and shellac exactly similar to the original clay statue. Over this the skin is again stretched the plaster removed—and



Animals are recreated for American Museums

the stuffed animal appears as real as a living elephant but light enough to be moved by hand.

For long-haired animals such as Rocky Mountain sheep a slightly different method is adopted so that it would be almost impossible to clean the plaster out of the coat if it were poured directly upon the hide. Here the animal is modeled in clay and a coat of plaster placed directly over the clay model. This mold is cut apart in sections the clay removed and a permanent model of papier mache built up inside. Over this the skin is stretched.

Thrills in a Tire

Looping the loop in an old auto tire is the latest game.

The youngster clings to the inside of the tire while some grown up sets the tire on edge

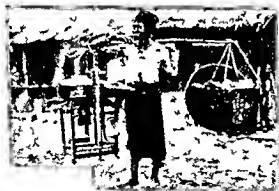


Looping the Loop in a Tree

and gives it a shove. Carried heels overhead a dozen times a second as the tire rolls along the child loops the loop with as many thrills as he would receive in an elaborate amusement park.

Hot Lunch on the Run

Ordering a quick hot lunch in Java is no trick if you can catch up with the restaurant for the quick lunch proprietors travel the



Hot lunch on the Run in Batavia
streets of Batavia with cookstove tables set
with napkins and all slung over their shoulders.
The meals are said to be well cooked.

The Strongest Skull

The strongest skull and the stiffest neck on record belong to a man named Segmund Breitbart known as the Iron King who supports a three-inch iron pipe on his head while the pipe is bent by 20 men. The pressure



The Iron King with His Load of Twenty Men supported on the Skull

on his skull is more than 150 pounds to the square inch.

Bees Will Not Sting

Bees will not sting while they are swarming and will alight on almost any object. To demonstrate this the veteran beekeeper shown below offered his chin to a swarm and



Bees do not sting while swarming
several thousand bees affixed themselves to his
face. To induce the swarm to gather the queen
bee was placed in a little wire cage under the
keeper's chin.

Keep Blossoms Fresh in a Potato Vase

Potatoes are excellent receptacles for the stems of cut flowers permitting the arrange-

ment of bouquets in ways that often cannot be obtained with the usual china flower-holders. The holes to receive the stems may be bored in the potato with the point of a paring knife. It is claimed, although upon what grounds it is not known, that if the stems of cut flowers are placed in a potato they will remain fresh longer than those kept in water.

Newest Orchid Is Worth Thousand Dollars

One thousand dollars for a single flower. This is not too high a price to pay for a new variety of 'educated' orchid declares V. Ferraria of San Francisco who has just developed a flower unlike all others in form and color.



Orchid worth a Thousand Dollars

New varieties of orchids require painstaking cultivation and cross fertilization by expert gardeners. Long experiment with many kinds of orchids was necessary before this new hybrid could be produced.

How Did the Ichthyosaurus Live?

No other prehistoric creature now extinct is receiving as much consideration to-day as the Ichthyosaurus.

In view of the wealth of fossil material available for investigation and comparison the scientist was enabled to study every detail of the bodily structure of this sea-monster. The scientist was also enabled to determine to a large extent its habits of life by means of a comparative study of existing creatures whose



Ichthyosaurus

bodily structure resembles that of the Ichthyosaurus.

The Ichthyosaurus appeared chiefly in the Jurassic and Cretaceous formations in Europe as well as in the Upper Jurassic strata of America to Greenland in the North, and likewise in the Upper Triassic formations of Europe. Individuals 10 meters long were then a common occurrence, lived exclusively in the sea, and consequently might be considered to have adapted themselves to this life to a very high degree. Undoubtedly they were descendants of some land monster, although their bodily structure shows they were utterly incapable of moving about on land but spent their lives exclusively swimming about in the water. In addition to their bodily characteristics which show adaptation to an aquatic existence to a high degree their method of reproduction is evidence of this fact. Sufficient proof exists that they were born alive. A total of 14 bodies of Ichthyosaurus were found with young ones in their bodies.

The Ichthyosaurus possessed a longtailed head, which was joined to the spindle formed torso practically without a neck, a fact which enabled the monster to swim through the water with practically no resistance. Undoubtedly, through bodily structure and limbs they must have been the best swimmers among the sea animals of that time.

They lived chiefly on cuttle fish (Belemnites) and fish. In the upper Jurassic formations we find forms equipped with considerably fewer teeth. This reduction in the number of teeth is unquestionably due to the increasing numbers of soft shelled cuttle fish which developed at that time and which formed their main diet.

The skin of the Ichthyosaurus was completely naked, being an adaptation to its aquatic existence and its swift movements and in order to overcome the resistance offered by the water. Nevertheless there are traces of armored limbs (Panzarresten) to be found on the front and hind fins which give proof of the fact that its land predecessors were armored.

In their outer appearance the Ichthyosaurus remind one very much of the Delphine mammals. This correspondence can only be accounted for by necessary adaptation to a similar mode of living. Among other characteristics its simple vertebral head bespeaks its monstrous

nature. Bony ventral ribs covering its thoracic cavity, unquestionably enabled it to take in large quantities of air in diving into the depths for one must assume that breathing took place through the aid of the lungs.

This reptilian family flourished in the period of the Liassic Formations the most important feature of which is the large number of

different specimens of Ichthyosaurus and other reptilian remains in the Upper Jurassic strata they become rarer and rarer still in the Cretaceous rocks. Not a single Ichthyosaurus remains from the Tertiary Period. It must accordingly be assumed that this reptile became extinct in the Upper Cretaceous formation.

INDIAN PERIODICALS

Indian India

In the *Hindustan Review* for June Mr St Nihal Singh says in a telling way what may be said in favour of Indian India by which he means the states under the ruling princes of India. In two prefatory paragraphs he says—

A correct measure of the intellectual slavery bred in us Indians as the result of political serfdom is furnished by our attitude towards Indian India. Instead of deriving satisfaction from the fact that something like one-third of our country (about 700 000 square miles) and one-fourth of the total population (about 70 000 000 persons) have managed to escape foreign domination perhaps not entirely but to a greater or smaller degree many Indians show a disposition to imitate the foreigners and to decry and to belittle Indian rule.

It often happens indeed that the Indian critics go far beyond the alien critics and can see no good in Indian India. They make out that the Rajas are inefficient or indolent or both that they are no respectors of personal or political freedom and that the Indian States are in consequence, backwaters of reaction.

He does not pretend that Indian rule is perfect.

It has its defects—and serious defects at that. I admit that the standard of administration in many places in Indian India is low the rate of progress slow and the sense of duty far from quick. These evils are partly the result of Indian indolence and inaptitude and are partly due to the fact that in the last instance the Rajas are creatures of a system not of their own making.

This last point he amplifies thus—

In view of the so-called education which our Rajas in their boyhood are compelled to receive I often wonder that a single one of them ever amounts to anything. Whether they

attend the Colleges maintained out of funds subscribed by Indian States but not, in any real sense, controlled by them or study at home under a British tutor or governor, they come under the influence of persons who have little knowledge of Indian culture and less reverence for it—men who as a general rule have grown up in an atmosphere of racial arrogance and who insist upon subordinating Indians at every turn. Love for hunting sports drinking smoking and the like are more easily learned from them by the Rajas than consideration for their subjects and the art of just humane progressive administration.

Our people complain that modernised Indian Rulers are neglecting their States—that they are constantly running away to European capitals and there squandering money extorted from their subjects. To me it is a wonder that any of them does anything else. Does the education they receive teach them to love India and to devote themselves wholeheartedly to the improvement of the conditions in which their subjects live and work?

The British Resident at an Indian Court is also responsible for inefficient administration in the Indian States.

The Rajas are brought up and work under a system which gives them small chance to develop a sturdy sense of manhood or a conscientious conception of their personal responsibilities for the good governance of their State. The British Resident at an Indian Court instead of fulfilling his original function and serving merely as a channel of communication between the Government to which he is accredited and his own quite often constitutes himself into a super Raja. He encourages the subjects of the Indian Ruler—especially the feudal barons and courtiers—to bring complaints to him against the state officials and sometimes with reason and sometimes quite arbitrarily intervenes in their behalf. The Raja is in any case humiliated in the sight of

the very men who should be taught to look up to him—to go to him for redress of their grievances.

Administration under such a duality of control can never attain the maximum of efficiency. Half the troubles in Indian India are attributable to the assumption by the Resident of functions which, under existing treaties and undertakings, lie entirely outside his province, but which he arrogates to himself, with at least the tacit assent of his own Government.

One outstanding merit of the Indian States is then pointed out.

Whatever the faults in Indian India, whatever their causes, however, it must not be forgotten that it is only under Indian rule that the sons of the soil have the opportunity of rising to the highest office. No one has ever heard of Indian occupying, in British India, the highest position under the Crown. Even the Governorship given to one Indian was not handed over to another when he resigned.

In Indian India, on the contrary, no post is too good to be given to an Indian. To a truly self-respecting people that one fact should outweigh all the disadvantages which may mar Indian rule.

Such non-Indians—Europeans and Americans alike—as are employed in various parts of Indian India occupy the status of servants and not of overlords. They may inwardly chafe against that position, and may occasionally act in a churlish manner. As, however, the standard of self-respect is rising, the Indian Rulers are more and more insisting upon their Western servants observing a more decorous mode of conduct, and it is becoming more and more difficult for them to exhibit boorishness.

Since in respect of its services Indian India is practically self-sufficient, except in isolated exceptions, it is saved the drain from which British India suffers. Salaries paid to officials remain within the State or, in any case, within India.

There is, therefore, economic as well as political gain. Above all the opportunity to rise to the highest post under the crown serves to stimulate the ambition of the youth in school and college.

Some of the evils complained of in Indian India exist in British India, too.

The Indian glamourised with the West will say however that persons who work under a personal Ruler have no security of tenure, that they are liable at any moment to be thrust into the shadows, even exiled, and that at every turn they find themselves victims of an undisciplined will. As if rule by a bureaucracy though supposedly impersonal, cannot be arbitrary! The only difference between the two is that a personal Ruler does not gild the pill while

the bureaucracy invariably does. The one issues a mandate, the other camouflages the executive action under a section of the Penal Code, or an Ordinance of which any civilised government would be ashamed.

Persons are deprived of their freedom without charge or trial in British India as well as in Indian India. In neither case is there the slightest pretence of ordinary legal process. Compared with the number of men kept in durance vile without charge or trial in British India, the number of those who have suffered from deportation and seizure of property in Indian India is a mere bagatelle.

Some of the obstacles which are deemed insurmountable in British India have been surmounted in this or that part of Indian India. For instance, free or compulsory education in Baroda and elsewhere, higher education through the medium of a vernacular in the Nizam's Dominions, measures of social reform in Baroda, Indore, &c., prohibition by the Nizam of Hyderabad of the sacrifice of cows on the occasion of the *Id*, separation of the judicial and executive functions in Baroda and the Nizam's Dominions, and the like.

It is a matter of common knowledge that if severity comes the occupants of Government land in Indian India are able to secure remissions of revenue much more easily than is the case in British India. In the one instance personal rule is elastic in the other, bureaucratic rule is mechanical and relentless.

Some of the writer's concluding observations are important.

Apart from considerations of social progress and administrative reform the Indian courts which Indians have been systematically taught to depreciate form a link with our past. The tradition of extending patronage to learning and art is still alive there.

In the scheme of future progress Indian India, it is to be hoped will play as great a part as it has played in the conservation of our traditions. If its rulers will only take their duties seriously they may enable us to evolve institutions of self-government suited to our genius since Indians in British India are not free to evolve such institutions.

Even if British India succeeds in winning *Swarajya* it will be a *Swarajya* modelled upon a foreign pattern. There is, however, nothing to prevent any part of Indian India working out a scheme whereby the indigenous system of rule can be remodelled to suit modern exigencies.

The writer might also have added that the experiment of obtaining electric power

from the flow of water was first tried and made successful in Indian India by an Indian Dewan

In Wilfrid Scawen Blunt's *India Under Lord Ripon* the opinion has been expressed that the inhabitants of Indian India are materially better off than British subjects though Indian India possesses a larger proportion of sterile land than British India

New Emigration Bill

The Indian Emigration Act 1922 is examined in an article in *The Young Men of India* and the following general observations made thereupon

The Bill is by no means a perfect one. It only deals with recruiting in and emigration from British India it leaves the Protector of Emigrants a provincial officer when it would be far better that he should be responsible to the Government of India along with the proposed agents it still leaves a loophole to agents through which they can get unskilled labourers to emigrate on false hopes and there are other minor criticisms which might be urged. But the Bill is a great advance on previous ones. Indenture is finally abolished once and for all recruitment is more carefully guarded against emigration to any country is subject to the approval of the Indian Legislature the principle of appointing Advisory Committees to help the Protector of Emigrants in his difficult work of controlling emigration is admitted and power is given to appoint accredited agents of the Government of India in the colonies where emigrants are settled. It may not be a perfect Bill but it is a good Bill.

India has much to make up. She is crying out for a full recognition of equality and citizenship in the Empire. The conditions and status of her people overseas have aroused the indignation not only of the public but also of the Government of India. This Act puts emigration into the hands of the public by bringing it under the control of the elective Assembly. Indians will have the right to say whether their people shall be sent abroad to conditions which have been in the past degrading and which are now to say the least of it thoroughly unsatisfactory. They will be able to say to the Colonies. If you want Indian labour you can only have it on our conditions and we will appoint a representative in your country who will see that these conditions are carried out. And when India can say that and say it effectively she has taken quite a big step towards her rightful place in the Commonwealth of Nations.

Method of Rice Selection in Assam

Mr S K Mitra, M Sc, Ph D, Economic Botanist to the Government of Assam, writes in the *Agricultural Journal of India* that usually two methods of selection of rice are adopted by the Assamese

(1) The most careful cultivators select a plot in the field suitable for seed purposes. In this case the farmers depend for results on their good judgment. Extreme conditions such as areas too dry or too wet are always avoided. Uniform ripening and medium size of straw and ears are specially noted. The bundle of sheaves harvested from selected plots is kept separate for a time until the pressure of work in the fields is over when the *mutees* (handful of sheaves cut and tied separately) are opened and selected by hand.

(2) In the second case no field selection is done. When the proper season comes round the rice is harvested in *mutees* and is temporarily stored. The *mutees* when opportunity arise, are then taken out and selected by hand.

The method of selection from the *mutees* is very simple. The operator unties the *mutee* or bundle grasps the top of the ears with the left hand and shakes them slowly. This causes the small ears to fall to the ground. He then grasps the other end of the *mutee* with the right hand and after again shaking the same he lays it flat on the ground. All the small poor and abnormal ears are then removed. The sound ears that are left are kept separately threshed and packed in specially made bamboo baskets lined with straw called *tom* or *topa*. These baskets are then kept hanging from the ceiling of the house. Some of the cultivators prefer to hang the baskets in the kitchen or over the open fireplace where water is boiled. This latter practice keeps the seeds free from insect and fungus pests.

The seed baskets are taken down when the sowing season begins and are used as desired. In my opinion this process of field and hand selection is perhaps the best and easiest method that every cultivator can follow so as to keep up the purity and quality of the cultivated paddies of the desirable types. That it exists among the Assamese proves how much the cultivator of this tract values good seed for his paddy crop.

A Case of Plant Surgery

In the same Journal Mr L B Kari recommends the kind of plant surgery, described below, by which he has saved the life of a Baobab tree at Bujapur.

to the attention of those who want to save their old mango and other trees

There is a gigantic Baobab tree (*Adansonia digitata*) at Bujapur probably more than 300 years old. Since the time of Ali Adilshah offenders sentenced to death were executed on this tree (*Bujapur Gazetteer*). For this reason the tree is still known as the 'Execution Tree'.

The tree has a very thick stem with a girth of 49 ft. at 3 ft, 56 ft at 6 ft, and 59 ft at 10 ft. from the ground, where it divides into 3 huge branches. It covers an area of $\frac{1}{4}$ acre. Thus it presents a huge appearance and attracts the notice of every passer by.

Being old, this tree was naturally attacked badly by rot and also the main trunk near the base, where there was a hole, and the whole of the heart of the tree had disappeared.

Being afraid of losing the tree the District Judge applied to the Private Secretary to His Excellency the Governor of Bombay for its rejuvenation. I was deputed from the Agricultural Department for the work.

Encouraged by the successful results of similar work done on *Casuarina* and other trees in the Ganeshkhind Botanical Gardens, Kirkee, I proceeded to Bujapur and examined the tree. In the hollow a conical-shaped hollow was found of the dimensions of 15 ft x 9 ft x 17 ft. The following operations were made during the 1st week of September 1920. The hole was filled in with rubble and mud and concreted over. The affected parts were first cut out and it was found that the rot was due to the grubs of a large beetle. Hundreds of these grubs were cut out of the tree. As soon as the wounded edges were cut down to sound wood, the wound was tarred over and then filled in with concrete. All the other parts which showed signs of attack or susceptibility to it within a short time were tarred over and all places where water was likely to lodge filled in with concrete.

The District Judge was pleased to remark in his letter addressed to the writer as follows—

"The result has been a most workmanlike job, and the tree this year, though a famine year, at once reacted by producing a far finer foliage than was noticeable the year before. The whole job has been satisfactorily done and had attracted a large crowd who had never seen such a surgical operation on the tree before."

Within my knowledge this kind of operation has proved successful on the following trees in the Deccan—(1) *Curat pinnata* and (2) *Casuarina equisetifolia*.

April contains a translation, by Mr. L. V. Ramaswami Ayyar, of a Bengali article on Methods of Historical Research and Composition, which all young writers and students of history will do well to read. The article concludes by suggesting how our learned Associations can be of help in the task of writing pure history.

(1) Learned Associations should from time to time publish a list of those books in the various subjects and departments of history from which the latest information and the most reliable materials can be had.

(2) Parishads and learned Associations and able minded amateurs should collect such useful books (as are mentioned above), illustrated lists of old coins, the issues of the past 30 years of the Journals of the London and Bengal branches of the Asiatic Society, the *Indica Antiquary* the *Epigraphica Indica*, the *Map of India* (1 inch to 4 miles scale) published by the office of the Surveyor General, and other useful documents. A few books may from time to time be selected from this collection and circulated amongst all branches of the Parishads and amongst reliable libraries of the mofussil also.

(3) A department should be opened in the main Parishad Office from which it would be possible for the enquiring student, to obtain a list of source books prepared by specialists on the subject. The Parishad should appoint specialists for every branch of history to whom all inquiries may be directed. The names and addresses of such specialists and the critical bibliographies they would prepare in each branch of the subject may also be published in the organ of the Parishad the *Sahitya Parishad Patrika*. In one of the issues of the *Modern Review* (1907) such a critical bibliography in regard to Sikh history was published.

There is yet another duty on our learned Associations and this is that all important books for the study of history and particularly Indian history should be placed before the public in their Bengali garb. Every year hundreds of Bengali students appear for Sanskrit examinations; these are ignorant of English and they have neither the opportunity nor facilities to search for and find out historical essays from Bengali magazines. Therefore all those recent books published in the English language about the ancient history and civilisation of our land, are sealed books to these students many amongst whom may be possessed of acuteness and originality. It is regrettable that these students have to remain unacquainted with the latest information on their own subjects of study and their own religion for the simple reason that they are ignorant of English. It is

How to Encourage the Writing and Study of History

The Educational Review of Madras for

a matter for our learned Associations to be ashamed of that Vincent Smith's "Ancient Indian History" and Prof. Macdonnell's "History of Sanskrit Literature" have not yet been translated into Bengali

The examples of Gujrat and Maharashtra are cited

The Guzerati language is spoken by a much smaller population than Bengali, and yet owing to the enthusiasm, industry and far-sightedness of the scholars of the province of Guzerat, that province has been deluged with translations in all kinds of subjects. But we in Bengal comfort ourselves with the proud feeling of possessing Bankim Chandra and Rabindranath without paying any heed to mass education. Having travelled through Poona and Baroda and examined the working of the schools there, I am firmly convinced that in another twenty years the people of the Maharashtra will have out-distanced the public of Bengal in respect of mass education.

The value of history is thus described

A proper knowledge of history is the first step to national progress or greatness. In the measure in which we are able to find out the genuine truth regarding the past and in the measure in which we are able to apply to the present state of affairs the counsel and experience of the past, in that same measure our masses will be advancing in the path of progress and our united power will be producing proper and desired fruits. Further, in the measure in which we would be content with acquiring untruths or half-truths about our past, in that measure our national development will be retarded and the efforts of the people would be shorn of their fruits. As Professor Seeley says, history acts as the best teacher, guide and friend of all political and social leaders. The ultimate end and value of history is thus to illumine the paths of the future with the experience and example of the past.

Separation of Railway and General Budgets

Writing on Indian Railway Finance in the *Journal of the Indian Economic Society* for March 1922, Mr. R. M. Joshi claims to have shown that

The separation of the railway budget from the general budget is not absolutely essential for securing the most essential reform in railway finance, viz., (1) laying down a capital programme for a period (bearing in mind the need for loans for other than railway matters), (2) modifying the doctrine of lapse with regard to the Railway Depart-

ment, (3) determining the programme for repairs and renewals on commercial grounds, and (4) keeping railway accounts on strict business line. The proper disposal of the "net gain", when the "net gain" is ascertained on business principles, can also be arranged for without separating railway from general finance. There is the undoubted danger, in such a separation, of creating an *imperium in imperio*. The Aeworth Committee while advocating the separation, do not want that *imperium*. So the proper course would probably be to secure the needed reform without resorting to separation of the railway budget, so that the danger of an *imperium in imperio* may automatically be avoided.

Educational Policy in U. P.

In the course of an article on "My Educational Policy" in the *May Indian Review* Mr. C. Y. Chintamani writes:—

The Government of the United Provinces hold that reform of Secondary Education is necessary in order to fit the recipients of it the better to profit by University as well as Technical and Professional Education, and also to qualify them for service. The Intermediate stage of education will henceforth be a continuation of High School education and not the beginning of University education. High School and Intermediate education will be controlled by a Board of High School and Intermediate education which will be strong and representative. Arrangements are in train for the establishment of a number of Intermediate Colleges. It is the strong hope of the Government that the new Board will include in the curriculum of high schools and Intermediate colleges subjects which will qualify the student for technical education. The re-organised Allahabad University will be a unitary, teaching and residential institution but will also have an external side to deal with affiliated colleges outside the city of Allahabad. They will be known in future as Associated Colleges. The University will have two new Faculties, Engineering and Agriculture, the Civil Engineering College at Roorkee and the College of Agriculture at Cawnpore being transferred to it by the Government. There is at present a Faculty of Commerce but only a diploma of the Intermediate standard is given by the University. In the re-organised University there will be a degree in Commerce as there will be in Engineering and Agriculture. It is Government's intention that when funds permit a Medical College should be established at Allahabad as a part of the University.

There is no ground for apprehension that the Associated Colleges in outlying centres will suffer in consequence of the reform of the University. Repeated assurances have been given in this behalf.

Women and the Madras Corporation

The reader knows that Mrs M P Devadoss wife of the Hon Justice Devadoss is now a nominated member of the Municipal Corporation of Madras. In addition we learn from *Stri Dharma*

On May 23rd Rao Bahadur G Narayanaswamy Chetty proposed that Clause 51 of the Madras City Municipal Act be deleted. The clause is "No person shall be qualified for election as a Councillor unless such person is of the male sex." After some discussion on the Resolution was voted upon and passed by 12 voting for and 5 against. Since 1919 the Women's Indian Association has been agitating in Madras for these reforms by public meetings letters in the press and private interviews with Councillors and naturally its members are happy that their efforts have been rewarded.

It is very satisfactory that the Madras Corporation has now come into line with the Madras Legislative Council in granting to the women of the Presidency all the rights of representation within its power. By these steps Madras Presidency leads the way in establishing equality of rights for women in India.

The same journal states —

One of the members of the Women's Indian Association Mrs P Sushela Bai of Bellary has been nominated as a member of the Bellary Taluk Board. She is the wife of Mr P S Raghunatha Rao a High Court Vakil of that town and she has identified herself for some time with the public interests of women and children there.

Vidyasagar Vani Bhavan

The same monthly writes —

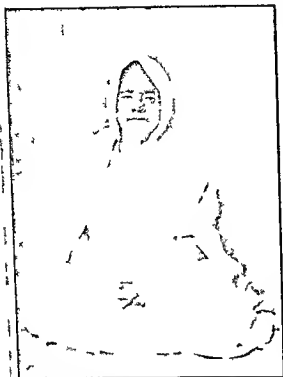
A comprehensive and praiseworthy scheme for the establishment of a Home for Hind widows and women in indigent circumstances



SRIEMATI AN LA BOSE (Lady Bose)

has been worked out by Lady J C Bose and is to be conducted under the auspices of the Nar Sishu Samit. This Society has long been known for its valuable educational work in Calcutta and it has already opened a cottage industries department for improving the economic condition of women of middle-class families in Bengal. The Home (named Vidyasagar Vani Bhavan) is to be located in or near Calcutta and is to be in charge of a Ladies Committee. Its objects will be (1) To provide accommodation for helpless widows and women during the period of their training (2) To provide courses of studies in general and technical subjects suitable for women (3) To train women for educational and social service work (4) To give them instruction in cottage industries (5) To open boarding houses under proper safeguards for women to live in while earning their bread as teachers, clerks, nurses and industrial workers.

The following list of crafts which the Samiti



SREEFATI HARIMATI DATTA

Who has given Rs. 10,000 to the Vidyasagar
Vani Bha'ran

proposes to teach the pupils of the above Home will show how useful women's industry and skill can be to their country and how many avenues are open to them for obtaining an independent income—spinning and dyeing yarn, weaving cloths and carpets, sewing, knitting, embroidery, lacemaking, wick making, pottery, manufacture of jams and jellies, confections and confectionery, home nursing, teaching and taking care of children and invalids, type writing and other home industries. We trust that sufficient funds and workers will be forthcoming to make Lady Bose's Home a great success and the useful institution it promises to be.

Cruelty to Women Inadequately Punished

Stri Dharma reports

A wealthy gentleman was found guilty in Madras of cruel treatment to his wife aged 14, to such an extent as to cause her severe injuries on her body. Though there was the medical certificate and the evidence of the lady doctor that the husband had ill-treated the little girl while she was under the influence of drink, yet the accused's counsel tried to make

out that the case was one of coaction and was purely domestic. The judge was satisfied that there was ill-treatment—but we are not satisfied with his sentence of merely Rs. 100 fine. In cases of this kind the sentence should be such as to act as a deterrent to this man and others of his brutal nature from bullying little girls. Such a fine to a wealthy man is entirely out of proportion to the value of the health and soul of his helpless child wife and is nothing less than a travesty of justice.

We entirely agree

Punctuality on the Part of the Eaters of the Prepared Food

Having been sinners ourselves in the matter referred to in the extract printed below, we are quite aware of the urgency of the reform advocated therein. Justice to our womanhood requires it. National efficiency demands it.

M. E. C. writes in *The Indian Cookery Magazine*—

One of the ingredients often omitted from cookery recipes which can be assured of success is *Punctuality* on the part of the eaters of the prepared food. In India it is especially necessary to emphasise the inclusion of this most important factor in any magazine devoted to the furtherance of the culinary art and the improved management of household affairs, for in India more than anywhere else in the world strict punctuality and the value of moments or even half hours is regarded as beneath consideration.

Regularity and punctuality at meal times are an urgently needed reform in Indian households. We all know how the women of the household are tied to the fire and the kitchen because the men of the family fail to return for their food at the expected time. Sometimes they arrive hours late and there has been a continued strain of worry for the devoted wife who wishes to keep the preparations hot and nice for her husband. Because she expects him every moment she cannot give her attention to any other subject. This want of punctuality brings about an appalling waste of time. It causes cooking to be an endless slavery. It often causes the best prepared dishes to become a failure thus wasting good and expensive food material, disappointing the cook, and often enough giving indigestion to the eater.

If one asks Indian ladies what is it that gives them most trouble they will almost all answer cooking. Now that would not be the answer that Western women would give who do their own cooking. In each case there

are the same number of meals to be prepared and generally speaking the same looking after the fire, boiling water or milk, chopping of vegetables, washing of materials and mixing and frying of them, but the Western woman knows that her family will all be sitting ready for the meal at an exact moment, that meal will only take a short time, and that there will be a clear number of hours free for her before she has to start cooking the next meal. In India the lack of united action and the lack of conscience about coming to meals exactly in time leave the poor woman who cooks no time for herself between one meal and another.

When we have paid men cooks we have to give them regular hours of rest, half holidays and such like, but the poor household ladies who do the cooking where no paid cook is kept are expected to cook from morning to night without grumbling. Why should a wife be treated worse than a servant?

Women the World Over.

The following items are taken from *Stri Dharma*

Miss Shaw, who graduated from an American University, is proposed for the post of Education Commissioner at Heungshan Kwangtung Province, and if chosen she will be the first Chinese woman to hold an executive post in her native country.

The women of Japan have won their agitation for the right to attend political meetings and form political associations. The former police law which prohibited such actions was revised at the last session of the Diet and the new law became operative on May 5. The women of India rejoice at this extension of freedom to their Japanese sisters.

The Whyte Commission has recommended that women shall have the vote for the Reform and Legislative Council of Burma. This is very good news.

A woman Engineer has set up in business for herself in Exeter and has already installed one lighting set for a country house.

In Daozig, the Diet has passed by 58 votes to 27, a Bill making women eligible as Judges on the same terms as men.

By 41 votes to 36, the Dutch Second Chamber has passed a law permitting women to become Judges of the Dutch Courts.

The State Parliament of Tasmania having recently passed a Bill giving women the right to sit in Parliament, two candidates, one Labour (the wife of the Leader of the Labour Party) and one Independent, have already announced themselves for the general election.

Should Indian Boys Go to Europe for Study

We read in the *Bharda New High School Quarterly*

'I would like to send my sons to England to complete their school education in a public school.' I said one day to Mr Bharda of beloved memory.

"By all means, if you don't mind losing them to yourself and your country," was the laconic and caustic reply.

"What makes you say so?" I asked in astonishment.

"My long experience," he replied, greatly agitated. "I have scarcely known a lad sent to Europe at a tender age return to India and embark on any useful career, whereas I know several who have either come to grief or deserted their families and their country,—tragedies that will make you shed tears."

"Well then," said I in a lighter vein, although I knew he was in dead earnest, "I had better give up the idea of going there myself. Being a married man, I cannot afford to be unutilized from my family, let alone the country."

"No do go," he replied warming up once more. "Take your wife and children also. See things for yourself and come and tell me whether you agree with me or not that the best time for our boys to go to Europe for study or for business is after the critical period of adolescence after graduation."

I went. I saw, I surrendered. Bharda our unfailing guide was right. I discussed the question with some of the boys who had grown up and married and settled in England, and they also confirmed his opinion.

I fear this *obiter dictum* of our departed Gooroo will perhaps turn down the scheme of some youths eager to cross the seas. They or their parents will naturally demand the reasons for it and concrete cases to support it. I regret I cannot satisfy their curiosity in this column but shall be glad to do so if I am asked in private.

RUSTOM P. MASANI

The Co operative Movement in England

Mr Albert J Sauoders writes in the *Mysore Economic Journal*

It was in 1844 that the real founding of the movement took place. A little group of workers at Rochdale just close to Manchester, desiring to improve the social condition of themselves and their community resolved to start a co-operative society. There were twenty-eight of them and their total capital amount only to

£ 28. They have ever since been known as the "Rochdale Pioneers".

What are the latest figures for the movement?

The Census figures of 1920 report the co-operative membership in Great Britain as follows—

MEMBERSHIP OF CO-OPERATIVE SOCIETIES.

	1921	1911
England and Wales	3,879,146	2,342,484
Scotland	680,165	418,047
Great Britain	4,559,311	2,760,531

Now, to arrive at the full strength of co-operation in Great Britain one must multiply the above total by 4 or 5, as every member probably represents a family of several persons. That will give a grand total of not less than 18,000,000 co-operators out of a total population of 42,767,530, or one person in every three in Great Britain is a co-operator, and this really astonishing growth has been experienced in the short period of 76 years.

The movement began with a retail store.

But other departments were soon added. First came Producers' Co-operative Societies, then the Co-operative Wholesale Society, and then Foreign Trading, Shipping and Banking. It was an eye-opening experience to visit the palatial central premises of the Co-operative Wholesale Society in Manchester. That great organization owns: Flour Mills, Food factories, Boot works, Textile Mills, Soap works, Printing works, Clothing factories, Farm and fruit lands, Coal Mines, Tea plantations, Motor works, Steam-ships, etc. From such a small beginning, see what a mighty movement has come to spread its influence for good.

Broad-based and Top-heavy Educational System.

In the United States of America education is broad-based, not top-heavy; as the following figures taken by the *Mysore Economic Journal* from the *Educator Journal* of Indianapolis, will show:

Of the total school enrolment of the United States 91.11 per cent is in elementary schools 6.82 per cent in high schools, and 1.77 per cent in higher institutions.

The results of education will appear from the following figures:—

Of the 10,000 persons in Who's Who in America, 39 had no schooling, 1,008 had common school training, 1,545 attending high school, and more than 6,000 were college graduates, or attended college. Less than one per cent of the American men, past and present, are college graduates. Yet 55 per cent of the presidents of the United States came out of that number 36 per cent of the members of Congress, 47 per cent of the Speakers of the House, 54 per cent of the Vice-Presidents, 62 per cent of the Secretaries of State, 69 per cent of the Supreme Court judges. Out of 5,000,000 American men with no schooling, 31 have attained distinction according to Who's Who. Out of 33,000,000 with elementary school training, 808 have attained distinction. Out of 2,000,000 with high school training 1423 have attained distinction. But with only 1,000,000 with a college education, 6,000 have attained distinction.

Uses of Coconut Shells.

The *Mysore Economic Journal* writes:

Coconut shells are found in abundance in the copra-producing areas of India and Ceylon. A large quantity of this is wasted. Four tons of shell produce a ton of charcoal. It is true that the export of the coconut shell charcoal is increasing. But some portion of the shells is used for fuel locally. A small percentage is used for carving works, such as lamps, cups and saucers, spoons, etc. Most of the rubber estates use the holeless half for latex collection. Experiments recently made have found that the shell can yield a valuable tar, non-corrosive antiseptic, and an excellent vegetable substitute for acetic-acid-cresosote. It is said that rubber regulated with this creosote will require no smoking—it need only be dried in the open air, and will yield a pure white material, which stands against climatic changes much better than material treated with acetic acid. A heating chamber, a condenser or cooler, and a dis-

Transport Facilities in U. S. A.

We read in the same journal:

The United States is making rapid advance in its transportation facilities—and now, as a somewhat natural evolution, comes the utilization of the motor as an adjunct or auxiliary to the steam-power railways.

In India, too, transport facilities of all kinds by land, water, and air should be fully developed. But it is only railways that receive attention. Highways are quite inadequate, waterways are neglected, and aviation is almost unborn.

tillery, the necessary machinery, which could be worked by five coolies are estimated to cost about Rs 12 000. The shell packed inside the heating chamber is heated to a very high temperature from outside and the creosote thus obtained is then dealt with within two other machines. A ton of shell will yield about 150 gallons of creosote at a cost of about Rs 2 per gallon, a very great saving over acetic acid. The distilling over, the shell will serve as an inexpensive non smoking, first rate fuel for running the many gas engines all over the country which now consume coal and coke.

Buddhist Shrines in India

The Maha bodhi and the Buddhist World for June contains a large amount of interesting reading, under different heads, relating to Buddhist shrines and anti quities. We quote one passage

Kapilavastu is in the hands of non Buddhists. Buddha Gaya is in the hand of a Saivite land owner, an enemy of Buddhists. Kusumara is in charge of an Arakanese Buddhist monk who lives alone in that distant place, 24 miles from the city of Gorakhpur. In India the land of the Buddhas her children know more of Allah, Muhammad, Jesus, Moses, Daniel than of the Great Lord Buddha who made the greatest historic renunciation for the welfare of the millions. India lost two precious gems a thousand years ago—her independence and her untional religion. For a thousand years her children have continued to decline without the elevating Dharma, which brings happiness to all living beings.

"What are the Tamils Doing?"

The reply of "Vivius" in *Everymans Review* for June is—

Nothing for their language or literature nothing for their nationality or race nothing for their country and nothing for their regeneration or rise!

He means by Tamils all those peoples whose mother tongue today is Tamil. The reason why he thinks the Tamils should make a combined effort for their regeneration is thus dwelt upon—

Language is the greatest and most potent of unifying forces. In the civilised world at the present day it is certainly the basis of national being or reconstruction. It is further showing an ever-increasing tendency to become more and more the principle of national cementing if not also of national segregations.

It is quite true we are all aspiring towards and talking about one Indian nation, without distinction of creed or caste, language or ideals, comprising all the native peoples of this vast continent of India and welded together perhaps by the political oppression of a foreign government. But granted such a political nationality what is there in its scope or essence to exclude subordinate nationalities on a linguistic basis?

After all it may turn out, that we have been too prone to attach too much importance to political unity, which more often than not means merely common political subordination. And after all it may be that there are really in the world no rigidly exclusive bodies of men but that the human race is from time to time merely intersected by various circles sometimes shifting and often expanding or dwindling and in most cases overlapping each other.

The plea therefore for the promotion of Tamil nationality is scarcely inconsistent with the idea of an Indian nationality.

I take it there are about fifty millions of Tamil speaking peoples in South India and Ceylon. It may no doubt be asked whether the mere fact of their speaking the same language is sufficient to warrant their exclusive formation into a separate nationality. It has been doubted whether there can be thought without language but it cannot be doubted that language and thought are the soul and body of our higher being. In our own land and surrounded everywhere by men and women speaking the same language we are not apt to appreciate the importance and influence of a common mother tongue. When cast in a far-off foreign land living amidst a babel of foreign tongues it is with a thrill that we approach one whom we may discover suddenly and by accident as a linguistic brother speaking our own mother tongue. On such occasions one is prompted to forget rank, caste and all and embrace him as if he were a long lost brother. It is because we have taken language too much for granted that we forget to attach to it sufficient value, or accord to it its proper place in the factors of unification.

'Journal of Indian History'

"Journal of Indian History" for February, 1922, contains nearly two hundred pages of interesting and instructive reading. We will make a few extracts from different articles.

[Life and Work of Nannak.]

Guru Nannak the founder of Sikhism was born 1469 A.D. and died in 1539 at the advan

cedage of seventy Nadak spent about a quarter of a century in travelling and itinerant preaching through the whole length and breadth of India. He is also believed to have visited some places outside India, such as Mecca, Medina, and Persia. Eventually Nanak settled at Kartarpur—a village founded by himself. Here he built a *dharmasala* (Sikh chapel) and continued, to the end of his life to teach the crowds of people who now flocked to him from various parts of the Punjab.

Nanak's mission of life was the purification of Hindu religion and the reformation of Hindu society. The society was mostly priest-ridden, and the popular Hindu religion in the days of Nanak was confined to the observance of mere formalities, rituals and ceremonies. He asserted most emphatically that the *Brahmins* and the *Mullahs*, who followed religion as a profession, were not the true guides to truth, that they were like blind men leading the blind and that salvation lay only in devoting oneself to the service of God.

Nanak further declared that truth was greater than all pilgrimages and that the love of God was better than all religious rites and ceremonies. In fact, he taught the people that the only way to salvation lay through *bhakti* or devotion to God combined with good actions.

Importance of the Vijaynagar Empire

From the time of its foundation about A.D. 1336, Vijaynagar became the rallying point of the Hindus of South India and it afforded necessary protection to their life, religion, and property till its break up in A.D. 1565.

Hence a study of the origin, growth and development of this Empire—a Empire which could hold its own against the Mohammadans for more than two centuries which has been declared by a succession of contemporary travellers to have been marvellous for its extent and prosperity which had great influence on the fortunes of the Portuguese power in India, which has left permanent marks on the orthodoxy of the southern Hindus even to this day, and whose great literary and archaeological monuments are to be found scattered all over Southern India—cannot but be interesting to a student of history. But unfortunately there does not exist a single comprehensive work dealing with the subject —

As to how its history can be written we read

The difficulties arising from the destruction of the official records and the scarcity of contemporary native authorities on the subject have been greatly neutralised by the epigraphical and other sources. Broadly speaking the materials available for the construction of an exhaustive history of the Empire can be grouped into five classes viz. —

1. Archaeological (monuments, coins, and inscriptions)

2. Literary
3. Notices by foreigners
4. Later Indian and European works
5. Miscellaneous

Mughal Government.

About news recorders and spies, we learn —

Over the vast hierarchy of executive, judicial and fiscal officers, the emperor watched through the numberless eyes of news recorders and secret spies. Espionage has a bad odour about it, but few Governments specially in times of danger—and medieval States always had some danger from some quarter to apprehend—have been able to dispense with it. The Hindu lawgivers recognize the fact by recommending an extensive staff of secret service men. As early as the thirteenth century, Ala-ud-din Khilji had raised a degraded espionage to a science and a fine art. The Mughals adapted and modified the system. They maintained two classes of agents—one open, called *Waqinnavis* or news recorders, the other, secret. The latter generally husied themselves with Government servants while the former transmitted news of every conceivable description. If their documents had escaped the ravages of time, it would have been possible to write the history of medieval India with a degree of fulness such as the annals of no country and no age could have matched. From the extracts and summaries preserved by Jahangir, Motamad Khan, and others it is clear that they sent periodical reports of all that they saw and heard. It is a tribute to the efficiency of the intelligence department that Hawkins as he proceeded to complain of his ill treatment at Surat, was surprised to learn that the Emperor Jahangir had already received a detailed report of the matter and taken the first steps towards justice.

Sir Michael O'Dwyer has not been punished. But see how under the earlier Mughal emperors tyrannical Governors were dealt with.

Governors who appeared from the reports of news-recorders or from any secret reports to be abusing their power and authority, were promptly recalled, censured, disgraced or severely punished. There must have been a great deal of oppression which never reached the ear of the emperor, but neither Akbar nor Jahangir ever countenanced the least oppression of their subjects and always took prompt measures to terminate and punish any transgressions or cruel course of conduct on the part of their officers. Said Khan when appointed Governor of the Punjab by Jahangir immediately after his accession, was plainly warned that if his notorious eunuchs tyrannized over the people, his justice would not put up with oppression from any one, and that in the scales of equity neither smallness nor greatness was

regarded. If after this any cruelty or harshness should be observed on the part of his people he would receive punishment without favour'. The emperor's favourite, Muqarrab Khan, was punished with the reduction of his mansab by half for an individual act of cruelty.

Mirza Rustam, governor of Thatta who embarked on a course of tyranny over the people was promptly recalled disgraced and handed over to Anir Rai Singh Dalan the great gaoler of State prisoners to be punished in an exemplary way, after an investigation into his case. Sometime after however, the Mirza repented and apologized and was pardoned—after undergoing a thorough humiliation. Chin Qulch Khan the tyrant of Jawnpore was likewise recalled and would have been suitably punished if he had not died on the way. An inquiry was instituted into the case of Raja Kalyan of whom certain unpleasant stories had been heard but his innocence was clearly proved and he was acquitted. Abdullah Khan Piroz Jang Governor of Gujarat, one of the valiant soldiers of the empire, a favourite of the powerful Shih Jahan, was recalled and had to undergo the uttermost humiliation and to seek the good offices of his patron to secure pardon. Shih Jahan himself when at the height of his influence, received a most severe reprimand which made the whole court tremble for allowing his subordinate the governor of Surat, to oppress English traders. Numerous similar instances occurred. If wrote Hawkins 'complaints of injustice which they (the local Governors) do be made to the King it is well if they escape with the loss of their lands. Justice, indeed was one of the strong points of Jahangir. He sentenced an influential man accused of murder to death. God forbid' he writes 'that in such affairs I should consider princes, and far less that I should consider Amirs'.

As regards famine relief it is stated

Thanks to the difficulties of transport mediaeval famines were restricted in area but intense in suffering. Indian historians and foreign travellers alike paint a ghastly picture

of the hunger and mortality that raged wild over the stricken region. The State did some thing to relieve the misery. Besides remissions of revenue it distributed large sums of money opened relief works encouraged recruitment to the army and established free soup kitchens and alms houses.

Search for Historical Manuscripts in Indian Libraries

Dr Shafaat Ahmad Khan, University Professor of Modern Indian History, Allahabad, has published the reports of himself and his staff of the search for historical manuscripts in Indian Libraries. Lists of old paintings have also been given. The following libraries were visited—

Library of Lala Sri Ram M A, at Delhi,
Library of H H the Maharaja of Alwar
Two fine libraries at Hyderabad,
The Asiatic Society's Library in Calcutta,
The Bahr collection in the Imperial Library,
St Xavier's College Library, Calcutta,
The Oriental Library of Bankipore,
Rampur State Library
Library of the Muslim University, Aligarh,
Library of the Kashi Nagari Pracharini Sabha, Benares
Ramnagar Library of H H the Maharaja of Benares,

The Chhatarpur Library, the Madras Libraries viz the Connemara Public Library, the University Library, the Telugu Academy the Literary Society Library, the Secretariat Library, the Assistant Epigraphist's Office and the Government Oriental MSS Library

FOREIGN PERIODICALS

Social Movements in Tokyo

Many people think of Japan mainly as a country of fighters and industrial leaders and workers. But like other civilised countries she is noted for her philanthropic activities too. For instance, take the social movements

in Tokyo alone as described in the *Japan Magazine*. They are—

THE CENTRAL BENEVOLENT ASSOCIATION

The Society's chief endeavours to co-ordinate benevolent activities and establish organs for proper investigation on data led thus—

- 1—Co-ordination of organisations concerned in philanthropic relief work
- 2—Co-operation of organisations and of individuals working philanthropically
- 3—Directions and suggestions for successful co-operation, also adequate support of administrative agencies
- 4—Investigation—At home and abroad
- 5—Cultivation of Public Interest, by the publication of periodicals the holding of conferences, lecture meetings and by other methods of circulating information

TOKYO PREFECTURAL CHARITY ASSOCIATION (INCORPORATED)

The work of this Association includes —

- 1—The union of charitable enterprises
- 2—An organ for investigation
- 3—The encouragement and support of social work: a periodical *Tokyo Jizen Hyokai Kaibo* (Tokyo Benevolent Association Report) is issued now and then
- 4—The improvement and increase of effort in the slum section

5—Training of staff, i. e. the selection of those desiring to devote themselves to relief work also the provision of a special course of study which at present is available at either Waseda University, the Buddhist Theological College or the Tokyo Women's College

6—Assistance for relief organizations through committees

From the following account one is able to gather the kind of effort that is being made on behalf of the workman.

Since September 1909 special places called *Musashiya* or *rice shops*, have been opened in order to make it possible to obtain the daily necessities of life at a reasonable sum.

One *Musashiya* supplies meals at a cost of about 10 sen per meal and daily accommodates about 500 people. Here also any requests or inquiries are sympathetically and capably dealt with.

A public benefit pawn broker has been provided and a manager appointed to run the business with special privileges for the working class.

A public bath house has been provided for the use of those in the vicinity, at a cost of 2357 yen. The charge for adults is 2 sen, for children 1 sen and in the city the fee is 6 sen adults 3 sen children.

THE FOUNDATION FOR RENDERING LEGAL AID was established in the Department of Justice in *Kojimachi Ward*. Its presidency is always occupied by the Vice-Minister of Justice, and it has been organized for the protection and assistance of those discharged from prisons, in any part of the country, and it is maintained by the foundation fund, interest and subsidy, the present capital being over 850,000 yen.

THE TOKYO DAILY NECESSITIES ASSOCIATION (INCORPORATED)

was established within the premises of Tokyo urban prefectural government. Fifty public market places have been provided within Tokyo City in each of which the individual producers or organizations of producers or specially appointed merchants are under agreement to sell all sorts of daily commodities at reasonable prices.

TOKYO CITY PUBLIC MARKET

The Lord Mayor of Tokyo led this movement and some merchants agreed to sell daily necessities at low prices and officials are sent to oversee.

SIMPLE LIFE SOCIETY

Soon after the riots which occurred on account of the sudden rise in the price of rice the leading residents of *Kanda* resolved to relieve the working class of the high rate of food stuffs and found it possible to do so through this organ, which charged 10 sen per meal, and to-day accommodates an average of 2,000 people per day.

TOKYO PEOPLE'S RESTAURANTS

There are two of these places, in order to provide citizens of the lower classes with simple and good meals in convenient style and at suitable hours.

FREE LODGING HOUSES

The object is to give free lodging and protection and to assist with children.

THE JODO SECT LABORERS' MUTUAL AID SOCIETY
Its main object includes lodging, relief work and employment agencies.

THE SALVATION ARMY FREE LODGING HOUSE ASHIKI

This is in *Asakusa Ward* and its objects are similar to those described above.

THE TUCKERHILL LABORERS' DORMITORY
is another lodging house.

TOKYO EMPLOYMENT AGENCY

There are three places in the City.
Besides working an Employment Agency, it runs a lodging house for laborers and a workhouse for the unemployed.

LABORERS' ENDEAVOR SOCIETY (LEGALLY INCORPORATED)

Its object is to work in agency for the use of proletarians in the neighborhood, and to relieve those in poor circumstances.

A Quot for a Perfect Educational System

The Japan Advertiser quoted by the *Japan Magazine*, states that

Mr and Mrs Sven V. Knudsen are on a tour of the world engaged in investigating educational methods in use in different nations. To aid them in their work and to make possible investigation at first-hand they decided to travel overland. They have come to Japan from Denmark via America where they made a continental tour before crossing the Pacific.

Who is Mr Knudsen?

He is assistant headmaster of the State School of Copenhagen, Denmark, and one of the leading educators of Denmark and is prominent there as a writer and student of the activities of boys from the time they begin their school life until they graduate from college. He is taking a leading part in the Boy Scout

movement and is now on his way around the world gathering material for a book which he plans to write which will deal with the activities of boys of every country and will be called "Boys the World Over".

In speaking of the purpose of his work and what he hopes to gain from his tour Mr. Knudsen said —

It is the purpose of the school authorities and Government officials of Denmark to gather from all over the world intimate knowledge of educational methods which are in use and to choose from these many and widely different practices the best and most efficient points as proved by actual usage and make them a part of the educational methods of Denmark.

"Denmark is a small country and has a dense population," he said. "She is not a rich country either in money or natural resources. If the people of that land are to make something of themselves and increase the efficiency of the State as a whole they will have to do it through education, and every person there will have to provide himself with a much better than the average education in order to overcome the handicaps under which they are placed by inevitable conditions. We think we have one of the best educational systems in the world to-day, but we are continually striving to perfect it and in return for what we learn from other nations of the earth we are willing to give to them the benefit of our experiences if any desire to send representatives to study our methods or students to study in our schools. We are doing this to-day with several countries, and our students are becoming acquainted with the habits and customs of other lands from which they will choose the best points and bring them back for the benefit of their home country. The foreign students in our schools are being afforded the opportunity to do the same thing if they are so inclined."

There should be some Indian educators who are willing and able to do what Mr. Knudsen has been doing.

Has Non-co operation Failed?

There are some Indian Nationalists in America who are for gaining independence by force of arms. It is probably with reference to them that the New York *New Republic* has written —

The comment most generally made by Indian Nationalists on the arrest of M. K. Gandhi seems to be this that the method of Non-cooperation has now been given a fair trial: that the British government refuses to allow its continuance and that, as a consequence, the Indian people are now forced to take the road of violent resistance. The substantive statement, it appears to us and the inference, are alike illusory. Less than three years have passed since Mr. Gandhi, his dwindling faith in England shattered by the guns of Brigadier General Dyer at Amritsar, announced the full program of Non-cooperation. The notion that among the myriads of India a program such as that could be given in adequate

trial in so brief a time is surely absurd. And those Indians, who, now that Mr. Gandhi is in jail, find themselves tempted to repudiate his doctrine, should give heed to their leader's warning. He has said repeatedly that if Non-cooperation turns to violence India will never attain her freedom. The present in India is extraordinarily dark and confused. But about the immediate future one thing seems to be beyond question. The Indian Nationalists, having been carried thus far by the power of an idea embodied in a unique personality, will win or lose in this conflict with the Government of India, according as they prove themselves able or not to persevere in the application of the Gandhi doctrine.

Influence of Imaginative Literature

Oliver Beaupre Miller expresses the opinion in *Child-Welfare Magazine* that there are stories and stories, and nothing matters much more than which story a boy reads.

He may know all the scientific facts in the universe, may know the *Encyclopaedia Britannica* backwards and forwards and still never have perceived that selfishness, dishonesty, cunning, cruelty, weakness, narrowness of vision, inability to see from any other standpoint than his own, are evil qualities which he does not wish to possess and that courage and faith, strength and perseverance, patience, honesty, loyalty, breadth of vision are qualities which are splendid and admirable which he does wish to possess.

In the settling of those great problems which have been stirred to the surface in the restless world of today and are facing the rising generation, problems needing greater wisdom and breadth of view for their solution than have ever faced the world before, it is going to be of more importance to know that the Battle of Hastings was fought in the year 1066 or to have innately and unconsciously acquired a love of justice and truth, and admiration for the big and unselfish view point, the well-balanced and far-reaching wisdom.

I am not belittling scientific reading, it is absolutely necessary, and many a finely written history or biography may and often does, accomplish the same thing as fiction but I am bringing out as clearly as possible that the value of the best fiction has been much under-rated and that because it has been under-rated, the best and most intelligent use has not been made of it in the child's development. The best fiction certainly will mould your child's ideals and standards, his views of life, his judgments on life, as surely as it widens his mental horizon, shows him other points of view than his own, quickens his imagination and his joyous appreciation of beauty, vivens his sense of humor, deepens his emotions, and at every turn fires his spirit into life.

By the best fiction the writer does not at all refer to books with a moral.

I merely mean that all truly great literature worthy of the name has expressed quite unselfishly and consciously men's natural love and admiration for

what is truly great and good and their natural perception of the ugliness of what is evil and false and that this point of view, so inestimably valuable, is all unconsciously absorbed by the child the very spirit of the work communicates itself to his spirit if the selections made for his reading are wise

As regards fairy tales

We need to weed out the weird and sensational, the unwholesome and morbid, and leave the pure and beautiful fancies the vigorous flourishing strength, the splendid unselfconscious simplicity. There are many, many bad fairy tales and no one phase of your child's reading needs more careful supervision than his fairy tales

I should never give a young child a whole volume of Grimm or Däntes or Asbjørnsen Jacobs or any other literary collection of folk tales. They contain many horrible stories. If the child is to have these books whole at any time, let it be when he is older, say in the fifth or sixth grades can read them without fear and has some ability within himself to refuse and throw off the evil that is there

"The Lamp of Judgment"

Continuing his series of articles on the Seven Lamps of Advocacy Judge Parry writes on the Lamp of Judgment in the June number of *Chambers's Journal*

I let no one think that he can attain to sound judgment without hard work. The judgment of the advocate must be based on the maxim 'He that judges without informing himself to the utmost that he is capable cannot acquit himself of judging amiss'

A client is entitled to the independent judgment of the advocate. Whether his judgment is right or wrong, it is the duty of the advocate to place it at the disposal of his client. In the business of advocacy judgment is the goods that the advocate is bound to deliver. Yet he is under constant temptation to please his client by giving him an inferior article. The duty of the advocate to give only his best is wisely insisted upon by Sergeant Ballantine,

The writer holds

In nothing does the advocate more openly exhibit ant of judgment than in prolixity. Modern courts if justice are blamed by the public not wholly without cause for the length and consequent expense of trials. To poor people this may mean a denial of justice

'Sound judgment is essential to the examination of witnesses. How few advocates know how to examine a witness-in-chief.' "Cross examination, too, is almost entirely a matter of judgment"

Two golden rules handed down from the eighteenth century, and may be from beyond are still unlearned lessons to each succeeding generation of advocates

1. Never ask a question without having a good reason to assign for asking it.
2. Never hazard a critical question without having

good ground to believe that the answer will be in your favour.

Brow-beating is always a dangerous policy, it antagonises the jury and leads to reprisals. There is an old story of the counsel in an assault case who asked the witness at what distance from the parties he was at the time of the assault. Not content with the reply of 'A few feet,' but pressing for greater accuracy he was answered by the witness 'Just four feet five and a half inches'

How do you come to be so very exact, fellow?" asked counsel sternly.

Because I expected some fool or other would ask me so I measured it'

"The Spiritual Outlook for Western Civilization"

It is true that the East evolved an ideal of civilisation different from the concrete reality called Western civilization. But while the Eastern ideal is undoubtedly more spiritual than material, more other-worldly than secular, it is self-delusion to think that we present-day orientals are more spiritual than occidentals. The Eastern ideal (in which the really Christian ideal is included) is a spiritual ideal, but the lives that we orientals lead are not embodiments of the ideal. The real truth is that we are languid, inert, lifeless, and that is why we pursue our pleasures, profits and hostilities languidly, and mistake that languidness for spirituality

With these prefatory remarks we proceed to give some idea of the spiritual renaissance which, according to Mr. Glenn Frank, editor of *The Century Magazine*, has already dawned on the world. His prophecies —

The next twenty-five years will be challenging years to the man who has any sense of intellectual and spiritual adventure, for they will mark a turning point in human history

From before the war, the West was in the grip of materialism

For more than the lifetime of most of us the chill winds of materialism have been blowing across Western civilization. Its spiritual fires have been banked, if not burned out

The civilization that preceded and precipitated the war was at best a thinly veneered barbarism that was slowly consuming the life of the race in the poverties of peace no less than in the perils of war. Pagan ideals of power and pleasure had spread their nets anew for the capture of our souls. Power was the goal of the state, pleasure was the goal of the people. Political life had become paganized by its passion for power at any price. Business life had become paganized by its scramble for profits at any price, and social life had become paganized by its devotion to pleasure at any price. In this reluctant indolent life if any

discrimination can be made between allied, enemy, and neutral peoples. We were all guilty of the sin of surrender to pagan ideals. We practised paganism while we professed Christianity. All of Western civilization was thus a sort of corporate hypocrisy.

This corporate hypocrisy these pagan ideals, caused the War.

The verdict of history will be that Germany caused the war, but for a deeper reason than propagandists or politicians have yet guessed. The pagan program of self interest, material satisfaction, and brute force was dominating all Western civilization before the War. This program simply came to a head in Germany first. Germany caused the war because Germany led in repaganizing the world. Germany caused the war not because she alone had sinned, but because she sinned more perfectly than the rest of us. The basic paganism of politics, of business, and of social life that the rest of the world denounced and practised, Germany openly adopted as her creed and practised.

During and after the War.

It was everywhere predicted that the most ruthless war of history would result in the spiritual regeneration of Western civilization. But this colossal paradox was not to come true. After Versailles the search for the Holy Grail of a new world degenerated into a sordid struggle for existence, with little thought of the quality of that existence.

And so men are again speculating upon the possible breakdown of Western civilization.

Mr. Glenn Frank thinks otherwise

Personally, I believe that we are in the morning hours of such a renaissance. I believe that the raw materials for such a renaissance are lying all about us, waiting only for some truly great spiritual leader to bring them together and to touch them into life.

He makes clear what are *not* the grounds of this hope.

I am not reviving the exploded notion that the war stimulated in the soldiers a spirituality that will be the basis of a religious revival. I do not believe that war ever ministers to spirituality. Much of the apparent spirituality of men under fire is a mere scurrying to cover under the lash of fear, an attempt, as H. G. Wells phrased it "to use God as a gas mask." The spiritual renaissance that will redeem Western civilization will not spring from war-stimulated emotions.

I am not testing my faith upon the new mysticism that has swept the world in the wake of the war. I do not believe that the new popularity of mediums and all the current hammering at the gates of the other world have any basically spiritual significance for our time.

In fact, this next great revival of religion will not be a religious revival in the accepted sense of that term. Many of its most striking episodes will not occur in the carpeted aisles of cathedrals or in the sawdust aisles of evangelistic sheds, but in laboratories in school rooms, in factories, and at political headquarters. I do not mean to suggest that the church will play no part in this spiritual renaissance. The church should furnish the leadership for this adventure in the depaganizing of Western civilization.

But this would be possible,

When the church has scrapped its ancient vocabulary and begun to talk to the men of this generation in figures of speech they understand when a ceaseless search for truth has supplanted dogmatism, when the church spends more thought upon its service than upon its services; when denominationalism has been recognized as the twin brother of the nationalism that has plunged the world into its periodic wars, when the church has undertaken the redemption of institutions with as sincere conviction as it has brought to the redemption of persons, when the church adds to its preaching of abstract virtues a continuous moral analysis of modern social, political, and industrial life in order that men may know the new and subtle ways that ancient sins may be committed, when, in short, the church becomes its severest critic and takes the whole of modern life for its field, it will be on the way toward effective leadership in the depaganizing of Western civilization.

Mr. Frank concludes his article thus

The renaissance of which I write, however, will not be essentially a church movement. Its prophets will not thrill the world with any new doctrine. Their service will consist rather of the bringing together in a new synthesis the new idealisms that have been springing up as a by-product of the "secular" thought and investigation of creative minded scientists, educators, industrialists, and statesmen. This spiritual renaissance will not mean the imposition of an alien idealism upon the secular activities of mankind, but will consist rather of what, for want of a better phrase, I shall call the recovery of the lost spirituality of public affairs.

The John Wesley of this moral renewal perhaps, will not appear in surplice or gown. The man who lights the fires of this renaissance may be a statesman. When the partnership of our time—sorry product of small minds—has had time to die, some man may arise who will lead the world past the bogies of covenants, entangling alliances, and sovereignties into a creative internationalism that will be the rallying point not only for the political but for the social and spiritual hopes of mankind. The leader may be an educator who will transform the sterilities of scholarship into the creative adventure of helping students to make themselves at home in the modern world, of giving them standards of civilized values, of equipping them with hopes as well as with habits. Again this new renaissance may find its thinner in some biologist who will rid eugenics of its barn yard and stock-farm implications, and put behind it a racial conscience that men will recognize as a logical development from the individual and social consciences that have preceded it.

At any rate whatever may be the point of departure for this renaissance it will draw its power from two sources—science and religion. As Dean Inge has put it, "The spiritual integration of society which we desire and behold afar off must be illuminated by the dry light of science, and warmed by the rays of idealism, a white light but not cold. And idealism must be compacted as a religion, for it is the function of religion, to prevent the fruits of flowering-times of the spirit from being lost."

A Japanese Women's "Ultimatum to the Men!"

The Woman Citizen tells its readers

A poster displayed at the main entrance of a well known girls' school at Tokyo was termed by the Japanese press an ultimatum to the men. The poster listed ten very modest requests formulated by a Japanese wife to her liege lord.

Please get up at the same time I do.

Please do not scold me in the presence of children or of visitors.

When you leave home for long periods, please tell me where you go.

Please let me know when you leave home and when you return.

Please grant me the privilege of enjoying a few of my own wishes.

Please give me a fixed sum of money for my own personal use.

Please do not ask the attention of others for things you can very well do yourself. (The "others" is herself.)

Please refrain from doing such things before the children as would set a bad example.

Please allow me some time each day for reading and studying.

Please stop saying *Oi Kora* (English equivalent "Hello, you over there") when you call me. I am your wife and deserve respect.

Sparks from Lady Astor's Sayings

The Woman Citizen has brought together some sayings of Lady Astor, the first woman to sit in the British Parliament. Here are some of them:

The world needs us. A man-ordered world has failed. We should go into all countries and preach this ideal—men and women working together for real peace on earth.

Mercifully we women have no political past.

I can conceive of nothing worse than a man governed world except a woman governed world.

Wives come and go, but mothers stay on forever.

In the modern world no nation can get work for all unless it trades with all.

The more you go in for public life the more you lose your home life.

We have not been fair to men. Always in our hearts we've known they are the weaker sex but we've lacked the courage to tell them so.

We get from the men what we ask from the men.

Real women are women who care about real things.

What women will be in politics depends on what they are at heart.

If all that women do is to learn what men have done the world will be the worse.

Woman's Scientific Discoveries

We take the following from *The Woman Citizen*:

The latest scientist to make an important contribution to the health of humanity is a woman—Dr. N. Kitch, director of a hospital laboratory in Moscow. For two years Dr. Kitch has been searching for the typhus germ and reports that she has isolated it and has just been confirmed. Other physicians, it is said, have been partly successful in producing typhus vaccine, but Dr. Kitch is the first to grow and reproduce the germ outside the human body. So far no curative serum has been perfected, but that is likely to follow.

The hospital where the discovery was made had been supplied with equipment by the Americans.

Thirteen papers were entered in competition for the prize of 1,000 dollars annually awarded by the American Association to Aid Scientific Research by Women. This year the prize has been won by an Englishwoman, Dr. Anna Catherine Davies of Royal Holloway College, Englefield Green, England, her paper being an impressive "Investigation of Critical Electronic Energy Associated with the Excitation of the Spectra Helium." Of the other papers submitted five were from England, one from Australia, one from Russia and five from the United States.

Tennyson on "a Poet's Life."

In the "Personal Memories of Tennyson," which as a lover of Tennyson we have read with joy, contributed by Mrs. Warre Cornish to the *London Mercury*, occurs the following:

"Why does one want to know about a poet's life? The less you know the better, he gives you his best in his writings. I thank God day and night, that we know so little about Shakespeare."

A Tennyson Letter.

The following is extracted from the same magazine:

Some time afterward the poet was sending wedding presents to his old friend Brookfield's daughter, and the letter which took her his congratulations is so representative of his talk and of the "life poetic" which passed into it that I have obtained leave to print the letter here—

MY DEAR MACDALENE

I have never done anything for you except once as a child I helped you up a ladder; now I send you some of my books, for I hear you are to marry William Ritchie. I am glad that your foot is on the first rung of the ladder the top of which is in Heaven.

Yours sincerely,

ALFRED TENNYSON

Cruelty in Congo

We read in *The Living Age*:

A Congo correspondent of *Le Peuple* reports a very high mortality among the natives of that territory. In certain camps the annual death rate is 6 per cent.

among soldiers and 14 per cent among laborers. The Governor General recently condemned the treatment of natives by European employers. A rumor is current, though this correspondent does not confirm it by specific data, that the black laborers employed at the Kala mines are 'treated with a cruelty that surpasses belief. They are forced to work in the water from 6 A.M. until 7 P.M. They are fed only canned goods, and this in insufficient quantities.' The shortage of provisions at the mines was attributed by the Governor General to the lack of foresight shown by the natives themselves, who—presumably during their leisure from 7 P.M. to 6 A.M.—'do not cultivate enough and to ensure themselves against shortage in times of drought.' The local authorities complain because the missionaries 'exceed their rights by interfering in controversies between White employers and black laborers.' Missionaries are also charged with giving medical treatment to natives, although they possess no medical knowledge.

It is very bad of some missionaries whenever they may be to help the oppressed.

Cruel Slavery in French Togo

The same paper writes—

Humanité under the title, 'Slavery in French Togo' discusses reports from that colony recently ventilated in the French Chamber of Deputies. The author of this article, Edouard Chéysson, who is a writer of distinction and authority, asserts that after a long struggle due to the opposition of liberal and humanitarian elements in France and the French colonies a system of forced labor, similar to that which prevailed in the Belgian Congo under King Leopold, has been inaugurated in Togo. A company organized in Paris last year to develop a concession in that colony—two members of the Chamber of Deputies were among the promoters—secured very large grants of land in that region. The contract between these concessioners and the Government contains the following clause (Article VIII, Paragraph 2):—

'The lessor (the French Commissioner General of Togo) hereby engages, in the name of the local administration to turn in upon demand as he has thereto agricultural labor of the class known as *ouvriers agricoles* sufficient for operating this grant.'

Commenting on this clause the author of the article says—

'There is no doubt as to its meaning. The Government agreed to send policemen and soldiers to the villages to seize the men that the concessioners needed and to deliver them to the latter as provisional slaves. The fact that these Black workers receive a trifling wage of 1 franc does not change the fact that their labor is forced labor.'

It should be added that the colonial authorities were compelled to annul this particular contract.

Japanese Hypocrisy?

During the war boom and the post war boom, Japanese employers imported coolies

and operatives from China and Korea. As there is unemployment now in Japan, there is a disposition to kick them out, whereupon the *Herald of Asia*, a Japanese paper edited and published by Japanese, observes

'Undoubtedly the easy way to meet the situation is to kick the Chinese out, but, quite aside from the justice or injustice in the individual cases, it must be remembered that the principle involved is extremely far reaching and it will be difficult for Japan, when the California question comes to the fore again as it is likely to do at any time, to gain much credence for sincerity when she condemns America for maintaining a practice which she herself indulges in.'

A German on Hindus & Japanese

Count Hermann Keyserling observes in his *Diary of a Philosopher Abroad*

The very profundity of Hindu knowledge has led the nation to ruin. It has made the people soft and feeble. That is most significant. Here again the Hindu becomes a lesson for all humanity. He demonstrates the dangers that threaten a society where all men of intellect are absorbed in philosophical contemplation. That pursuit befits but a small number who are peculiarly qualified for it, the others it leads to ruin. More too the Hindu belief that the *Rishi*, the *Sannyasi*, the *Yogi*, the mystic saint whatever name you give him, is above all other men, means something different from what appears at first glance. It does not mean that such men are necessarily the highest type nor that every individual can attain his highest development by following in their footsteps. It simply means to the Hindu mind that only philosophers and saints attain perfection and all others perish.

Some of his impressions of Japan are quoted below.

My impressions are becoming more and more clarified. Of one thing I am quite sure the Japanese or rather those classes in Japan that count politically, are not Orientals in the sense that we use that word when we apply it to the Chinese and to Hindus. They are closer to ourselves than to the Chinese and are thus entitled and predestined to be our rivals. Their apparent kinship with China is due mainly to the civilization they have imported from that country. They are naturally a progressive people, as their recent history proves. In olden times they copied Korea and China, as they are copying Europe and America to-day. Therefore Westernization does not mean in Japan what it means in India or in China.

As our vessel entered the Inland Sea I was conscious not without surprise, of penetrating a world entirely new to me, a world separated from that of China by a profound abyss. I found myself entangled in an atmosphere like that of the Grecian Archipelago, an atmosphere of mercantile enterprise. I could not catch the slightest trace of the cosmic calm the majestic peace, that pervades Chinese

civilization. Neither did I discover the Japan that Lafcadio Hearn describes. Undoubtedly it exists. Nevertheless, I can now say with confidence that my first impression was right: the essential traits of the Japanese are enterprise, utilitarianism, and practical aptitude.

Your typical Japanese is not an inventor, but neither is he an imitator, as is commonly reported; he is fundamentally a utilizer in the *juyutsu* sense.

The Japanese need have no fear of becoming Westernized, although that would be fatal for the Hindu or the Chinese. To adopt Western civilization does not mean a real transformation for the Japanese, but merely a new attitude accommodated to a change of environment.

Untouchability in its Nakedness

In his article on "Castes and Customs in Malabar" published in the *Journal of the East India Association*, Mr H. E. A. Cotton says:

Caste exclusiveness in Malabar manifests itself principally in two respects. Firstly, the touch or approach of a person of a lower class conveys pollution, and secondly, women may contract alliances only with men of an equal or superior caste, whereas men, though for the most part restricted to their caste or class, may in some cases form connections with women of an inferior class. A third test is, of course, interdining, as elsewhere among Hindus; but there is this difference. A high-class Nambudri male may eat the food cooked by a Samanya or 'ordinary' Nambudri and even by a Samantan but an Anterjanam or Nambudri woman cannot. Similarly, Nayar males can partake of meals prepared by any Nayar without distinction of subcaste, but a Nayar woman of the higher castes cannot eat the food prepared by anyone belonging to a lower. The distinction is observed also among the lower castes.

Pollution is then explained

Pollution, as already mentioned, is conveyed either by touch or by approach, and the rules are of the most precise and complicated character. Every man considers himself polluted by the touch of anyone below him in the social scale. But in addition to this, at a certain point in the caste system, the taint is supposed to become so pronounced as actually to affect the atmosphere and carry pollution to persons, houses, and the like within a radius of several yards from the person who is the centre of infection. The radius increases with the fall in the social status. There is in fact a prescribed scale of distances which is required to be rigidly observed, and in ordinary conversation such expressions as a *Tiya pad* or a *Cheruma pad*—the distance at which a *Tiyan* or *Cheruman* must keep—are commonly used.

A footnote tells the reader

Ideas of a similar character appear to have prevailed in Germany before the French Revolution (See Fischel and Boehn's *Modes and Manners of the Nineteenth Century*, 1790-1817, English edition,

vol. 1, p. 5.) For instance, a woman, of the middle class in Berlin was forced, if she chanced to meet a countess in any public place, to seat herself at least six chairs away from her.

The writer mentions the prescribed scale of distances which the "untouchables" are rigidly required to observe.

Kammalans (artizans) and Illuvans or *Tiyan*s (toddie drawers), cause atmospheric pollution to the highest castes within a radius of about 10 English feet in the State of Cochin. In Malabar itself, according to Mr Thurston, a *Nayar* may not approach nearer than 6 paces to a *Nambudri*, a man of the barber caste (*Mirayan*) nearer than 12 paces, a *Tiyan* 36, a sorcerer or exorcist (*Pannin*) 64, and a *Pulayan* or *Cheruman* (slave) 96. The "*Malabar Gazetteer*" gives the distance in the case of a *kammalin* (artisan) as about 24 feet, and in the case of an aboriginal *Nayadi* as 72. *Nayars* are as punctilious as *Nambudris*. The metre approach anywhere near a *Nayar* or a *Cheruman* or *Pulayan* or any inferior being even a *Tiyan* as he walks home from the temple, cleansed in body and mind, his marks newly set on his forehead with sandalwood paste, is pollution and he must turn and bathe again before he can enter his house and eat. In the older days (according to Buchanan Hamilton) a *Nayar* thought nothing of cutting down on the spot any low caste man who approached within polluting distance of his person. At the present day the higher caste man, as he walks along the road, utters a warning grunt or hoot. In the words of van Linde, who made a "*Voyage in the East Indies*" at the close of the sixteenth century, "as these *Nayres* go in the streets, they cry, 'Po, Po,' which is to say, 'Take heed, I come, stand out of the way'." Three centuries later, *Swami Vivekananda* came, in the course of his wanderings to Malabar. There he says, he met *Brahmans* and *Nayars* strutting through the streets like peacocks, making a deafening sound, "*Hoi, hoi*." What is the meaning of this word? he asks. It means 'clear out of the road' and he is provoked to exclaim that Malabar is the lunatic asylum of the world. Certainly it comes as a shock to see the *Nayadis*—*infima et pessima gens*—who are professional beggars, depositing a cloth in the middle of the road and squatting in the fields outside the prescribed radius, whence, from time to time they shout dismally to attract the attention of passers by who may, if they wish, drop a coin on the cloth. Even among the *Cherumans*, who are equally beyond the pale, the lowest group, known as *Kundons*, is considered to convey pollution by touch to members of all other groups by reason of the fact that the *Kundottis* or women of the sub-caste, act as midwives. If pollution is caused whether physical or atmospheric, it can be removed only by complete immersion in water, either in a tank or a river. Strangely enough atmospheric pollution is not conveyed by Jews, Christians, or Mohammedans and this applies even to converts to the two latter religions from the very lowest castes. As Mr R. S. Whiteway puts it, in his book on *The Rise of the Portuguese Power in India*, 'a *Pulayan* (whom he calls a '*Poler*') who could not approach within 100 yards of a *Nambudri*, and has to howl like a wild beast as he walks to warn all others of his polluted vicinity, has everything to gain, there-

fore, by adopting a faith which admits at once to social equality.

The Note That Led To Mr. Montagu's Resignation.

The Nation of New York writes —

Gandhi has been arrested. The British Raj has answered the old question "What shall we do with our saints and prophets?" in the orthodox way of governments. Such is the end of a policy which has illustrated once more the futility of a belated and hesitant liberalism in time of crisis. That policy was an inept compound of concession and repression and its guiding principle was Divide and govern. We credit both Mr. Montagu and Lord Reading with liberal intentions. Finally as a last desperate measure came the Indian Government's note urging the adoption of uncompromising Moslem demands for the restoration of the Turkish Empire.

The immediate effect of the publication of the note was the enforced resignation of Mr. Montagu, a political tempest in England, and the arrest of Gandhi in India as token of the definite adoption of the policy of the iron hand. The Viceroy's note which Mr. Montagu made public bears unanswerable testimony to the extent and power of the Nationalist movement. To disrupt it by buying off Moslem adherence to the national cause was the sole reason

for the Government's unprecedented act. English opposition frustrated the payment of the bribe to the Moslem, it did not frustrate the arrest of the one man whose teaching has heretofore prevented violent revolt. When an alien government arrests a national hero who, its own apologists admit, is the most saintly figure in the modern world, no further proof is required that it rests its case on naked force.

The defence of the action of the Government is examined in the following paragraph —

Even so, the protagonists of imperialism, English and American, assure us that there was no other course open to the Government. However clouded England's title she and she alone, it is asserted, protects India from external invasion and internal chaos and strife. She has brought justice and modern civilization to a country where they could not exist but for her strong arm. The argument is not convincing; it clearly overstates both the evil conditions prior to the British conquest and the blessings of British rule. It attributes material progress solely to alien rule rather than to the general march of science which has coincided with the period of British dominance. At best the imperialist case smacks too much of the argument of the burglar who would justify his continued occupation of another man's house by saying "I keep order in the household and I keep other burglars out. The Indians are willing to take the risk of doing that for themselves."

NOTES

Satyendranath Datta

Bengal mourns the loss of Poet Satyendranath Datta. His untimely death at the age of forty is a great tragedy. He was the only child and son of his father and the only grandchild and grandson of his grandfather Akshay Kumar Datta, the first writer of dynamic Bengali prose in the grand style. Akshay Kumar Datta's bent of mind was rationalistic and scientific, and he made strenuous efforts to acquaint his countrymen with the discoveries and achievements of science in many of its branches. Many of his books are still used as textbooks. In the introduction to his book on the Religious Sects of India, he wrote much regarding the antiquities of India in which he anticipated many writers of English articles, theses and books on those

subjects. His is a great name in Bengali literature,—great for its achievement and greater for the stimulus and inspiration that it has given to succeeding generations. It is the family of such a man that becomes extinct with the passing away of Satyendranath Datta, who leaves behind a childless disconsolate widow and a sorrowing widowed mother yearning for the coming of Death the Comforter.

Satyendranath was the greatest of the Bengali poets of the younger generation. It is very difficult, if not impossible, for any young contemporary of Rabindranath Tagore to remain uninfluenced by the depth and wide range of his poetry and thought. And so in a sense Satyendranath belonged to the school of Rabindranath; but he had independent inspiration and a distinct individual note of his own. His poetry was characterised at once by sturdy



SATYENDRANATH DATTA.

manliness, intellectual beauty, and a sweet music that was not cloying. In Bengali literature, no one, except Rabindranath, has surpassed him in variety of metre and cadence. As a translator of foreign poetry he stands unrivalled. His translations appear like the products of original inspiration. As a translator he did in poetry something like what his grandfather did in prose. The very fact that Satyendranath was such a successful and wide-ranging translator of Eastern and Western poetry, shows that, though he was a reserved and fiery nationalist—almost a revolutionary—he was no less a cosmopolitan. He had travelled in thought, imagination and sympathy: all over the world, and sang in an exalted mood of fellow-feeling for all mankind.

"There is one race the world over,
And that race is named Man;
Nursed at the breast of the same

Mother Earth,
The same sun and moon are our comrades."

Satyendranath knew many languages of Europe and Asia, ancient and modern. He had inherited a fine library, to which he made constant additions, and he read what he bought. His creative and assimilative power being greater than his scholarship, great though it was, he did not suffer from mental dyspepsia.

Rabindranath had asked him once to accompany him in one of his tours through the continents. For some reason or other he could not go with the poet. Such a tour might have given him fresh inspiration, and, probably, prolonged his life, also.

He was an excellent prose-writer, too. In the novel named "Baroyari," jointly produced by many hands, his contribution has been pronounced the best by competent critics. At the time of his death he was engaged in writing a novel for *Prabasi*, to which most of his intransigent patriotic poems, political, social, and other, were contributed; but unfortunately he has not lived to finish it.

In private life, he was a man of exemplary purity of character. Quiet and unobtrusive in manners, reserved in speech and simple in habits, he did not like the lime light, nay—he shunned it.

It has been proposed to publish a Satyendranath memorial volume with an introduction by Rabindranath Tagore. A desire has also been expressed that those of his poems which lie scattered in many periodicals, should be collected and published in book form. We learn that the Bangiya Sahitya Parishad may be able to keep a marble bust of his in its hall. All this should be done. But the best of all memorials would be for his countrymen to read his works, and

Harry Thuku and Kenya Indians

Since writing my article on this subject, I have received through certain new letters some further information, which I would add to what has already been related by me. It would appear that Harry was advocating in the 'Reserves' the destruction of the 'registration papers' (which are very greatly disliked by the natives, as they form a kind of 'ticket of leave' system and have to be shown as 'passes'), and also the refusal to do *Begar*, or forced labour, on the roads. He appears to have had the personal faults of one who has very suddenly been raised out of a state and environment of savagery, — such faults as a lack of proportion and judgment when dealing with opposition and a tendency while engaged in public speaking to make violent personal attacks on those who were against him, his personal vanity being very easily hurt. It is true, also, that he was once convicted of embezzlement, when serving in the Treasury. But the offer was made by the Treasurer, on his release, to reinstate him and to give him another trial in the Treasury office. He had great kindness shown him by individual Englishmen at that time, and he speaks highly of the Treasurer himself. I should add that when I was in Kenya more than six months ago, Europeans spoke kindly of him. They rather smiled then at his political propaganda and for the most part did not seem to take it seriously. It was a great shock to me when I heard of the deportation and the shooting.

All these further points, which I have gathered from different sources do not appear to me to invalidate, but rather to strengthen, the demand for an act of public justice.

Whatever may have been Harry's personal faults, his brave action in taking up the cause of his own countrymen at great risk of suffering to himself, has done more than anything else to open the eyes of the Kenya officials to the seriousness of the oppression of the natives which had been going on. C F A

Dangers Ahead.

In his well known work on *Social Reconstruction* (p 120), M Bertrand Russell writes —

'Central African natives accustomed to living on the raw fruits of the earth and defeating Manchester by dispensing with clothes are compelled to work by a hut tax which they can only pay by taking employment under European capitalists.'

The above should be read along with what the *Morning Post* of London wrote in a recent issue of that paper.

"We have a direct concern in India because it is one of the chief markets of the world. We went there as traders and despite all the fine talk of our modern highbrows there is still the material basis of our rule which might be put in the sentence 'We give you protection and you buy our goods.' If we abandon India it will not be only the Indians who suffer, but the twelve million people of Lancashire, and indeed our whole industrial system which will be affected. After all when all is said this nation must live. That is the first consideration and we see no other way in which this nation can live upon these little islands save by industry and trade."

This will explain why picketing of shops trading in foreign clothes is considered a great crime by Britishers in India and for which heavy sentences have been passed on men like Pandit Jawahirlal and others. While the most important 'concessions' under the "Reforms" are latent, repression is patent to all. We should be prepared for more and more of it, if the cult of the *charka* and spinning and weaving spread more and more and reduction in the import of Manchester manufactures takes place in this country.

India is looked upon as the happy hunting ground for the Britishers, a market for British goods, and "the brightest jewel in the British crown". In "*Our Social Heritage*" first published in 1921, Mr Graham Wallas writes,

'A Middlesbrough iron moulder will be more likely to vote for a kind and wise policy in British India if he thinks of India not as the brightest jewel in the British Crown, but as three hundred million human beings for whose fate he has his share of personal responsibility who are troubled each week more keenly than he is troubled about food

and clothing and housing, and sometimes feel, though less often than he feels, the vague stirrings of political and social hope."

But will or can those voters of England to whom India exists merely or chiefly for the exploitation of her resources by their kith and kin easily change their mentality regarding the welfare of the people of this country?

Freedom and Achievement.

Gaurishankar has been re-named Mount Everest—perhaps thereby unintentionally symbolising the fact that when a people loses its independence, even the enduring geographical objects and features of its country cease to be its very own, coming to be known thenceforward by alien names and shorn of all their old historical and mythological associations which made them objects of love and reverence or awe-inspiring to the people. Are there any mountains or towns in France or Germany or Japan known respectively by Japanese, Chinese or British names?

Gaurishankar was ours, Mount Everest is not. The successive expeditions undertaken to reach its summit have been expeditions of foreigners—who are entitled to praise. Not that the children of the soil had not the physical strength, the physical endurance, and the courage to face difficulties, necessary for such undertakings. The coolies who have accompanied all these expeditions possessed these qualifications. But the children of the soil had not the soaring enterprising minds which impel men to achieve the hitherto unachieved. Nor had they the scientific knowledge and the skill to utilise that knowledge which are needed to make the ascent of very high mountains practicable. Up to a certain stage of civilisation, men's efforts and achievements move within the circumscribed area of their needs and utilities. It is only when they have left that stage behind that they think of doing that which no one had done before, without caring whether success would bring any advantages.

Such endeavours without any prospective advantages in view have generally

characterised free peoples; and it is these which have led to the discovery and conquest of new fields in the world of matter and of mind by them. It is beside our purpose to discuss whether they are free because they are adventurous or they are adventurous because they are free.

High intellectual achievement is also generally the glory of free peoples, though there are exceptions. For, even among subject peoples the mind of man cannot be entirely crushed, or cribbed, enbinned and confined. Hence even among them we find a few persons famous for high intellectual achievement. But if we look around, we shall see that it is among the free peoples of the world that the vast majority of the foremost poets and other literatures, the foremost scientists and inventors, the foremost artists, the foremost historians and archaeologists, the foremost explorers, and the foremost philosophers have been born. We speak not of statesmen or generals; for whenever a subject people has produced great statesmen and generals, they have also become free.

Indians are said to be a nation of philosophers. Not that we are all really philosophers; but we are credited with having the philosophic temper and genius. But even in philosophy, our remarkable achievements are all in the past, when we were free, our present-day achievements being mostly expositions of the ancient philosophies of the land or boasts about them. Real progress in philosophy is being made in free and independent countries.

It is a just complaint of Indian nationalists that India is materially poor because she is not free. But her intellectual and spiritual poverty is not less deplorable but rather more. Even as regards our own country, the foremost Indologists are non-Indians, the foremost historians of India are non-Indians, the foremost archaeologists of India are non-Indians, the foremost writers on Indian philosophy are non-Indians, the foremost writers on Indian religions are non-Indians—to be brief, the foremost authorities in Indian subjects are generally non-Indians.

We have spoken of our deplorable spiritual poverty. This will surprise and scandalise many Indians. But it is a fact. The spirituality of a people is measured by its inner and outward activities, having for their direct or indirect object, not any selfish material or worldly advantage, but the good of others and the progress and welfare of our souls. What is our place as determined by this test? We suffer from a lamentable paucity of workers in the fields of moral social and spiritual uplift even within our own country. But many of the free peoples of the world have not only enough philanthropic workers for their own country, but have sent many to work and die for backward peoples, including cannibals, lepers, etc. We know, there are professional philanthropists and political philanthropists. But all are not such. There are real philanthropists too. Have we any such, working abroad for the good of foreign peoples? The fact is most of us are lifeless, and the few who have life are swallowed up with the depressing thoughts of the many grave evils to which India is a prey, such being the case we have neither thoughts, nor living men, nor energies to spare for other lands and peoples than our own. Free peoples have a superabundant stock of energies and living men.

That is why we find in the world's history that it is only the children of freedom who have fought for breaking the chains of others. France fought on the side of America to help her to throw off Britain's yoke. Byron and other English men fought on the side of the Greeks in the Greek war of independence. Not having manhood themselves how can subject peoples value manhood so highly as to risk their lives for helping others to recover it? It is a great shame no doubt to have to confess that we are as a people wanting in manliness. But it is a fact, and the more that fact is realised by the humblest to the most famous among as the better for our people and country.

It would be of no practical advantage though it may be of great academic

importance to discuss whether it is the loss of freedom which has made us lifeless, inert humanly, devoid of the spirit of adventure in things external and in things of the intellect and the spirit, and grovelingly selfish, or whether the loss of freedom was an inevitable consequence of the defects referred to above. What is indispensably necessary is that, ceasing to delude ourselves with the glamour of our proud past, we should see the reality and face it and develop in ourselves all those qualities which should characterise a free people—a people free in body, mind and spirit. Such development is not at all impossible. Men the world over are essentially alike. All excellences all high qualities lie dormant in all souls. Their development and manifestation depend upon right endeavour.

Ignorance and Knowledge of Marathi

Mr. Surendranath Sen, M.A., F.R.S., lecturer, Calcutta University, writes in *The Calcutta Review*—

In his hurry he [Professor Jadunath Sarkar] forgot to look at the dedication of my *Siva Chhatrapati* and mistranslated *Sivaji Sarkar* as *Loyal of Shivaji*. A profound Marathi scholar like him could not but translate the passage in question as follows—*rock of resolution like Shivaji*; if he had only cared to look at it. But this is not the first time that I have been a victim of mistranslation. Babu Ramananda Chatterjee in one of his editorial notes translated the same phrase as *pseudo-Shivaji*. I do not know when Ramananda Babu learnt Marathi but evidently his knowledge of that language is getting rusty.

Prof. Sarkar did not attempt a literal translation, he appears, however, to have given the sense quite incorrectly, because as Dr. Sen's own translation also shows, the phrase taken with the three lines of verse following it in the dedication means that according to Dr. Sen, Sir Asutosh Mukherjee possesses the five or six virtues of *Sivaji* cited there and is consequently the Maratha hero's equal in so many respects. We are unwilling to undertake the odious and, in this case, perfectly superfluous and unnecessary, task of examining the points of comparison. We dislike personalities.

As for ourselves, "Ramnanda Babu" is undoubtedly ignorant of Marathi. But as in his opinion no modern Indian can be correctly likened to Sivaji, and as he is not humour-proof or even unconscious-humour-proof, he cannot but call any modern Indian a "pseudo-Sivaji", if he be compared to the founder of the Maratha Empire. One may do this without knowing a word of Marathi.

As Mr. Sea twits others with ignorance of Marathi, it would not be unjust if Marathi scholars gunged the depth of his knowledge of that language. We leave it to them to do so, if they care to. On our part, we have come to learn that he has published through the Calcutta University an English version of the *Sabhasad Bakhar*, two English editions of which by another hand had appeared long ago. The original we understand is a very small-sized volume of about a hundred pages, and yet the mistakes made by Mr. Sen in the translating and annotating of this little thing fill twenty-eight columns of the *Bibidh-dnaaa-vistar* (the leading literary monthly in Marathi), as a correspondent in Western India points out. Even the very phrase "Sivaji Sarkha," we are told, is anidiomatic and should be "Sivaji Sarkhe"! There are, we are informed, altogether four mistakes and solecisms in this one short dedication! Our informants may, however, be mistaken. For it is difficult to believe that so incorrect a translation of a book in the mother tongue of Sivaji could have been prescribed as a text-book for students in an University presided over by a modern Sivaji,—who by the bye, is such a "rock of resolution" that he at first took up a theatrically defiant attitude towards the Bengal M. L. C.'s but afterwards "sweetened their mouths" and presented them with copies of a certain publication!

The Vernacular and the Classics in the Calcutta Matriculation.

The decision of the Calcutta University Senate that, except for the teaching of and examination in English, the vernacular should be the vehicle of instruction in

high schools, and the medium of examination in the Matriculation, is so natural and right that the citizens of free and independent countries would wonder why there was a lively debate on the subject. Their wonder would be abated, if they remembered the political condition of India. For the imparting of modern knowledge to Indians, for world intercourse and for the progressive unification of the people of India, education in English has been and will continue to be necessary. And this is provided for by the new system to be introduced in high schools. For English will continue to be a compulsory subject of study. If special care be taken to teach modern English well, and if a viva voce examination in it be made a part of the annual test in all classes teaching it, there is no reason why it should not be learned as well as or better than now.

The change cannot be made all at once, and therefore the syndicate will have the power to make exceptions, not permanently, in favour of schools requiring special treatment. The syndicate may be trusted to be very liberal in this respect, as the University cannot afford to lose any appreciable number of Matriculation candidates, who are the most numerous customers of its certificates and degrees, shop, shop, shop!

It has been pointed out that non-Bengali students in Bengal will be put to some difficulties in following instruction through the medium of Bengali. This cannot be avoided. Bengali school boys residing outside Bengal have a similar difficulty. When foreign students go to England, Germany, France, &c., they have to receive instruction through English, German, French, &c.; but they do not make a grievance of it.

The Bengali language is now so far advanced that very good text-books may be written in it on every subject included in the Matriculation course. There are, in fact, many such text-books already. As higher studies will continue, for some years at least, to be pursued at the university through the medium of English, in the Matriculation

Bengali text books, all technical terms and special expressions and words used in the historical, geographical, scientific and mathematical text books should be provided with glossaries giving the English equivalents of these terms, &c. In the selection of text books special care will have to be taken to prevent favouritism and the misuse of patronage which are two of the evils of the present day administration of the Calcutta University. To tell the truth as on the one hand we have rejoiced at the vernacular beginning to gain its rightful place in our educational system, so on the other our mind has been filled with misgivings as to the probable demoralizing effect on our educated class of placing further patronage at the disposal of the university boss and his subservient clique. As the preliminary to every progressive measure the constitution of the university should be remodelled and placed on a thoroughly popular and representative basis. That alone, however, will not be productive of good, unless there is an accession of well-informed, unselfish independent and active workers.

It has been alleged by ignorant critics that the present step has been taken as a sort of compromise with the Anglo-Operative movement. The fact, however, is that the movement is in favour of the vernacular was started about two decades ago and Sir Asutosh Mukherjee the present Vice-Chancellor, has throughout consistently advocated the cause of the vernacular in a praiseworthy manner. Some apprehend that the vernacular may in the near future be made the vehicle of instruction and medium of examination for the higher University courses, too. We, on our part, look forward with pleasure to such a consummation, and hope that Sir Asutosh may be able to bring it about during his native career. Even so far back as three decades ago some successful professors taught science and mathematics in the B. A. classes mostly in Bengali. Unless the highest knowledge be available in the vernacular of a nation it cannot become a national possession, though it can certainly become the possession of the for-

tunate few. The nation can assimilate the highest knowledge in all branches of learning only through the vernacular. That also leads to the enrichment and improvement of the national literature.

All those who are ranged on either side of the controversy should make themselves acquainted with the history and achievements of Waseda University in Japan, founded by the late Marquis Okuma for the thorough education of Japanese youth in all branches of learning through the medium of the Japanese language.

There was a time when in Europe Latin was the medium of instruction in the Universities. Later, the vernaculars of the different countries were adopted as the media. The writing of textbooks in them was nowhere found to be an insurmountable difficulty. In India, too, it will not be an insuperable one. In the Osmania University founded by the Nizam many textbooks, on difficult subjects have been already composed in or translated into Urdu. In Bengali, Hindi, Gujarati, and probably in some other vernaculars technological terms relating to many fields of knowledge have been coined and compiled.

As regards the retention of a classical language—Sanskrit, Pali, Arabic or Persian, as a compulsory subject, opinions are divided. We are inclined to think that it is best not to have too many compulsory subjects. As the best works in Sanskrit are now available in Bengali translations, some means may be easily devised for ensuring their study by our students. For, it is undoubtedly necessary for a people to be acquainted with its ancient literature and culture. Those who may be attracted by the translations to the study of the originals, will naturally go in for the study of a classical language. What is true of Sanskrit, may be made true of the other classical languages of some Indian community or other by the production of translations of the best works in them. Some such translations are already in existence.

For a liberal education, a wide range of studies is undoubtedly necessary. At the same time we should not

Shakespeare's words in *The Taming of the Shrew*

"No profit grows where is no pleasure ta'en,
In brief, sir, study what you most affect"

Co-operation Among Universities

The annual conference of the Universities of Great Britain and Ireland was held in London on the 13th May last. Twenty-two Universities were represented by over 60 vice-chancellors, principals, professors, and officers. Among the matters for consideration one was specialization in certain subjects of study by the Universities. As the discussion bears on what has become a controversial topic in our country, too, it would be instructive to know what the great British educators said on the occasion. According to the *Times* report, Dr L. R. Farnell (vice-chancellor of the University of Oxford), opening the discussion, said—

It was becoming a physical and almost a financial impossibility for every university to teach everything nor was it desirable that it should do so but a university would destroy its own soul and starve its own spiritual life if it specialized in one narrow branch. The idea that we should have one university for physical science and another for the humanities would be fatal both to the humanities and to physical science. Apart from the question of money, there were certain reasons why a university could not teach all subjects. Certain subjects belonged to specific localities. It would not be practicable at Oxford for instance, to teach metallurgy as it could be taught at a university in a mining district. There were some studies too, like Assyriology and astronomy, which were so esoteric as to have few votaries. He suggested that when a university was thinking of founding a new professorship or of accepting a new endowment it should consider whether that particular endowment was best placed there and also whether the circumstances of other universities rendered that particular endowment necessary or desirable.

Dr R. A. Duff of the University of Glasgow said that

The universities hitherto had been run as unitary states. They were increasingly applying for public money and were bound to justify any further extensions of the overlapping which existed to such a very great extent. If the universities did not remedy this overlapping from within by some federal system,

the University Grants Committee would be bound to step in in the national interest.

Mr Fisher, President of the Board of Education, said,

He saw the necessity for co-operation. The expense of university education had become such, and the development of applied science had now reached such a point, that it was quite impossible for the nation as a whole to advance unless there was a much higher degree of co-operation between the universities in respect of the distribution of studies than hitherto had been thought necessary. They should husband their resources and this work could best be done by the universities taking counsel one with another. He had no doubt the University Grants Committee would do its best to allocate Government grants on an economical plan, and with regard to the specialized aptitudes of particular universities and they would therefore help universities to realize the federal idea.

He further observed that—

The committee of Vice-Chancellors might be asked to enquire as to what new specialized departments requiring new endowments were appropriate to particular universities, whether existing trust funds in particular universities could be applied to better uses within those universities and whether the statutes of the different universities could be so altered as to facilitate the migration of particular students in order to obtain the advantages of specialized teaching in other universities.

Finances of Cambridge and Calcutta Universities

The *Times* Educational Supplement for April 22 last contains an article on "Finance of Cambridge University", from which we learn that the total income of that University for the year ended September 30, 1921, was £101,571 10s 8d. "The payments made from the chest in the same period amounted to £105,546 12s 12d. There was, therefore, a deficit of £3,975 2s 2d on the year's working." It has been shown in the current *Ashādī* number of *Prahāsi*, pp 471-2, that the estimated income of Calcutta University for 1921-22 would not be less than that of Cambridge noted above, but the deficit would be several lakhs of rupees more than that of Cambridge. These facts show that it was possible for Calcutta to achieve success and win fame in some chosen subjects, if it did not spend its resources

over a wider range of subjects and throw economy to the winds.

If the reports of the two committees appointed by the Calcutta Senate in March last, to be submitted within one month, had been before the public, it would have been possible to suggest means and methods of helping the University out of public funds. But as we know nothing about the reports, we are unable to say anything definite. Speaking in general terms the University undoubtedly deserves help on certain conditions for, in spite of serious defects and irregularities, its post-graduate department has done some good work which neither Calcutta nor any other Indian University had done or attempted before. But money should be given only on two conditions: (1) that the defects, interference with the purity of examinations, irregularities, and jobberies pointed out in the public press be remedied and their recurrence prevented in the future by a suitable change in the constitution of the University bodies, and (2) such reduction in the staff of teachers and in the establishment be made and such retrenchment be otherwise effected as would prevent recurring deficits. For supposing the Government of Bengal makes a grant sufficient to wipe out the present declared deficit (we have been informed by a competent and well-informed Senator that the real deficit is much less) of the University, what is there to ensure the future solvency of that body? Therefore under the circumstances, we are against the perpetuation of the present state of the University by any grant being made unconditionally. The subject of University finance has been before the Government for a sufficiently long time to enable it to enquire into the matter thoroughly. But it has done nothing of the kind.

Insult to the Bengal Council.

In this connection *The Servant* has rendered a public service by calling attention to the fact that the Bengal Government has not appointed any committee to enquire into the finances of the University, according to the terms of a resolution moved by Babu Risindranath Sarkar in

the Bengal Council and accepted by it by a large majority. What is the reason for insulting the Council in this way? No wonder *The Servant* has indignantly written—

Our great constitutional politicians are deaf over ears in love with the theory of Ministerial responsibility to the legislature which the Reforms Act is supposed to have ushered in. The history of the last eighteen months teems with instances of the farcical manner in which the Ministerial responsibility has been discharged but we do not remember if there has been anything more glaringly outrageous than the proposal to sanction a grant of two lakhs and a half to the University by way of a supplementary budget. The officially stated reason for this is—

In a letter to Government the Calcutta University has represented that the financial year 1921-22 opened with a debit opening balance of Rs. 1,49,000, and that it is anticipated that the total deficit in June 1922 will be Rs. 7,34,400. The deficit is due mainly to the fall in the receipts from examination fees owing to the unexpected fall in the number of candidates for some of the University examinations in 1920-21 and to some extent owing to the (1) foundation of the Rangoon University, (2) the establishment of the Haceri Intermediate and Secondary Education Board, and (3) the non-co-operation movement.

It is accordingly proposed to give a grant of Rs. 7,50,000 during the current year to the Calcutta University to meet this deficit.

In this connection our readers may be reminded of the resolution moved by Babu Risindranath Sarkar in the autumn session of the Bengal Legislative Council and accepted by the Council by a huge majority. According to the terms of this resolution the Government was to appoint a Committee to inquire into the finances of the Calcutta University and to recommend whether financial help should or should not be given by Government to the University. We have been told in high-flown language that education is a transferred subject and that the will of the Ministers who shall act in accordance with the mandate of the Legislative Council is supreme. But what do we find the Education Minister actually doing? He quietly shelves the resolution of the Council a resolution which in theory is binding on him. He takes no steps to appoint the Committee or to inquire into the finances of the University. He gives obviously evasive answers to all interpellations on the point but ignoring his Ministerial responsibility to the Council comes forward before the same Council with a proposal to grant two and a half lakhs of public money to the University whose financial management and allocations are suspect in the eyes of the very same Council.

We cannot forecast what the attitude of our M. L. C.'s will be to a demand which is an insult to their position and a repudiation of all ideas of responsible government; ... But whatever they do, we hope that they will have the candour to drop the mask of "constitutional" procedure in the Reformed Councils.

A Calcutta daily has written a funny article on the subject of the supplementary grant. We are sorry we have neither the time nor the space to subject it to a scrutiny. But even a cursory glance at it reveals that the writer has failed in his attempt to run with the hare and hunt with the hound. We had heard sometime ago that such things would appear in that paper.

In Aid of the Russian Intellectuals.

The Viceroy has subscribed to the funds which Babu Rohindranath Tagore has been trying to raise in aid of the destitute Russian intellectuals, at the request of Prof. Vinogradoff of Oxford. It may, therefore, be expected that the wealthy and official classes would now contribute their quota. Students and other educated persons ought to send to the poet at Santiniketan whatever they can. The scientists, poets, novelists, thinkers and artists of Russia have rendered great service to humanity at large. If their Bolshevik countrymen have not appreciated their worth, but have, on the contrary, tried to annihilate them, that is all the greater reason why the world at large should come forward to relieve their distress.

Retrenchment Committees.

National governments may be either wasteful or economical. A foreign government ruling a dependency can never be as economical as a good national government may be. The reasons are quite simple. The personnel of a foreign government must necessarily be in great part foreign, and the foreign civil and military officers must be paid higher salaries than officers of the same class working in their own countries. Another reason is, that the army maintained by a foreign government in a dependency must be larger than what is strictly necessary for self-defence,

in order that it may do garrison work and serve other imperial purposes. Similarly, a foreign government must needs have a larger and costlier police establishment than a good national government. The espionage and detective arrangements of a foreign government must also be more elaborate and more expensive than those required by a good national government.

We write "good national government" advisedly. For, as we have said in the very first sentence of this note, national governments may be either wasteful or economical. The indigenous ruler or rulers of a country cannot be expected necessarily to safeguard its best interests. It may, however, be said that even if a national government is wasteful, the money spent wastefully remains generally in the country in the coffers of some individuals or classes.

In the interests of economy we should therefore make the utmost efforts to have a national government—a good national government. Of course, our present foreign government may be conducted more economically than at present; though that would be a mere palliative.

The Governments of India and of Bengal have appointed committees, to recommend means and methods of retrenchment. It is not of much use to discuss the personnel of these committees; because, in the first place, governments know their men better than we do, and in the second place, nothing stands in the way of the bureaucracy pigeonholing the reports of the committees, as so many previous reports and resolutions have been.

The leaders of the people have been for decades saying that more money ought to be spent on what are called the nation-building departments, viz., education, sanitation, agriculture, other industries, forests, &c. But there is reason to fear that the policy of retrenchment will affect these step-children of the foreign government more than other departments. One recent example will suffice to illustrate what we mean. We refer to a resolution of the Revenue Department, Government of Bihar and Orissa, dated June 15, 1922. It says that the Bihar and Orissa Agricul-

total Committee advise that the Agricultural College at Sabour be closed

"Government accept this recommendation. Government agree with the recommendation of the Committee that the Entomological and Mycological sections at Sabour may be abolished as soon as the College closes. With regard to the Chemical Section they agree with the Committee that the Agricultural Chemist should prepare an estimate of the time required to complete a useful survey of the soils of the province on the assumption that this will be the main work of the section if it is retained as a separate unit in the organisation of the Department. On receipt of this estimate the question of retaining the section will be considered further. The majority of the Committee have recommended that the Botanical section should also be abolished as soon as the College closes. Government reserve this question for further consideration but do not propose in the meantime to ask for the recruitment of an officer for the vacant post of Economic Botanist nor a fortiori for the post of Second Economic Botanist which stands in the sanctioned cadre.

CATTLE BREEDING

The majority of the Committee have recommended that a pany should in effect be closed down as a breeding station as soon as practicable. This recommendation will have the earnest consideration of Government but a definite decision cannot be reached immediately. Pending that decision the Superintendent of the cattle breeding station who is a temporary officer has been given notice that his services will not be required beyond November next.

These particular decisions may be right or may be wrong, but it is ominous that the work of cutting down expenditure should have been commenced in those departments which never had enough money devoted to them.

Our idea is that there should be reinforcement both in the military and the civil establishments of Government. A great saving may be effected by Indianising the Army. At a meeting of the Legislative Assembly Sir Godfrey Fell furnished the following statement giving particulars of the comparative monthly cost of an Indian and a European soldier —

EUROPEAN

		Rs
Sergeant	married	2 0
	unmarried	204
Corporal	married	226
	unmarried	117
Private	married	206
	unmarried	150

INDIAN

		Rs
Havildar	Infantry	32
	Artillery	32
	Cavalry	58
Naik	Infantry	48
	Artillery	49
	Cavalry	6
Sepoy	Infantry	42
	Artillery	41
	Cavalry	45

The 'forward military policy should be given up

Many years ago Assam, Bengal, Bihar, Orissa and Chota Nagpur combined formed one administrative unit and were under one suzerain. Now they constitute three different units with their different governors, secretaries, heads of departments, boards of revenue &c. This has increased the cost of administration enormously without corresponding increase of 'efficiency' and of the prosperity and enlightenment of the people. We know that the Biharis refused to be fellow-slaves of the Bengalis. But in liberating them was it not possible to make any cheaper administrative arrangement than the present one?

There is a large and increasing volume of opinion against the Delhi scheme. Can it not be given up even now?

The commissionerships of divisions should be abolished. It was shown in detail in a previous number of this REVIEW that considerable reductions can be made in the controlling, supervising and superior inspecting staff of the police department in Bengal. Similar reductions can be made in the inspecting staff of the education department.

The salaries of the highest higher and high officers are all capable of great reduction. When in Japan the prime minister gets Rs 1500 a month and the other ministers Rs 1000 a month, it is absurd to pay huge salaries to our officials. In India from the Viceroy downwards every high officer gets a larger salary than the corresponding class of officers in even the richest countries of the world. This should not be. Even the money lenders of Britain have come to know that India is on the verge of bankruptcy. Hence they

begun to fight shy of Indian Government loans. There may be other causes of their timidity, but the insolvency of the Indian Government is a cause.

The idea must be given up that Government officers, of whatever colour, are very superior creatures who must live in luxury and comfort and have a good bank balance but that the common man who supplies their huge salaries is dirt beneath their feet, and so it is nobody's business to enquire and see that he has enough to lead a human life, enjoy the conveniences and pleasures of knowledge, the joys of art, and the bliss and consolations of religion.

Civil Disobedience

The All-India Congress Committee and the Khilafat Conference Committee have done well at their Lucknow sitting to decide that for the present mass civil disobedience should not be resorted to, and that in the mean time it should be ascertained by touring in the country what progress has been made with the constructive programme of the Congress and how far particular areas are in a proper condition to offer passive resistance.

Love of India and Love of Britain

Lord Ronaldshay is reported to have said in the course of his speech at the Calcutta Dinner in London that "Non-cooperation mistook hatred of Britain for love of India and acted accordingly". This sweeping statement is not true, though there are many non-co-operating and co-operating Indians who are guilty of that mistake. But this is not a mistake peculiar to us. Among the nationals of every country there are multitudes who measure their love of country by the degree of their hatred of their rivals, exploiters, enemies, and foreigners in general. Lord Ronaldshay surely knows that Nelson, exhorted every budding naval officer "to hate a Frenchman as the very devil".

Lord Ronaldshay has accused non-co-operators of one kind of mistake. Most Britishers concerned with India make a mistake of another kind. They would do well,

therefore, to remember that greed of Indian gold and lust of power, over Indians are not synonymous with love of India, and that the man who eats a sheep is not necessarily a lover of the sheep, though he is undoubtedly a lover of mutton.

The Next Advocate-General of Bengal

The next Advocate General of Bengal should be a Bengali. There are several qualified Bengalis possessed of the requisite ability. Whoever among them may be appointed will spend at least a little more of his wealth in and for the country than an advocate-general of British extraction generally does.

As for frugal expenditure of public money, may we ask, whether after the constitution of Bihar & Orissa into a separate province with a separate High court, the removal of the capital to Delhi and the formation of the enclave of Delhi, the Bengal Advocate General's pay should not be reduced?

President of the Bengal Council

People are enquiring, for how many months Sir Syed Shams-ul-Huda actually worked as president of the Bengal Council and for how many months he has drawn his salary. They are also curious to know whether it is quite in order to grant leave to an officer before he has actually taken charge of his office, as appears to have been done in the case of Mr. H. E. A. Cotton. Will some Bengal M. L. C. be the means of satisfying public curiosity by putting a question or two?

Why No Retrenchment Committee for Calcutta University?

Curiosity also exists as to why, though the Governments of India and Bengal have appointed retrenchment committees, no such committee was appointed for the Calcutta University according to the terms of a resolution carried in the Bengal Council. What has become of the Education Minister's accusations of thoughtless expansion, and "criminal" this or that? Has he eaten his words? Or is he satisfied

that Mahadev is in his Kailas and all is well with the world"—as Browning should have now said

Calcutta Municipality

Mr Surendranath Mallik, acting chairman of the Calcutta Municipality has been giving a good account of himself, though we are aware his reported high pressure at the unfiltered water pumping stations has not supplied many premises with a drop of that precious commodity, nor has his incumbency made any change for the better in the filthy condition of many a lane. We do not blame him for that. A chairman cannot do and see everything personally.

The rate payers will be thankful to him if he can, before he leaves office, introduce an innovation or two. Is it impossible or against any law to make the official reports of the proceedings of the corporation available to such journalists and others as would like to have them for public purposes, on payment if necessary? Publicity generally makes for efficiency. Another suggestion that occurs to us is that the annual accounts of the corporation may be made open to inspection by ratepayers before they have been audited for a fixed period and during prescribed hours. Is it impracticable?

Wanted Post graduate Classes Inspection

There are many teachers in the post graduate department of the Calcutta University who are also professors in affiliated colleges. Their work as professors in these colleges is inspected by the University. But, if the work done by them and their colleagues in the post graduate classes were inspected, that would not imply any indignity or slur. And if it be necessary to inspect colleges, there is at least an equal need of inspection of the post graduate department in Science and Arts. We say 'at least', because whereas the colleges have principals to look after them, the post graduate classes have no similar officer at their head. And there have been complaints of long standing of post graduate teachers taking French leave, &c.

Home Rule All Round in Britain

The 'birth' of the Irish Free State is said to have started talk anew, in some quarters, of 'Home Rule all round in Britain', by which is meant autonomy for Scotland and Wales as apart from England proper. In Wales, Home Rule has already entered the range of practical politics, according to the *London Pall Mall Gazette* which says—

Under the Welsh plan the Imperial Parliament would reserve its powers on questions affecting the crown peace and war, foreign affairs, regulation of trade and industrial legislation and postal and other communications.

To a Welsh Parliament would go control of local government, education, judiciary, agriculture and internal commerce. Restoration of the ancient office and title of Lord President of Wales is proposed. To save the Welsh rural areas from domination by the great industrial population of the South the Welsh Parliament would include an Upper House consisting of two representatives of each county and county borough and two from the national university of Wales.

There is some opposition to the plan even in Wales but the proposals come nearer to meeting the aspirations of moderate nationalist Wales than anything that has hitherto been advanced. Though there is little likelihood of immediate legislation being among the Welsh members that the principle is within sight of a parliament in Cardiff is firm and general.

The oppressed misgoverned and exploited inhabitants of Scotland and Wales have our profoundest sympathy—particularly Mr Lloyd George, the Welsh prime minister of the British Empire.

A Golden Deed in Japan

The Inquirer of London has culled from Mr J W Robertson Scott's new book 'The Foundation of Japan', a story of a Japanese peasant that deserves a place in some Golden Treasury.

The story is that a peasant in a period of scarcity happened to be the possessor of the only unbroken bale of rice in his village. He himself suffered from lack of food but looking to the future he resolved to sacrifice himself for others' good. He would not cook any of the rice because he saw that it would take away from the only store the village would have for sowing in the spring. Eventually he was found dead of hunger in his cottage his head resting upon the unopened bale of rice. Who shall say that he has not a place in the brightest hero-list of those who have laid down their lives for their friends?

Repression

Repression is going on very vigorously in all provinces. We along with other journalists simply record the fact. For we are helpless units of a helpless people. But it should not surprise anybody if the people suddenly discovered and used their ability to help themselves.

Among the most noteworthy of recently imprisoned patriots is Pandit Gopabandhu Das the selfless *das* of the people of Orissa and of India.

The Shelley Centenary

Contrary to what many Englishmen think we do not hate England. We are interested in some of her poets, thinkers and some other persons. Among these in spite of his faults is the poet Shelley. He died on the 8th of July 1822 within a month of completing the thirtieth year of his age—a surprising example of rich poetic achievement for so young a man. So his centenary falls on the 8th of the current month. On this occasion we transcribe below passages from an estimate of Shelley from the *Loecyclopaedia Britannica*.

The character of Shelley can be considered according to two different standards of estimate. We can estimate the original motive forces in his character, or we can form an opinion of his actions and thence put a certain construction upon his personal qualities. We shall first try the latter method. It cannot be denied by his admirers and eulogists and is abundantly clear to his censors that his actions were in some considerable degree abnormal, dangerous to the settled basis of society and marked by leadstrong and nodutiful presumption. But it is remarkable that even among the censors of his conduct many persons are none the less impressed by the beauty of his character and this leads us back to our first point—the original motive forces in that. Here we find enthusiasm, fervour, courage (moral and physical), an unbounded readiness to net up on what be considered right principle, bowever inconvenient or disastrous the consequences to himself, sweetness and indulgence towards others, extreme generosity and the principle of love for humankind in abundance and superabundance. He respected the truth such as he conceived it to be in spiritual or speculative matters and respected no construction of the truth which came to him recommended by human authority. No man (at least) more hateful or contempt of custom and prescription, no one had a

more authentic or vivid sense of universal charity. The same radiant enthusiasm which appeared in his poetry as idealism stamped his speculation with the conception of perfectibility and his character with loving emotion.

If we except Goethe (and leave out of count any living writers whose ultimate value cannot at present be assessed) we must consider Shelley to be the supreme poet of the new era which beginning with the French Revolution remains continuous into our own day. He excels all his competitors in ideality; he excels them in music and he excels them in importance. Shelley is emphatically the poet of the future; he appears destined to become in the long vista of years an informing presence in the innermost shrine of human thought. Shelley had the temper of an innovator and a martyr and in an intellect wondrously poetical he united speculative keenness and humanitarian zeal in a degree for which we might vainly seek his predecessor.

The following lines quoted from *Queen Mab* are characteristic of his revolutionary idealism—

Power like a desolating pestilence
Pollutes whatever it touches and obedience
Bane of all genius, virtue, freedom, truth,
Makes slaves of men and of the human frame
A mechanized automaton.

Non-political Section of European Association

As Government has permitted its servants to become members of a separate, ly organised and financed non-political section of the European Association whose object is to safeguard European interests in India. *The Amrita Bazar Patrika* suggests that Congress should organise a non-political section of itself and ask Government servants to join it after obtaining permission of Government. Not a bad joke—futile though it be.

Proposed Indian Chemical Society and Journal

Mr L. R. Watsoo, Principal of the Cawnpore Technological Institute would like to get into touch with all chemists in India and would be much obliged if they would send him their addresses. He is president of a sub-committee appointed at the last meeting of the Indian Science Congress to consider the financial and other aspects of the formation of an Indian Chemical Society, the chief function of which would be the publication of a Journal.

nal, the need for which was stated to be generally felt

Reduction of British Postage

With effect from the 29th May last, the British inland postage rate and the outward rate to British possessions and the United States have both been reduced to three halfpence for the first ounce. In India however, the postage rate has been increased—probably because India is getting richer and Britain poorer.

Grave Developments in Iraq and Syria

A Reuters telegram dated London, June 22 states that, according to a Colonial Office communique, it is officially reported from Baghdad that Captains Robert Keith Mahant of Iraq Livies and Sidney Stephen Bond Assistant Political Officer at Chemichamal were murdered in Kurdistan on June 18th by Karim Fatabbeg of the Hamwand tribe. This brief item of news does not give an exact idea of the disturbed condition of Iraq. The following joint cable to *Detroit News* and *The Chicago Daily News* gives more detailed information—

Cairo, May 22—Advices from both British and Arab sources reaching here by airplane from Bagdad indicate the possibility of a renewal of the troubles in Mesopotamia now called Iraq. Like the present disorders in Syria the threatened outbreak in Iraq results from Arab resentment at the European mandates which the League of Nations Council is discussing in Geneva. After eight months of fighting a truce was reached between the British and the Arabs 14 months ago.

The negotiations continued after that between King Feisal and Sir Percy Cox the British High Commissioner regarding Iraq's future were broken last Thursday. King Feisal refused longer to discuss British insistence on the mandate saying that he would be unable to control his people if he made any settlement on that basis.

Feisal suggested that Sir Percy continue the negotiations with the Iraq ministry. The ministers met Saturday and took a position identical with that of the king presented the British Commissioner with a similar reply and halted the negotiations.

IRAQ SOON TO VOTE

Elections are due in Iraq soon but they are threatened with a boycott by virtually the entire Arab population which is opposed to

the mandate. A similar protest was made against the French mandate when the elections were held in Syria.

American interests on account of the recent agreement obtaining equal prospecting rights for American and British companies in the Iraq oil fields are considerably concerned over the possibility of a renewal of hostilities in the valleys of the Euphrates and Tigris.

Further disorders occurred in Damascus on Friday which is the Mohammedan Sunday, according to reports coming from Syria by secret code. When the attendants at the noon day prayer meeting were leaving the Mosque of Omeiad a parade of men and boys carrying Turkish flags and shouting 'Long live Mustafa Kemal Pasha' appeared on the street.

ATTACKED BY SYRIANS

The Omeiad Mosque is one of the largest in the world holding 30,000 worshippers. Syrian Nationalists tore the Turkish flag into shreds and started a riot to quell which the French troops that have surrounded the mosque since the recent disorders were obliged to use machine guns. Syrian reports are that the pro-Turk demonstration was staged under French auspices.

The French authorities removed the Syrian minister of the interior the secretary of the ministerial council and one member of the state council charged with sympathizing with the Syrian independence and prohibited the three men from ever again holding office.

On account of the danger from attacks by desert Bedouins gun emplacements have been built on the Trans-Jordanian border along the Damascus-Medina Railroad east of the Jordan River.

Murder of Sir Henry Wilson

The murder of Field Marshal Sir Henry Wilson, in London by two men, taken to be of Irish extraction is a wicked crime. The Irish Republican Army and the leaders of the different Irish parties have condemned it. A definite British official pronouncement has been made that there is no Irish organisation behind the dastardly act. It is to be hoped that this will prevent the further embitterment of feelings between the Irish and the English.

Every one Irish or English will, no doubt express abhorrence at the crime, and the assassins will also be punished as they deserve. But whenever there is any such act it is good to remember that the assassins are as it were, only the points of discharge of the electricity of hatred with which the entire opposi-

communities are fully charged English men in general and Irishmen in general cannot claim to be free from moral responsibility for the crime just as when an Indian murderer kills any European or vice versa neither Indians nor Anglo Indians (old style) can claim to be perfectly innocent. They alone can claim to be quite innocent who are real lovers of humanity, irrespective of race nationality, colour or creed but such men are few in number.

There is much truth in Mr De Valera's statement in the course of which he says that —

The killing of any human being is an awful act but it is as awful when the victim is a humble worker or unknown peasant as when he is placed in the seats of the mighty and known in every corner of the earth.

He did not know who the shooters of Sir Henry Wilson were or why they shot him but he knew the attitude of mind which a campaign of outrage and aggression begets. He knew that life has been made hell for the Nationalist minority in Belfast and its neighbourhood during the past couple of years.

He shared the belief that Imperialism was responsible for the outrage and could imagine relatives taking the law into their own hands. He did not approve but he did not pretend to misunderstand.

Murder of Herr Rathenau

The murder of Herr Rathenau German Foreign Minister has also caused a great sensation. It is another horrible crime due not to racial hatred but probably to party machinations. It has been suspected to be the signal for the monarchist and militarist elements to rise against the Republic.

Various wrong ideas prevail all over the world regarding murders. One is that political murders are not as sinful as murders for private reasons. Another is that political murders are more heinous than murders due to non political causes. A third is that it is more detestable and wicked to kill an obscure non official than to kill an officer particularly a high officer. A fourth is that it is more wicked and horrible to kill an officer, particularly a high officer than it is to kill a non official, particularly an obscure non official. A fifth is that it is not so wicked

for a member of a subject race to kill a member of an imperial race as it is for a member of an imperial race to kill a member of a subject race. A sixth is that it is not so heinous for a member of a conquering race to kill one of a subject race as it is for anybody to kill one belonging to a conquering race. A seventh is that it is comparably excusable to kill one belonging to a hostile party or faction. An eighth is that murder of a white by a non white or vice versa is not so wicked as murders of whites by whites or of non whites by non whites. And so on and so forth.

But murder is murder, whoever and whatever may be the murderer and the murdered.

Lynching Again

Some time ago the Americans sent a committee or commission to enquire into and report upon the doings of the Black and Tan (the British soldiers) in Ireland and an illustrated report was published. We have seen a copy of it. It makes gruesome reading.

Not less gruesome however, are the accounts of lynchings in America which appear occasionally in American news papers. Take the following from the New York Nation of May 17 last —

Three Negroes charged with assault and murder of a 17 year old white girl were roasted to death by a mob at Kirvin Texas. The first Negro burned is alleged to have confessed and implicated the other two although even under torture they steadfastly denied their guilt. Before they were set adrift the three men were mutilated. This triple orgy unique even in the annals of our South where human beings are burned alive every year took place in front of a church. Almost simultaneously three hundred Americans among them seven teen State governors thirty mayors of large cities some of them in the South representatives of every important religious denomination and many judges of State supreme courts presented a petition to the United States Senate to pass the Dyer anti lynching bill. Is more convincing evidence needed for such legislation than this recent Texas savagery a horror unknown in the most primitive of the countries which we white men set up to govern?

Cruelty in India

It is useless to try to ascertain with nicety whether we are less cruel

than other people. There is no doubt that this trait of ferocious animals exists in our nature. We are not referring to Chauri Chaura, Nankana Sahib, Kartarpur or the Moplah rebellion but things which are more ordinary.

It is a fact that the percentage of suicides among women in India is higher than in any other civilised country. What is the cause? Why are there cases of women in Bengal burning themselves to death by soaking their dress in kerosene oil and setting fire to it? In many homes the lot of the daughter-in-law is very miserable. This fact became prominent during the trial of the husband-mother-in-law and daughter-in-law of a girl of 17 named Ananda-mayi who used to be kept confined in a cubin two by two by two yards and starved and branded with hot irons. Such cases come before courts only rarely but they are certainly of more frequent occurrence than the number of prosecutions would show.

The slicing off of the tips of women's noses is another dastardly practice of scoundrels. It is a great pity that the criminals generally get off with such light sentences as six months imprisonment for disfiguring a woman for life. The punishment should be more exemplary and deterrent. In such cases one feels inclined to demand a nose for a nose.

Whatever the other disadvantages and harmful results of child marriages so long as there was a strict general adherence to the orthodox custom of postponing the living together of husband and wife till after the performance of a post-puberty religious ceremony the physical sufferings of child wives were somewhat minimised. But with the decrease of orthodoxy the physical sufferings of many immature wives at the first stage of their conjugal lives must be intense and prolonged. They are however dumb sufferers and therefore we escape being arraigned at the bar of civilised humanity as a cruel people. But nemesis over takes us all the same. Our vital statistics, our poor physique, our miserable intellectual output all tell the tale.

The Palestine Mandate

What is the matter with the Palestine Mandate that it should have lost favour with the ruling classes of Britain? Is there an oil there? Or is there less oil than would be considered sufficient compensation for encountering Arab hostility? Or are the Jews whose wealth is the hidden hand behind many British happenings not so eager to make their homes in their home country as it was expected they would?

We refer to oil as according to the *New York Nation* there was a strong 'diplomatic smell of oil' at the Geneva conference. That journal says—

For a brief moment the clouds lifted at Geneva and we glimpsed the underlying economic struggle. The talk of Germany of Russia of France of England and of the political spokesmen faded instead the excited correspondents cabled columns about the Royal Dutch the Shell the Anglo-Persian and the Standard Oil. The great oil companies assumed the center of the stage the politicians appeared plainly as the puppets for a day or two we were even permitted to read the names of the men who pull the strings.

Protest of Natal Indian Congress

A telegram received from the Natal Indian Congress states that a mass meeting of the congress protested (a) against the rural dealers licensing ordinance passed by the Natal Provincial Council depriving Indians of their existing rights (b) against the ordinance disfranchising Indians in townships and (c) against the ordinance segregating Indians in Durban. The meeting emphatically declared that the Indian community would be doomed if the Union Governor-General sanctioned these measures. That is certainly our opinion too.

Mr Sastri in Australia

It cannot be said that the feeling against Indians in the British colonies is strongest in Australia or that their lot is the hardest there. In fact there is no such feeling against them there as exists in South Africa or Fiji for example. And in some of the states of Australia the Indians had been enjoying the franchise from before Mr Sastri's visit. It has however for reasons which we do not know chosen to

visit Australin first, in order to plead with the citizens there to have pity on the Indians residing in that island continent and improve their condition and status, whatever that may mean. That may or may not be a useful role but it is undoubtedly not a *proud* role; though to those Indians who pretend to be proud of being British subjects it may seem such. Let us, however, hope that after finishing his softest job first, Mr. Sastri will tackle the tough jobs elsewhere.

He has said that he does not want Australia to give up her "white Australia policy". He is welcome to cherish and preach such an opinion as his own. But we must protest if he says or suggests that that is the representative Indian opinion. Both moderates and extremists are of one mind in this, that those who will not give us the right of free ingress, egress and choice and pursuit of occupation in their country, must not claim such right in India. We may not be able to enforce our will, but let there be no mistake about what we think and want. We do not pray to or entreat any people to confer any boon on us. What we say is this: It is neither gentlemanlike nor sportsmanlike to seek those advantages from any country which you deny to its children in your own country; if "White This or That Country" be the right policy, "Brown or Black or Yellow This or That Country" is just as good a policy. We do not want to be exclusive, have not been exclusive through the ages; but surely it is less than human not to think of excluding those who exclude or seek to exclude us. Exclusion may not be the right method or policy for us; but the thought of reciprocal action cannot be shut out from the mind.

Mr. Sastri knows that there is no party in India which does not want honourable and citizenlike treatment for Indians residing in the British colonies; there we are all of one opinion. And Mr. Sastri's mission, we take it, is to secure such treatment. Why, then, does he talk Indian party politics abroad? Does he

not know the old Sanskrit verse which says that though the five sons of King Pandu are Pandavs when pitted against the hundred sons of Dhritrashtra, both the parties combined make one hundred and five princes of the line of Kuru when pitted against some common antagonist? And why talk of any party in India seeking to break up the British Empire, when the Congress has yet to declare itself in favour of independence? Does Mr. Sastri think that any colonists can be greater lovers of India than even the rankest extremists?

Incidentally, we have a few words to say on one of Mr. Sastri's observations. He said in the course of one of his speeches in Australia that the Brahmans of India have been able to preserve the purity of their blood. What he meant to suggest thereby, we cannot definitely say; we can only guess. Probably he meant that as by means of the caste system the Brahmaas have been able to preserve the purity of their blood, so the white colonists may be able to remain white, even after allowing black, brown or yellow immigration, by not intermarrying or interdining with them;—we hope Mr. Sastri did not further suggest that the white colonists should treat coloured immigrants as the Brahmans have treated the "untouchables" for countless generations. But is there any politically-minded Indian of any party who is prepared to accept for his countrymen the position of an inferior caste, not to speak of the position of "untouchables", in any foreign country?

As for the claim that the Brahmans have been able to preserve the purity of their blood, is Mr. Sastri so ignorant of Indian history and of anthropology, as to think that the Brahmans or, for that matter, any race, caste or tribe in any country, have pure blood? Purity of blood is a myth. Go where you will in India, you will find both fair-complexioned and very dark-complexioned and straight-nosed and snub-nosed, Brahmans. On the other hand, we are personally acquainted with Nama-sudras, for example, who are as fair-complexioned as Kashmiri Brahmans.

A G Gardiner on Bottomley

Writing on 'The Fall of Bottomley' in *The Nation and The Athenaeum* Mr A G Gardiner exclaims

'Well Bottomley is condemned and the British jury system is acquitted and now that the nuisance that has poisoned the public ear for a generation has been swept away we may usefully ask why it was allowed to pollute the world so long and so triumphantly. It cannot be a pleasant inquiry for it involves a good deal more than Bottomley. It involves that enormous public which made him its idol and gave him his sinister power. It involves

Proceeding Mr Gardiner adds —

It involves the Press which until *Truth* addressed itself to the task of getting rid of this public shame preserved a craven silence in regard to Bottomley's proceedings printed his name with respect accepted his advertisements published even while the case was going on articles which were undoubted eulogies of the man. It involves distinguished men in and out of Parliament who gave Bottomley the prestige of their patronage and approval. It involves finally and most seriously the Government itself which employed Bottomley on what terms we now know and in doing so covered his villainies with the hall mark of the State.

If in a country 'where education and political power are universal so base and evil a man should have been able for years to command the greatest popular following of any one in public life, we must not think that democracy or what passes by that name is a sure cure for all the ills that infest human society. When all the distinguished men in Britain kept quiet and consulted their own convenience *Truth* by no means the most wealthy journal dared to expose the scoundrel. That ought to be an encouragement to honest journals in India.

Referring to Bottomley's case the editor of *The Nation and The Athenaeum* observes

Bottomley's career of prey is over and for good. The special shame of it is its cashing of war-emotions for private plunder. He was used by the Government for recruiting purposes and he played it false. The war spirit is served by crooked instruments which become its later Nemesis.

So, we must not think that those who are used by Government must necessarily be angels. Government may know some to be rogues and yet use them.

Independence Won, and Independence Given

There are some kings who are born independent, there are some who win independence, there are others who are given independence. The quality and satisfactory character of the last brand of independence will appear from the following paragraph extracted from the *New York Nation* —

Faisal crowned king of Iraq in the expectation that he would be a docile satrap of Britain in Mesopotamia satisfied with a title in lieu of independence is chafing at his role. He asks that the British withdraw their Indian civil-service advisers as they had promised. He refuses to prohibit demonstrations in favor of abolishing the British mandate over Mesopotamia and declares that 'We Arabs hate to submit to any foreign authority. We hated the Turks and we are not going to accept another bondage now.' Meanwhile the other new puppet king Ahmed Fuad of Egypt announces that the Sudan historically part of Egypt is part of his kingdom of Egypt. The British who were a bit vague about the matter in earlier negotiations are now very sure that it is not. The Sudan Lord Curzon says is still British. (Incidentally the Sudan controlling the headwater of the Nile controls all Egypt by that fact.) So the business of granting self-government without granting self-government runs into snags. It may be a very fine thing on paper to grant the name of independence while holding the reins unobtrusively in the hands of the Christian empires in practice it does not work. Human nature intrudes upon paper theories as the half and half apostles of liberal imperialism must learn. You either let a people run its wayward course of chaotic self-government taking upon itself the burden of its mistakes or step by step you are forced into the historic horrors of imperialism. You shoot down patriots as 'bandits', you employ Black and Tans, you have Amritsar, you arrest Gandhi. Outside of the mouths of pleasant speakers there is no such thing as liberal imperialism.

Addendum

Having been undeceived by the logic of facts we restore the following passage omitted by us in an rush of faith in man from 'The Present State of the Calcutta University in the light of facts'. On page 89 column 1 lines 43-44 after the words 'financial mismanagement' add

To these we may now add another namely (10) that there should be a medical examination of every person appointed by the University. Darbhanga Buildings is not a *Dome des Laval's*. If you have already

taken one uncertified lunatic for a department why again negotiate with a newspaper proprietor for engaging another sufferer from cerebral malady?

Non-co-operation and the University Deficit

The statement of the causes of the huge deficit of the University, quoted in a previous Note cannot be accepted without close scrutiny. During how many years has this deficit accumulated? Where was non-co-operation then? When has the Rangoon University and the Dacca Secondary Education Board begun to work? What numbers of candidates used to be sent up by Dacca and Burma? The loss of these candidates cannot have caused the huge deficit to any appreciable extent. The non-co-operation movement produced its startling effect in Bengal after Mr C. R. Das had announced that he had given up his practice. What was the date of that announcement? In his speech made in the Bengal Legislative Council on the 1st March, 1922 the Hon. ble the Minister of Education, said with reference to the alleged deficit of 51 lakhs

'I believe he [Prof S. C. Mukherji] said that it was due to the non-co-operation movement. But is Prof. Mukherji sure that the loss is due to the effects of non-co-operation? Has he dared to enquire to what extent the loss may not also be due to the thoughtless expension of the University in the past? the financial management of the Calcutta University in the past was deplorable

Referring to the opening debit balance of Rs 2,49,108 of the Fee Fund in the year 1920-21, the Minister observed

in the year ending June 1920 the Calcutta University spent Rs 1,88,743 of the previous year's balance plus Rs 29,171, totalling Rs 2,37,000 over and above the huge fee receipts of Rs 11 lakhs or so that is to say an aggregate of Rs 13,37,914. I put it to the house and to Prof. Mukherji where was the non-co-operation movement in that year?

Before the consideration of the proposal of making a grant, there should be an independent audit of accounts up to date. In the mean time, in order to safeguard

the interests of post-graduate students, they should be, by a special ordinance, allowed to appear at their respective examinations in due course without attending lectures, as was the rule many years ago

'Visva-Bharati'

In the course of a review of Tagore's "Creative Unity", *The Times Literary Supplement* remarks with reference to his University of Visva-Bharati at Santiniketan

What he says in depreciation of the type of education established by the British in India is probably only too true. The trouble has been that modes of education traditional in England (and perhaps not altogether satisfactory here) were unintelligently transferred to the very different Indian world. Those who introduced them never turned their thought to first principles and asked what precisely education was intended to accomplish. Rabindranath does raise this fundamental question and the ideal of a university which he sketches really brings thought and imagination to bear upon the problem. His university is not to confine itself to intellectual culture, but 'Co-operate with the villages round it, enliven and breed cattle, spin cloth, press oil from oilseeds. How far the exigencies of time would admit of the poet's ideals being realized in practice one does not know. But one hopes that if the people of Bengal are now to frame their educational system for themselves Dr. Rabindranath Tagore will be called into counsel.

We are glad to learn that Sir J. C. Bose and Dr. Brajendronath Seal have accepted the offices of Vice-presidents of the University at Santiniketan, and Sir Michael Sadler has written to say "I accept with gratitude the honour of being enrolled as a foundation honorary member of your International University of Santiniketan. I hope that its work may be very fruitful in furthering the spiritual unity of fellow learners in East and West."

The work of the new session will soon commence

LRRATUM

Many M. R. P. 644, 2nd column, 24th line, for "paternal" read "proternal" and



THE NATURE MYSTERIOUS

By the courtesy of the Artist Mr. Asit Kumar Halder

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BUDDHISM AND CHRISTIANITY

(Continued)

LETTER III

R. M. S. Britton

I WANT to claim your help with some thoughts, which have been crowding in upon me as I have pondered over this question of the relation of Buddhism to Christianity. They carry still further what I wrote in my last letter concerning the need of a more organic conception of the higher religions of mankind. Much of what I am describing may already have been carefully considered by you, but you will not mind if I repeat it, because it has come to me at this time with a new conviction and you may be able to feel some thing of its freshness as I write it down.

The moving thought with me now — which has flashed upon me almost with the light of a discovery, — is to find out from my own living experience how much the ancient ideal of India with regard to Ahimsa, which reached its highest expression in the early Buddhist period, is really one with that refusal to use force under any provocation that sets reliance upon love and love alone which is such a marked characteristic of the teaching of Christ. "Love your enemies do good to them that hate you" has a religious history behind it, which goes back to the words of the Buddha when he said 'Overcome evil with good.'

I see now how very deep this teaching of Ahimsa goes, in both religious periods how it covers the whole of human life and creates a distinct attitude of mind which might be called (for want of a better name) the non aggressive character. Christianity becomes to such a mind unthinkable. 'Father, forgive them' is its natural expression even amidst the agony of the cross.

Now I want to turn from this thought to our own Western character and environment. It seems to me that we who live in the West really spend the greater part of our lives in the Old Testament atmosphere, rather than the New. The truth is that the Sermon on the Mount ideal with its Ahimsa doctrine — its perpetual forgiveness of injury, its meekness repels us rather than attracts us. We neglect it and practically ignore it. On the other hand, we make a strange mixture of our Roman classics, our old Norse legends and our Jewish history, all of them full of blood thirsty stories, and frame our working ideals of life on these. An Indian student once said — Sir, if I told an Englishman that he would inherit the earth, he would be pleased. But if I told him that he should be meek, he would be insulted. There is an immense amount of truth in that story.

We have old dominating Roman

view of life,—this fighting instinct,—running in our very blood. And the Jew of the Old Testament had it also. It has come out in our European history, even when we were thinking ourselves to be most truly 'Christians'. Look, for instance at Catholic Spain in the sixteenth century with its Inquisition and conquest of the 'heathen'. Or consider Puritan England of the seventeenth century. Look again at this modern missionary movement of our own day, in which I myself have been so deeply involved, representing as it does an imperialism of another kind, more spiritual, but often subtly aggressive. Do you notice how, at the back of them all, there is this idea of world conquest, this idea of a chosen people or creed which should dominate the earth? How typical of the Old Testament that is! How strikingly it appears again in Islam, the religion of another Semitic people!

I need hardly tell you I believe with a strong conviction, that there are great qualities in the Old Testament ideal, especially in its passion for justice to the poor and the oppressed. The West owes very much to the teaching of the Old Testament in this direction. But the striking fact remains, that the distinctive note in the New Testament ideal—the note not of conquest of others,—but of complete service of others, this has been singularly lacking in the spirit of modern Europe. The note of domination, either imperial or ecclesiastical, has been uppermost. Europe has been continually using her immense access of power, not to serve, but to exploit.

Or take a less clear instance, namely, that of St. Paul. His case is less clear, because he had very deeply imbibed Christ's spirit of perfect service. He had passed through a volcanic upheaval of conversion, in which his old life had been turned upside down, and inside out. He had heard the appeal of Christ's love, and could write one of the most moving hymns of love that has ever been written. And yet how different is the aspect of the progress of the world, which he presents, from that of Christ himself! He cannot get rid of

his old Jewish nature. His whole mind is still bent upon domination, only in another and more spiritual form. To him the Christian Church has become the 'elect' people instead of the Jews. That is the subtle change which disguises the old spirit. To St. Paul's mind, there must be always this 'favoured nation' theory, with an environment of outer darkness to set it off. We have still, in St. Paul's teaching, the old popular traditions concerning the 'heathen' who are perishing while the favoured few are saved. He still takes all these crude things for granted, and argues from them as though they were axiomatic.

And then turn to the history of the different Protestant sects, which have made St. Paul's doctrine of election and predestination their main platform. They have all, sooner or later, broken out in some narrow expression and interpretation of this Old Testament conception of life, regarding themselves as the "elect." It is interesting to note how these very sects are still today the backbone of the missionary society movement throughout the world on its most aggressive side. There is great nobility and sacrifice, but there is this note of domination also.

Take, on the other hand, the one Christian body, which has been least touched by Paulinism and has been trying instead to carry out the Sermon on the Mount in its life and daily practice,—the Society of Friends. How like a fish out of water this Society has been in Europe. Imperialism has not known what to make of it. It has been persecuted and despised. Its members have been imprisoned for conscience's sake in every generation. It seems hardly able to take root in the West among the masses. And yet it is perhaps the one Christian body most akin to India,—unconscious about proselytes but regarding anxiously and carefully deeply the inner spirit. Is it not also the least dominating of all missionary bodies?

In South Africa, I have had a further object lesson, about which I want to write to you. It has opened my own eyes greatly. Indeed, I had over-realised

so clearly before the futility of labelling people by names and calling them Christians or otherwise. Here is my story—

The South African Boers out here who have been in this country for more than a century, are by profession, devout and religious Christians. They belong to what is called the Dutch Reformed Church and they come in long distances every Sunday to Church. They call themselves by the name of Christ the Son of Man, and yet in practice their whole view of life is based on the theory that they themselves are the 'Chosen People' in the Old Testament sense of the words. And see what racial arrogance it has produced. In the Orange Free State the African natives have scarcely a single citizen right. The Boers religiously believe that God meant the Africans for ever and ever to be their servants. As for the Indians they too belong to the subject races of the world and must be allowed no privilege.

On the other hand the Indians themselves under Mr. and Mrs. Gandhi (for Mrs. Gandhi's influence is quite wonderful) are living a life that immediately appeals to me as one with the Christ life. They are meek and forbearing under terrible persecution. They do not return evil for evil or railing for railing but contrariwise blessing—to quote our own Christian Scriptures. They are also full of joy in their sufferings.

This contrast has been so noticeable that Englishmen themselves have said to me—These Indians under Mr. Gandhi are more Christian than we are.

Pearson who has been with me actually mentioned in one of his speeches when I was present that he felt he could understand the Indian position quite naturally because his mother's family had all been members of the Society of Friends. That remark of his struck me very much. Is it not significant?

Or look at Count Tolstoy in Russia and his interpretation of the Christian faith through the red discovery (in his own case) of the Sermon on the Mount. Every Hindu instinctively claims Tolstoy as his own and Mr. Gandhi found in his writ-

ings the ideal of what Hinduism stands for. Is not that significant also?

You see I am struggling to find out what this unique and ultimate characteristic of Christianity really is and I feel that without the daily practice of the Sermon on the Mount Christianity is like salt that has lost its savour.

LETTER IV

R. M. S. BRITON

I want to discard at once on my own account, in all that I am now writing to you two very harmful conventional phrases—

(1) The Ahimsa ideal is often called passive—using the word in a distinctly deprecatory sense. I have read a book written by an Englishman in which the more manly virtues of the West (as they were called) were contrasted with the passive ideals of the East. This is of course outrageous—a libel on manhood on humanity on humanness.

Do not people who talk like this ever realise or think out or try to understand how the highest example set before us in the West itself by the Christian religion is the Passion of Christ. But here again is only another instance which shows how the West fails to appreciate the true meaning of Christ's life.

The real touch stone lies in that very word humane. The final issue before humanity is this—Is physical power, and material domination the test of human greatness or is Ahimsa?

The Jew the Roman the Englishman really believe (in the inner recesses of their hearts) in the former. I am speaking of course of the average not of the exception. But Christ believes in the latter—My kingdom he says is not of this world else would my servants fight but now is my kingdom not from hence. This is the word of Christ and the word of the Buddha is extraordinarily akin to it.

(2) The Jew is often called a typical Oriental. The Jew was nothing of the kind. His life history as a nation lay along the Mediterranean basin and more gravitated Westward.

Eastward On the Eastern side, the Jew has practically disappeared. Even in Christ's own time, the Westward tendency was very strong indeed. The Jew spread over the whole Roman Empire and acclimatised rapidly. The Jew had many dominant qualities which were almost equivalent to the Roman. He intensely believed in the supremacy of his own race and as a nationalist he fought with Rome and very nearly won. When St. Paul went Westward instead of Eastward to spread the aggressive form of Christianity which he professed, he really went along with the current of the age. Christianity imperialised itself and by so doing in the end gained the Empire. But it lost much of its inner purity. When therefore we speak about the Old Testament spirit we are speaking of something akin to the spirit and the history of the West,—not something that is typically Eastern.

All this leads up to a point which has come home to me in South Africa with an entirely new force. It is this: There is a great contrast in religious effectiveness, between that which wells up to the surface, like a spring of fresh water, and that which is simply believed as an authoritative creed. The latter may be held for centuries and may superimpose a veneer of culture and civilisation upon a people. But all the time it may hardly touch the bedrock nature underneath. A man usually takes out of a creed just as much as suits his own purpose and leaves the rest. Look at Japan with its Buddhism. Look at the West, with its Christianity.

It is the rarest thing in the world to find a people actually changing its own inner nature. This is why I always feel that we have never yet written the history of early Buddhism. For that religion did change the face of India and it left a permanent impress. The same was the effect of early Christianity but it was soon overlaid with the imperial spirit. Such movements as these two represent immense spiritual and moral forces. No other forces in human history can be compared with these.

I do not mean for a moment that an

individual may not be 'born again' by his religious faith in every age and thus become a changed man. But second birth is an experience of every vital religion. But even so, this second birth keeps the marks and traces of the old parentage. St. Paul the Christian remained the Jew in his old nature long after conversion. The fundamental nature remains, even so the most violent upheaval of religious conversion it is transformed but not, I think, radically altered.

Now I come to the main issue. Christ, the Jewish peasant, lived naturally and instinctively this ideal of Ahimsa, as a part of his innate character and instinct, not as a superimposed creed. He lived it as naturally as the birds of the air and the lilies of the field. It was no strain to him. It was no awful struggle against nature. To Christ, it was as it were an instinct in the blood, which quite naturally and spontaneously expressed itself. It never had to be learnt.

Jesus, as pictured in the Gospels, found it difficult even to be patient with those around him, who wished him to express, in place of this universal ideal of his own, the narrower ideal of the Jewish race as a chosen and peculiar people, who were the special favourites of Heaven. So little is he conscious of this racial spirit within himself that he cannot tolerate it when he sees it transgressing the bounds of humanity at large. He is impatient with it. For this very thing, in one form or another, is the underlying hypocrisy of the Pharisee, on which he pours such scorn. On the other hand, he has an all-embracing sympathy with every part of mankind. It comes out at every moment and overleaps all conventional barriers. The leper, the fallen woman, the outcast, have his special benediction. He loves the little children, the flowers on the mountain side, the birds of the air. His compassion is like that of God Himself, who 'causes the sun to shine and the rain to fall upon the just and on the unjust.'

His whole life, as far as we can see it, has fundamentally this nature. It is just as marked in his word of forgiveness at

the hour of death, as it is in the sunshine of Galilee. It is not something learnt with toil and pain. It goes far deeper than that. It is his own bedrock nature, his own inner life.

How did all this come about? Is it possible to say? Did it all spring from the Jewish soil alone? I think not.

There we come up against one of the blank spaces in the records of human history. During the early centuries after the Buddha's death in India, journeys must have been constant, backwards and forwards, along the highways of the world. It is the unknown wanderers and pilgrims who really make history. Think how the Franciscan movement spread in Europe and how little is known of those humble friars who went on foot their long journeys. Often too the very atmosphere reverberates in times of intense spiritual emotion and the psychic change seems to come of itself. To take a parallel instance in the artistic world,—Shakespeare knew but little Latin and less Greek, and yet he became in the North of Europe, the flower of the European Renaissance.

So it may have been (may it not?) that seeds of the great Buddhist movement were blown Westward and fertilised and grew in Palestine.

All I have said is not dependent on any direct historical links between Palestine and India being established. It is primarily an intimate union of the spirit that I claim. We have a verse, which is very beautiful and often quoted in our Scriptures—

'The wind bloweth whither it listeth and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit.'

This surely is the final truth about events so great as these. And yet it may be possible that historical research will make such an idea as I have outlined with regard to the sequence of events far more credible in the future. There are huge gaps in history waiting to be filled in and there are discoveries to be made in history no less momentous than

those that come through scientific experiment.

What do we really know, for instance, of the conversion of China to Buddhism? And yet there must have been quiet, unknown lives by thousands passing along the highroads to the Far East for such an event to have taken place.

I cannot now develop all that appears to me to flow from this central position—all that will follow if it can be shown to the spiritual vision of mankind, that the early Buddhist movement and the early Christian movement are singularly akin and singularly united, however diverse they may be in other aspects than those I have been considering.

Perhaps the leading consequence would be this: that it would then be possible to see in the world's higher religions a branching family tree, an organic unity instead of parallel forces, or merely disconnected atoms. There would then also be the possibility of the full recognition by the West of the greatness of this Buddhist period. We should find that we had to learn from India if we would find out the faults of our own Western civilisation and the truths of our own Christian religion which we have not yet grasped.

Throughout this letter I have been working only at one side of a great subject. I do not for a moment under-value the vital and searching moral truths which came to the West from the Old Testament itself along with much that was narrow and confined. All these things I have taken for granted. I need not dwell on them in writing to you because you know what value I place on the prophetic teaching of the Old Testament. You will not misunderstand me if I do not safeguard myself there.

But to return to this common element—If once this intimate connection between the great religions of humanity becomes recognised then as I have said remarkable consequences would follow. The West would no longer remain so Europe-centred in its historical vision. It would have to take ancient Indian history vitally into
as an interval—

of its own development,—as touching closely the finer, deeper part of it World history would get a consistency, a wholeness and be no longer shut up into water-tight compartments of which only the Western section was explained by the West and known in the West. Now I hate these cattle-pen theories of humanity! How impossible it is to go forward, if we do not get rid of these theories altogether, both in thought and in practice! The different religions of the world would gradually come into their place if once the key to the religious evolution of mankind was discovered. There would be simplification all round

such as took place when the physical side of human life was put in its proper setting by Darwin's theory

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This concludes the series of letters written in the year 1914. I feel that it will be necessary to add a postscript in the next number of the Modern Review, in order to show how far my thoughts have travelled since then. While the main thesis has remained with me practically unchanged, there are certain very important details which help to fill in the picture and these should not be omitted.

Shantiniketan

C. F. ANDREWS

COMMUNALISM AS THE FOUNDATION OF INDIAN DEMOCRACY

A PARADOX IN POLITICS

IN India, we are to-day in the midst of a general reconstruction of the political system. It seems however, that the lessons of our ancient history or the living traditions and folk-experiences of our culture are set at naught in devising our political future and its machinery of government. In the schemes of reform that were recently advocated by different classes or parties or responsible persons in India or in England, the political methods and instruments of the West were looked upon as models for India to imitate with caution and sincerity. Representative institutions have been considered as coming only from the West as a result of the British connection with India. Starting from small beginnings laid many years ago we find an attempt to liberalise the government by British Commonwealth which has culminated in the Government of India Act 1919. It is partly government, pure and simple, that the Mootagga Reforms are transplanting from the banks of the Thames to the plains of the Ganges and the Indus. Meanwhile the mistakes of Western democracy have been too insis-

tent. In Great Britain the failure of the Parliamentary system to express the forces making for change today diverts a large part of these forces into various forms of "direct action" all of which are revolutionary. Thus it is a remarkable paradox that whereas the results of the Parliamentary system are becoming more and more revolutionary in Great Britain, the system is introduced as essential to India the home of communal experiments in social economic and political life. The persistent failures to grapple the Irish political difficulty and to devise a suitable constitution represent but another instance of the inapplicability and invalidity of parliamentary or party methods in England for the solution of a conflict of interests and functions economic, communal and religious.

THE NEW STATE IN THE WEST

The West has not in fact been slow to evolve new political methods. Feudalism bequeathed to the West the centralised administration and the political system, still surviving in the monarchy and the House of Lords. Liberalism imposed its system as represented in the popular

assemblies (which now obviously require supplementing), so Socialism is to-day evolving its political system in the Councils. In Russia we have the mirs, the artels, the industrial councils, working men's councils, peasants' councils and the Soviets. In the milder Räte Republiken of Germany, the developments of council government, as now consecrated in the constitution, are characteristic, and workmen's councils, industrial councils, soldiers' councils, and communal councils, are getting themselves fully admitted in the council system. In Great Britain, the Mother of Parliaments, the new movement towards the group solution of social and economic troubles is most significant. In the Church's Enabling Bill, the Parliament concedes to the Church a very large measure of self-control and self-management, nationalisation as well as group control and ownership are also being emphasised in different fields of social and economic management. Great Britain is working speedily away at Guild Socialism and the Shop Stewards' Committees, and even extending Whitley Councils to the Civil Service, and Welfare Committees to the Navy, in industrial government she has already shifted the centre of political gravity from the Parliament to the cabinet of the principal trade union leaders, which before long will probably supersede the present executive of Latham, the parliamentary committee of the Trade Union Congress. In Germany, in France and in Britain, the present coalition governments, originating in the exigencies of national crisis have gradually discovered that the council system is a truer democracy than existing party and parliamentary systems, being a much surer and safer machine for the realisation of public opinion, while the real labour movement has passed to the group and council system, the more so with the rise of labour to political power.

In America, the Congress is losing function after function, its place being taken by the industrial experts of the various commissions. There are national commissions for railroads, for inter state corporations control, for shipping and the tariff

The old state lines and district lines are fading. The industries are the new states of the nations.* In the English Guild Socialism and the French Syndicalism, in the Russian Soviet democracy or in the American Federalism, we find a gradual transformation of the central monism of the existing political order into a composite pluralism, which is the essence of the communalistic polity.

THE DEMOCRACY OF THE EASTERN COMMUNES

In the East, different in origin and in development from the democracy of Parliament, is the democracy of the village community, the communal council, or the guild system. Communalism in the East has evolved this particular political system, even as Socialism to-day in the West is having its political system in the councils. The village assemblies, the caste and sub-caste panchayats, the city councils, the occupational or professional guilds, or communal federations and assemblies of the folk, the assemblies of a group of villages, tribes and castes, which India has known through ages, have survived many vicissitudes but none more perilous than the encroachments of the strong and centralised British imperial government, and the economic legislation and administration based on individualistic concepts of rights and property. Neither occupation nor kinship, neither caste nor tribal communism has been the sole basis of Indian social democracy though each has contributed its element of cohesiveness. Side by side with caste assemblies and occupational guilds and their union or federation, we have in India the local bodies on a territorial basis, and the territorially elected larger assemblies. Their origin and their development along parallel lines are characteristic of Indian polity, and reflected in the principal social organism of India, the village community.

In India there has been going on for centuries an inevitable and silent process of the fusion of races, which has left its stamp on the social gradation of the

* See the Philosophical Review, November, 19

village community Distinction of race, religion, caste and family come gradually to be merged in the village polity. The non Aryan tribes, who have settled in Hindu villages and entered the Hindu fold, comprise the impure castes, relegated to degrading and menial occupations, groups from lower castes continually succeed in obtaining admission into a higher community when they obtain possession of land, or other incidents of a higher social or economic status while groups of diverse origin are amalgamated owing to their common calling—hunting, fishing, pastoral pursuits, agriculture or handicrafts, for instance, though in India artisan castes never form villages of their own as they have done in Russia thus the enormous majority of castes are occupational and their social position depends roughly on their caste calling or the degree to which it is lucrative and respectable. Large sections of the Dravidian tribes on their acceptance of Hinduism and the Hindu code of life in living and the development of the caste system thus become enrolled in it with a caste status on the basis of their occupation or service to the village communities, and their original tribal affinities gradually disappear. There is *pari passu* a supersession of the older methods of tribal division and ethnogenic government according to clans or septs extending over a wide area by the democratic polity of the village community on a territorial rather than the kinship basis. Thus, it is mainly among the nomadic and the gypsy groups, the impure and menial castes, who are in the low scale of Hinduism as sweepers and scavengers that panchayets having a very wide territorial jurisdiction are best seen, though artisan and trading communities exhibit a very extended and widely ramifying scheme of guild polity. The panchayet of the particular community which is really inside the caste system when this is considered as the socio economic organisation of the Hindus, gradually gets itself fully admitted to the village polity and thus the Panch Jati or five castes come to be represented in the village Panchayet, and the village assemblies and their unions in-

to larger bodies having a wide territorial jurisdiction are as important in the scheme of Indian polity as a widely extended guild polity, functional or caste government proper.

GROUP ORGANISATION AS THE BASIS OF POLITICAL EXPERIMENT

A serious attempt to rehabilitate the Panchayet system is being made only recently, but even now the panchayets are trusted with but a small share of direct responsibility for the administration of affairs, while the new administrative creations of larger rural unions or boards or circles are too artificial to be constructive. The village communities and city guilds and brotherhoods, the scheme of caste polity or the larger local or non local associations have either been ignored or thwarted and threatened. And yet, rightly ordered and expanded on modern lines, such a political system, which the deeply humanised and socialised scheme of Indian Communalism has evolved, will have much greater chances of success than the democracy founded on the Western pattern and superimposed upon the people from above. A communal democracy, rising layer upon layer from the lower strata of panchayets, guilds, unions and brotherhoods, communal federations and folk assemblies, in the changing composition of which every trend of public opinion will be immediately indicated, will be more representative than an Indian parliamentary system, in which the party leaders are out of touch, necessarily, with their enormous constituencies and too much dependent on agents, and reporters and even on the Press. Nor should we fail to profit by the lessons of Western political evolution as we set out on the track of modern constitutionalism marked off from the older communal form of self government by the political devices of delegation and responsibility. It may be that in the years to come the function of the territorially elected Legislative Council will ultimately become more and more that of an Upper House, while the functionally and industrially elected body that may be created out of the union or federa-

tion of existing or rehabilitated indigenous forms of popular government will be the creative and constructive institution. But all this is left to the practical constructive politicians and reformers of the future to solve. As we get the powers to mould our institution, we may, indeed, evolve a system of government which will thus find a working compromise or rather co-operation between the opposite principles of group formation involved, which have more or less governed the development of polity in the West and in the East. Meanwhile let all reformers in India beware of the errors of Western democracy, and try to build a safer and surer democracy from the bottom on the foundations of our village or caste panchayets, occupational guilds and other local or non local bodies and assemblies, casting out the abuses and evil customs which have clung to them, and educating the people along newer and broader spheres of political endeavour in response to the demands of a wider civics and a higher nationalism.

THE STANDPOINT OF COMPARATIVE POLITICS.

From a universal standpoint it would appear that while the foundation of political structure in the West is the separation of individual and the state as two radically independent, absolute and even opposed elements with consequent emphasis of individual rights and the power of the state, that of the Eastern political structure is the incorporation of group-will into the life of the individual oriented in diverse intermediate groups between the state and the individual, resulting in a communal ethos, which arises out of the free and voluntary co-operation of quasi-independent organs of social government and in the weakness of

central authority. An ideal of political efficiency which looks only to the strength of the centralised absolutist structures and the fiat of sovereign authority is inadequate and partial even as the ethos and traditions that are the outcome of an individual conscience are disruptive. But this ideal and these traditions, descended from Rome, have been the criteria and tests for the judgment of political life and institutions throughout the world.

In the East, communalism stands neither for the natural rights of individuals nor for inviolable state rights; neither for inherent rights of groups nor for legislatures balancing opposed and fighting interests, but for a genuine integration of the interests of all the parts in the unity of the state, which should have authority not as a separate group but only in so far as it gathers up into itself the whole meaning of the constituent groups.* Communalism rests not on 'social contract', 'rights' and 'balance', but on co-ordination, duties and co-ordinating through the only genuine and vital democratic process, that of trying to integrate myriad group ideas and interests earlier than parliaments or councils and further back in social and economic life. It is a nation's social and economic life, which ultimately furnishes the strength and inspiration of its political organisation, and a political experiment is bound to fail if it ignores the inner meaning hidden in this intermingling of the old and essential groups in the daily, ultimate life of the people.

RADHAKAMAL MOOKERJEE.

* Cf. Folet: *The New State*

LETTERS FROM ABROAD

BY RAHINDRANATH TAGORE

Strasbourg April 29, 1921

I AM writing this from Strasbourg where I am going to read my lecture at the University this evening

I miss you very much at this moment, for I feel certain that it would overwhelm you with happiness could you be with me now, realising the great outburst of love for me in the continental countries of Europe which I have visited. I have never asked for it, or striven for it and I never can believe that I have deserved it. However, if it be more than is due to me, I am so awfully responsible for this mistake. For I could have remained perfectly happy in my obscurity to the end of my days on the banks of the Ganges, with the wild ducks as my only neighbours on the desolate sand islands.

"যদি বেবশি স্বপন বয়েছি স্বপন আকাশে।"

I have only sorrow dreams in the air," for the greater part of my life, and I never turned back to see if they bore any harvest. But the harvest now surprises me, almost obstructs my path, and I cannot make up my mind to claim it for my own. All the same, it is a great good fortune to be accepted by one's fellow beings from across the distance of geography, history and language and through this fact we realise how truly one is the mind of Man, and what aberrations are the conflicts of hatred and the competitions of self-interest.

We are going to Switzerland to-morrow and our next destination will be Germany. I am to spend my birthday this year in Zurich. I have had my second birth in the West, and there is rejoicing at the event. But by nature all men are *divya* or twice born,—first they are born to their home, and then, for their further fulfilment, they have to be born to the larger

world. Do you not feel yourself, that you have had your second birth among us? And with this second birth, you have found your true place in the heart of humanity.

It is a beautiful town, this Strasbourg,—and to-day the morning light is beautiful. The sunshine has mingled with my blood and tinged my thoughts with its gold, and I feel ready to sing,—

"Brothers, let us squander this morning with futile songs."

This is a delightful room where I am sitting now, with its windows looking over the fringe of the Black Forest. Our hostess is a charming lady, with a fascinating little baby, whose plump fingers love to explore the mystery of my eye-glasses.

We have a number of Indian students in this place, among whom is Lala Harkishan Lal's son, who asks me to send you his respectful regards. He is a fine young man, frank and cheerful, loved by his teachers.

We have missed this week's letters, which are now evidently lost beyond recovery. It is difficult for me to forgive the Mediterranean for doing me this disservice! The present week's mail is due and if Thos. Cook and Son are prompt about it we shall find our letters today!

Geneva, May, 2, 1921

It made me very anxious to hear that you fell ill after your strenuous work in Howrah. There is one consolation owing to the delay in receiving letters from a distance. It is the hope that the evil tidings, which they bring, may have had time to give place to good tidings before their answer is received, and by this time I expect you have got over your illness. I am sure you need rest and change, and

this was why I had been hoping that you would have been able to spend your summer vacation in Europe. I quite understand why it was not possible for you to accept my invitation, and what a great sacrifice it was for you. There are times when one has to be utterly reckless, but it seems to me, that, for you, those times never come to their end. However, it makes me eager to come to your rescue and lure you away from your work and drag you into the delicious depths of neglectfulness of duty.

I am myself dreaming of such a glorious opportunity, and when it does come, you may be sure that I shall claim your companionship in my path of idleness, strewn with unanswered letters, forgotten engagements and books with uncut pages. But we are fast getting into the vicious habit of keeping ourselves busy. Before long we shall lose all taste for leisure, for refinement and laziness.

Perhaps a day will come when I shall pine for doing my duty, and my pious example will be quoted in text books on which I shall have to pass my examination in my next birth! Please know that I am serious! I am afraid of trampling down the limits of my arrested twenty-seventh year* in sheer haste for keeping appointed time! When one is not compelled to keep count of time, one forgets to grow old. But when you must constantly consult your watch, you are pushed into your twenty-eighth year directly you complete your twenty-seventh. Do we not have the example of Nepal Bhatt before our eyes? He never respects time, and therefore time fails to exact its taxes from him and he remains young. In this he is an inveterate non-operator,—he has boycotted the Government of Chronometry! And I want to register my name on the list of his *chelas*. I shall strew my path of triumphant unpunctuality with shattered watch dials, and miss my trains that lead to the terminus of mature age.

But, Sir, what about my International University? It will have its time-keeper, who is no respecter of persons,—not even of the special privileges of some twenty-seventh year which has taken its Satya-graha vow never to move forward. I am afraid its bell will toll me into the haze of hoariness across the grey years of fifty. Pray for my youth, my dear friend, if it ever dies of old age, brought about by self-imposed responsibility of ambitious altruism!

This is a beautiful country, a dwelling place of the Gods invaded by man. The town is so dainty and clean with its river of limpid water and the sky unpolluted by the belching of smoke. The big towns like New York and London, are vulgar because of their pretentious hugeness and perpetual bustle. In the streets here motor cars are few and crowds are leisurely. It is a town that seems to have been created in the atmosphere of vacation. And yet it is not sluggish or somnolent. Life here flows like its own bright river humming a song and breaking into merry peals of laughter.

I fervently hope that you will not run away before I reach home. My mind is so full of plans which it must discuss with you or else it will burst. The kernel of a plan is for carrying it out, but the most delicious part of it is the pulp, which is merely for discussion. I must have you for this game of agreeing and disagreeing, putting down signs on paper and then flinging them into the waste paper basket.

Geneva, May 6, 1921

To-day is my birth day. But I do not feel it for in reality, it is a day which is not for me but for those who love me. And away from you this day is merely a date in the calendar. I wish I had a little time to myself to-day, but this has not been possible. The day has been crowded with visitors and the talk has been incessant, some part of which has unfortunately lapsed into politics, giving rise to a temperature in my mental atmosphere of which I always repent.

Politics occasionally overtakes me like a sudden fit of ague without giving

* Referring to a child's remark that the Poet must always remain at the age of twenty-seven and never get older.

† A teacher at the Ashram loved by a 1

sufficient notice, and then it leaves me as suddenly, leaving behind a feeling of malaise. Politics is so wholly against my nature, and yet, belonging to an unfortunate country, born to an abnormal situation, we find it so difficult to avoid its thrusts. Now when I am alone, I am wishing that I could still my mind in the depth of that infinite peace, where all the wrangings of the world are slowly turned up, out of their discordance into the eternal rhythm of the flowers and stars.

But men are suffering all over the world and my heart is sick. I wish I had the power to pierce this suffering with music, and bring the message of abiding joy from the deeper regions of the world soul, and repeat to the people who are angry and to the people whose heads are bowed down in shame,—आनन्ददायक इति वादि दूतादि जायते आनन्दव जायानि जीवन्ति, आनन्द इत्यन्ताभिश्चिन्ति—From joy all things are born, by joy they are maintained and into joy they proceed and find their end.

Why should I be the one to air our grievances and give shrieking expression to the feeling of resentment? I pray for the great tranquillity of truth from which have welled forth the immortal words that are to heal the wounds of the world and soothe the throbbing heat of hatred into forbearance.

The East and the West have met—this great fact of history has so far produced only our pitiful politics because it has not yet been turned into truth. Such a truthless fact is a burden for both parties. For the burden of gain is no less than the burden of loss—it is the burden of the enormity of corpulence. The fact of the meeting of the East and the West still remains concentrated on the surface,—it is external. The result is all our attention is diverted to this surface where we are hurt, or where we can only think of material profits.

But deep in the heart of this meeting is surely maturing the seed of a great future of union. When we realise it our mind regains its detachment from the

painful tension of the immediate present and attains its faith in the eternal,—it is relieved from the hysterical convulsions of exasperated despair. We have learnt from our ancestors that अद्वैत (Advaitam) is the eternal significance of all passing events—अद्वैत, which is the principle of unity in the heart of dualism,—and the dualism of East and West contains that unity, and therefore it is sure to be fulfilled in union.

You have expressed that great truth in your life. In your love for India, you carry that message of Eternity. In you, the apparent conflict of the East and the West has unveiled the great beauty of its inner reconciliation. We, who are clamouring for vengeance, and are only conscious of the separateness, and are therefore expecting absolute separation, have not read right the great purpose of our history.

For passion is darkness. It exaggerates isolated facts, and makes our minds stumble against them at every step. Love is the light, that reveals to us the perfection of unity, and saves us from the constant oppression of the detached,—of the immediate.

And therefore I embrace you, take my inspiration from your love, and send you my birth day namaskar.

Near Zurich, May 10, 1921

I have just received a birthday greeting from Germany through a committee consisting of men like Eucken, Harnack, Hauptmann, and others, and with it a most generous gift consisting of at least four hundred copies of valuable German books. It has deeply touched my heart, and I feel certain that it will find response in the hearts of my countrymen.

Tomorrow I have my invitation at Zurich and on the 13th of this month I leave Switzerland for Germany. Haven't I said to you, in some letter of mine, that my life has followed the course of my celestial namesake, the Sun,—and that the last part of my hours is claimed by the West? Now genuine has been the claim I never realised before I had visited

the continent of Europe I feel deeply thankful for this privilege not only because it is sweet to realise appreciation from one's fellow beings but because it has helped me to feel how near we are to the people who in all appearance are so different from ourselves.

Such an opportunity has become rare to us in India because we have been segregated from the rest of the world. This has acted upon the minds of our people in two contrary ways. It has generated that provincialism of vision in us which either leads to an immoderate boastfulness urging us to assert that India is unique in every way—absolutely different from other countries—or to a self-depreciation which has the sombre attitude of suicide. If we can come into real touch with the West through the disinterested medium of intellectual co-operation we shall gain a true perspective of the human world, realise our own position in it and have faith in the possibility of widening and deepening our connection with it. We ought to know that a perfect isolation of life and culture is not a thing of which any race can be proud. The dark stars are isolated but stars that are luminous belong to the eternal chorus of lights.

Greece was not shut up in the solitude of her culture nor was India when she was in the full radiance of her glory. We have a Sanskrit expression अर्थाभावे which is not given is lost and India in order to find herself must give herself. But this power of giving can only be perfected when it is accompanied by the power of receiving. That which cannot give but can only reject is dead. The cry which has been raised today of rejecting Western culture only means the paralysing of our own power to give anything to the West. For in the human world as I have said giving is exchanging. It is not one-sided and therefore our education will not attain its perfection by refusing to accept all lessons from the West but by realising its own inheritance which will give us means to pay for such lessons. Our true wealth

intellectual as well as material, lies not in the acquisition itself but in our own independent means of acquisition.

So long as our intellectual attainments were solely dependent on an alien giver we have been accepting and not acquiring. Therefore these attainments have mostly been barren of production as I have discussed in my pamphlet on Education. But it would be wrong to blame the Western culture itself for such futility. The blame lies in not using our own receptacle for this culture. Intellectual parasitism causes degeneracy in the intellectual organs of one's mind and therefore it is not the food but the parasitism that has to be avoided.

At the same time I strongly protest against Mahatma Gandhi's trying to cry down such great personalities of Modern India as Ram Mohan Roy in his blind zeal for crying down our modern education. It shows that he is growing enamoured of his own doctrines which is a dangerous form of egotism that even great people suffer from at times. Every Indian ought to be proud of this fact that in spite of immense disadvantages India still has been able to produce greatness of personality in her children such as we find in Ram Mohan Roy. Mahatma has quoted the instances of Nanak, Kalidasa and other saints of Medieval India. They were great because in their life and teaching they made organic the union of the Hindu and Muhammadan cultures—and such realisation of the spiritual unity through all differences of appearance is truly Indian.

In the modern time I am Mohan Roy had that comprehensiveness of mind to be able to realise the fundamental unity of spirit in the Hindu, Muhammadan and Christian cultures. Therefore he represented India in the fullness of truth and this truth is based not upon rejection but on perfect comprehension. Ram Mohan Roy could be perfectly natural in his acceptance of the West only because his education had been perfectly Eastern—he had the full inheritance of the Indian wisdom. He was never a school boy of the West and therefore he had the dignity to be the

friend of the West. If he is not understood by Modern India, this only shows that the pure light of her own truth has been obscured for the moment by the storm clouds of passion.

Hamburg May 17 1921

It has been a perpetual sunshine of kindness for me all through my travels in this country. While it delights me it makes me feel embarrassed. What have I to give to these people? What have they received from me? But the fact is they are waiting for the day break after the orgies of night and they have their expectation of light from the East.

Do we feel in the soul of India that stir of the morning which is for all the world? Is the one string of her *El tar* being tuned which is to give the keynote to the music of a great future of Man—the note which will send a thrill of response from shore to shore? Love of God in the hearts of the medieval saints of India—like Kabir and Nanak—came down in showers of human love drowning the border lines of separation between Hindus and Musalmans.

They were giants not dwarfs because they had the spiritual vision whose full range was in the eternal—crossing all the barriers of the moment. The human world in our day is much larger than in theirs. Conflicts of national self interest and race traditions are stronger and more complex. The political dust storms are blinding. The whirlwinds of race nationality are fiercely persistent. The sufferings caused by them are world wide and deep. The present age is waiting for a divine word great and simple which creates and heals and what has moved me profoundly is the fact that suffering man in Europe has turned his face to the East.

It is not the man of politics or the man of letters but the simple man whose faith is living. Let us believe in his instinct. Let his expectation guide us to our

wealth. In spite of the immense distractions of our latter day degeneracy India still cherishes in her heart the immortal mantram of Peace of Goodness of Unity—

Shantam Shivam Advaitam

The message of the One in the All which had been proclaimed in the shade of India's forest solitude is waiting to bring reconciliation to the men who are fighting in the dark who have lost the recognition of their brotherhood.

Of all the men in Modern India I am Mohan Roy was the first and the greatest who realised this truth. He held up high the pure light of the Upanishads that shows the path by which the conquerors of the self *अहंकारविजित* enter into the heart of the all—the light which is not for rejection but for comprehension.

Musalmans had come to India with a culture which was aggressively antagonistic to her own. But in her saints the spirit of the Upanishads worked in order to attain the fundamental harmony between the things that were apparently irreconcilable. In the time of I am Mohan Roy the West had come to the East with a shock that caused panic in the heart of India. The natural cry was for exclusion which was the cry of fear the cry of weakness the cry of the dwarf. But through the great mind of I am Mohan Roy the true spirit of India asserted itself and accepted the West not by the rejection of the soul of India but by the comprehension of the soul of the West.

The mantram which gives our spiritual vision its right of entrance into the soul of all things is the mantram of India the mantram of Peace of Goodness of Unity—*शान्तम शिवम अद्वैतम्* Shantam Shivam Advaitam. The distracted mind of the West is knocking at the gate of India for this. And is it to be met there with a hoarse shout of exclusion?

RESERVE FUNDS

A very interesting feature was brought out in the discussion on Railway Budget in the Legislative Assembly, on the question of Reserve Funds and the speech of Mr K. C. Neogy and the reply of Sir Malcolm Hailey were very pointed.

The chief points at issue were that the present condition of Indian Railways was due to the non creation of reserve fund which had the effect of inflating the revenues only on paper and of increasing non productive expenditure in the way of payment of surplus profits to companies and to the making over of India's rolling stock and materials to the War Office by process of sale for use in Mesopotamia and elsewhere, when Indian Railways are said to be half starved for want of rolling stock.

It is to be borne in mind however that there were several features that operated against creation of 'Reserve Funds' in the past.

In the first place the railway property is one of continuous renewals and replacement. Under ordinary circumstances renewals are made out of revenue but to a limited extent and the greater additions and improvements out of Budget grants.

The non paying condition of the lines in their early and middle periods operated against Reserve Funds because if Reserve Funds had been created when the railways did not earn the guaranteed dividend the taxation on the Indian people would have been greater. For many years the guaranteed dividend was made up by taxation when ever there were deficits and this was necessary for several years after the railways came into existence in India. It was only during the last 17 or 18 years that the railways taken as a whole became paying concerns to the Government.

Then after the railways were acquired by the State there came another heavy charge against the Railway Revenue in the way of payment of annuities in redemption of capital and interest on annuities. This was the inevitable result of railways not having been made out of State funds from the beginning

or at least after Lord Lawrence had clearly and very forcibly demonstrated that it was to the interest of India to have State owned and State managed lines. Money had after all to be found by India at the end in all cases to acquire the railways and, the effect of not finding the money from the very first was the inflation of Railway capital through non productive expenditure. In most cases of trunk lines the capital was inflated by 5 per cent in excess of the actual share value in the way of payment of premiums leaving aside the factor of payment of surplus profits in addition.

It is to the best interest of India that the price of acquiring the railways should be faster as this will not only prevent wastage of money in payment of interest on annuities and of surplus profits but will enable India to demand surrender of railways by means of legislation by paying the companies up. Even if some compensation has to be paid that would be better. In this connection I would draw attention to the following from my oral evidence before the Indian Railway Committee —

The Chairman drew attention to that part of Mr Ghose's memorandum in which he had recognised the difficulty of finding all the capital required for the Railways. Mr Ghose agreed that a great deal of capital was wanted for Railway Development and that still more would be necessary in addition on existing companies had to be bought out. The Chairman suggested that this might be an objection to immediate purchase even if the policy were approved. Mr Ghose however was of opinion that it would be wise to carry the policy into effect as soon as possible even if it involved railways temporarily going short of capital for improvement. He would propose that if a loan of £30 million was raised £20 million should be used for improvements and £10 million reserved for buying out the guaranteed companies.

Then, so far as I can remember, the contracts with the several companies do not provide for creation of Reserve Funds for they called for division of surplus profits after payment of all working expenses (which include paying of interest on Government share of capital the guaranteed interest on company's share of the capital payment of annuities in redemption of capital and interest on annuities held by companies).

But if greater expenses are incurred in keeping the property up to date and all renewals, replacements and improvements and even increased rolling stock and facilities to meet increased traffic to a great extent are charged to Revenue, it will be as good as Reserve Funds. For there are other factors to be considered outside of railways which may be brought in reasonably against creation of Reserve Funds for railways.

The system of "lapses" in the past and the spirit of the "lapses" operated against Reserve Funds too besides creating a tendency in the past of the railways to spend money hurriedly and sometimes not very economically and judiciously to prevent lapses.

Then again the late Mr Gokhale in his Budget speech after Budget speech strongly advocated that whenever there was surplus of revenue it should immediately be spent first in giving relief to the Indian people by withdrawal of or reduction of taxes and secondly in greater grants on heads like "sanitation education" irrigation etc. and that great statesmen of India held the view that railway extensions should not take place in India at the rate it was going on. He pointed out as General Sir Richard Strachey had done before that the proposals for railway extensions in India were excessive and were backed by British interests who in reality are not interested in the taxation of the country. Mr Gokhale further emphasised that whatever benefits the railways had brought to India they were not unmixed blessings for they assisted in destroying India's non agricultural industries which was a great economic loss to the country. Again Mr Gokhale very strongly advocated more expenditure on irrigation, which benefitted the ryots very directly and largely than railways, and although Mr Gokhale did not get all that he asked for those arguments of his would have gone against creation of Reserve Funds for railways. In fact very strong arguments can be brought against keeping money in reserve funds on any account when India wants relief in the way of reduction of taxes and increased expenditure on nation building works. And the late Mr Gokhale in one of his Budget speeches said as follows —

"My Lord I have so far tried to show (1) that the huge surpluses of the last four years are in reality only currency surpluses (2) that the taxation of the country

is maintained at an unjustifiably high level and ought to be reduced and (3) that India is not only poor, very poor country, but that its poverty is growing.

The English mercantile classes have been conciliated by the Government undertaking construction of railways on a large scale — a policy which whatever its advantages, has helped to destroy more and more the few struggling non agricultural industries that the country possessed and throw a steadily increasing number on the single precarious resource of agriculture. And this railway expansion has gone on while irrigation, in which the country is deeply interested, has been neglected."

The inflation of Railway Revenue merely on paper and non-productive expenditure in payment of surplus profits. This could be avoided if the Government had adopted the policy of spending larger sums out of revenue on renewals replacements, improvements and even additions to rolling stock to meet increased demands of traffic. *All these are very proper charges against "Revenue"* and would have served the same purpose as Reserve Funds without locking up money, which is so badly needed, in all directions.

What would Mr Neogy say when he realises that State railways, after being built by the State and after even being found to be paying were made over to the company lines? For instance the Rajputana Railway, which was described by Sir A. M. Rendal "as a wonderfully profitable line," was made over to the B B & C I Railway Company.

There is one very important factor that operates against Indian railways being kept to the mark and fully equipped. Instead of payments being made in the way of surplus profits to companies that money should go towards improvements in the interest of the Government and of the Indian people, but these interests clash with the interests of companies. In my written evidence tendered to the Railway Committee I made the following observations on this point —

"The Railway Companies receive a share of the surplus profits (after deducting all expenses of working interest on capital etc.). The surplus profits are shared between the Government and the Company generally in ratio of the share of capital held by each."

The Government are interested in seeing that the property of the Railway, of which they are the owners is kept in good condition and repair, and, that all fresh capital proposed to be spent on a railway is to the interests of the Government and of the Indian people.

But on the other hand the main interests of a railway company would be to make the most of the railway as a dividend earning concern during the term of lease. Therefore the interests of the Company and of the Government may not be identically the same in all respects.

The Indian Railways (trunk lines mainly) are the property of the State. The Indian Government is the owner and the lessor of the lines. The Railway Companies are merely the working agents or lessees.

The parting of India's rolling stock and materials for the benefit of the British Empire and for use in Mesopotamia and other places might have benefited Empire as a whole but this process was distinctly detrimental to India. India itself is and was in need of materials and stock, and the Indian people, their trade and industries suffered by the loss of these and then again because of the loss of these

materials and rolling stock India will have to pay much higher prices to get them replaced. And not only this, India will have to borrow money to pay for what she had but gave away or sold. Would India be given any compensation for this? Further the purchases will have to be made at much higher prices not only because of general rise in prices but to pay in some cases non-competitive prices to manufacturers of Great Britain. These facts speak for themselves.

S C GHOSH

INDIAN ART

ITS CREATIVE POWER

ART is the result of the creative process of mind. Creation presupposes the creator and that which has to be created. Life is the material of the artist. He forms it into the work of art. Being creation, the work of art is organic and justifies its existence to itself. Lines, surfaces, volumes and colours are connected in every single work of art in unique relation by significant form and bear the melody of the eternal.

Every country and every epoch appreciates life in a different way and consequently the direction in which the artistic mind is working is altered by every generation with the effect that the number of spiritual worlds on this earth is immense. We are surrounded by these worlds; they wait silently until their secret becomes a living force once more.

It is necessary to forget all symbolism for the forms of art are in themselves direct signs of an ultimate reality and do not need ideas to interpret them.

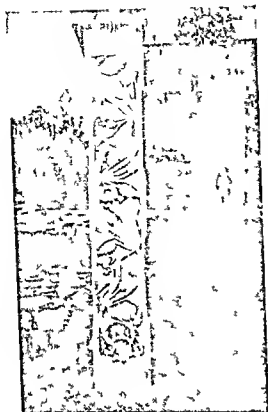
The mighty composition of the Trimurti in the cave temple of Elephanta emerges enshrined in quadrangular darkness from the wall of the rock out of which it is chiselled. Perfect symmetry and an equal crescendo of the modelled form ascending from the profile of one head to the front

view of the central head and decreasing towards the third head in profile embraces



Trimurti Elephanta

the trinity. Their bodies have sunk in the stone and have become nameless, losing all bodily peculiarities. They are nothing



Railing of Stupa No. II Sanchi

but the heavy mass of a monument through which the breath of the God personality passes almost invisibly. Tender undulations glide over eyebrows and round cheeks. This rhythmic horizontal movement is compensated by a vertical arrangement of the headweaves which crown the trinity in form of a triangle.

The composition of elements of physical appearance and their reduction into a combination of horizontal and vertical directions which hold one another in an unshakable equilibrium constitute the artistic form of Śiva, Viṣṇu and Parvati.* This is one way of artistic realisation in India.

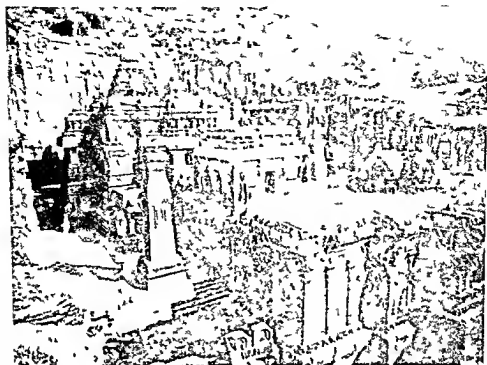
Another way does not lead to visualisation of the spiritual but starts from the animation of nature. After all there are

no limits between the spiritual world and that of nature. The abstract is manifest by concrete form, whilst nature in itself is significant of the "absolute spirit" and both are equally important themes for the artist. He takes the flowers of earth and makes them grow, superabundant in their bloom along the paeal of a stone pillar springing off from the broad and soft wave of a lotus stalk. Flowers and water birds there populate a world of pure rhythm, free from dissonances, where every bud and every leaf are novelties which have not got their like and where imagination and reality are identical. Such a representation is more than mere decoration or embellishing ornament: it is a sculptured song which praises the life of the lotus. Indian art neither depicts nor does it interpret nature, but recognizing the rhythm of life it creates a spirited form of nature by means of its own, in our case by the pervading course of the undulating stalk, which carries the round full-blown flowers and the sharply pointed buds with equal charm.

Whatever is represented in Indian art, it is carried out with the same intensity, for the imagination of the artist does not depend upon the object, although his sensitiveness is so flexible as to react upon every impulse. Thus he develops new laws of form out of new themes. There is no other civilisation where the artistic imagination is so autocratic. It goes so far in its aim that it cannot fulfil its task. Therefore it invents a new discipline which does not govern the work of art by composition only, but enforces itself on every single part in a most intricate manner. The temple of Ellora cut out of the rock is a typical example. Sumptuous display of sculptured details overpowers all obstacles and indulges in an indefatigable invention and conglomeration of forms. Artistic deliberation becomes replaced by inexhaustibility, measure by fullness, composition by the effort of creative energy.

This productivity limits itself by its own intensity by condensing its sway into the simplest and most economic

* If Burgess and Mr. Hasell's interpretation is right. See *Art and Architecture in India*, The Trustees of the Asiatic Society, Calcutta.



Kash Temple Ellora

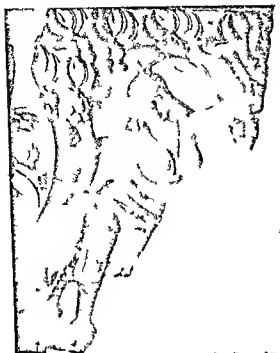
means of art, that is into the line. In the wall paintings of the Ajanta caves where landscape and architecture God, man and animal are woven into an impenetrable thicket of colours and forms it is the line which bears the expression and significance of the scenes.

These few examples indicate some of the Indian principles of art. They are as essential for Indian art as for instance the reduction of the three dimensions of reality to the two dimensioned surface of the relief or painting in Egyptian art or the triangle scheme of the European Renaissance composition or the diagonal arrangement of Baroque pictures. It is the peculiarity of Indian art that it cannot be reduced to one artistic conviction, but that it amalgamates contrasting tendencies through the strength of its vitality.

Structure and measure are the means employed in Indian art in order to express the Absolute by form. They determine for instance the appearance of a Buddha

figure to an equal extent as they help the Hindu artist to realise the idea of *Prajna paramita*. Entirely different from this principle of composition is the undulating movement which runs through almost every figure and composition. Wherever the artist aims to give form to the living substance, whether it be human or plant life or the life of an action it reveals to him its existence in the form of undulating movement. The wavy stalk of the lotus therefore is the leading motif of Indian art. In this way geometrical structure is adequate to the conception of the abstract whilst the undulating movement is significant of life. Both afford endless themes and numberless realisations to Indian art. But a third factor namely the artistic productivity itself evolves a kind of composition significant merely of itself. The *heaping* of forms is expressive of creative energy, whilst the *line* employed in Indian art stands for the creative emotion.

But those are abstractions, though



Group Sanchi

inevitable if we have to deal by words with works of art which are complex and organic wholes. With whatever spiritual attitude an Indian work of art corresponds it is always pulsating with vibration and breathing the animation of form. The Indian artist is possessed by this inner movement of life. In the typical representations of a woman and a tree for example a union which is emphasised through all the centuries of Indian art it is not only the graceful position of the female figure but it is the playful rhythm which flows through the stem of the tree and the body of the woman which caresses the fruits and bends her arms and gives such an idyllic harmony to the group.

The tranquil and austere figure of Buddha which lives in quite a different psychical atmosphere though disciplined by a grand physical immobility none the less is pervaded by an inner rhythm. Life glides down the downcast eyes down the smooth arms and reposes on the meditating hands; it glides over the whole body and rests on the crossed legs. The inner unity of the transfigured



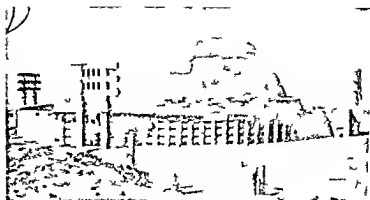
Buddha Ceylon

body of the Tathagata neither consists in an organic appearance of the figure nor in the regularity of the artistic structure only but is brought forth by the immanent flowing rhythm which runs from one form to the next.

In the various representations of Siva Nataraja's dance no front or back, no right or left exist any longer, nor are there any gestures in this dance for movement has intoxicated the whole so that the actual dimensions of space and the moment of time fade away for movement repleishes time with all directions. The artist in his realisation of dancing energy necessarily has to invent a body which only by a multiplicity of arms is able to visualize its supernatural moving force. This restless and complete movement being the entire unfoldment of all movement possible and thus having no equilibrium in itself is, however, in a deep cease repose just as on the other hand

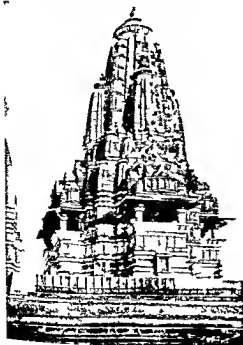
the motionless figures of Buddha are integrations of latent motion

The Indian artist is possessed by the inner movement of life. To the monument which by its destination has to be restful he gives a form which by integrating all movement is rest in itself. The stupa the Indian monument reposes in the shape of a hemisphere on the ground. What a contrast to the Egyptian pyramid that monument which has the same importance for Egypt as the stupa has for India. There the precise form of the four-sided pyramid points decidedly in straight lines to its summit. In India on the other hand there is a movement round about in circles which does not lead to any other end than again to a circle.

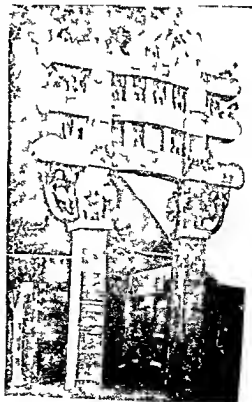


Sanchi Stupa General view

Movement is thus the productive element of Indian form. It determines architecture and the pictorial arts. The representation of the animated and in



Chaturbhuja Temple Khajuraho from West



Sanchi Stupa Northern Gate

animate things. It also influences the rendering of facial expression, the artistic physiognomy, which appears glorified in an everlasting state of soul's movement. The features are destitute of all individuality and are reduced to their own expressive rhythm.

This inner rhythm pervades all figures of nature and makes them all equally important to the Indian artist, but (in an inverse way) only that which he shapes into figure has to his mind artistic significance. Because he sees the whole of nature as animated, without emptiness and full of meaning his work of art also must be entirely organized, that is to say no surface is allowed to remain vacant and no form without life and expression.

Thus not only every single relief or painting is fully covered with figures but a whole architectonic frame, the Sanchi gateways for instance—is as thickly covered with sculptured plates, as the plates on their part are filled with figures. The artist, persecuted by a dread of emptiness, is afraid ever to come to an end and so he replenishes even the interstices of architecture with figures and crowns the top of the structure with as many statues as possible.

In a similar way the outside of a temple is completely dissolved into most variegated plastic forms. No limit exists between architecture and sculpture, the one goes over into the other, and their fusion is the result of an artistic activity, which is not satisfied with the static structure of a building but causes one form to grow out of the next, so long as any material is left. That is the way architecture is transformed into plastic. As for the dancing Siva so for these temples there is in an artistic sense no front or back, but merely an uninterrupted movement, which abides in roundness.

The possibilities of Indian art are unlimited. Its creative genius applies the element of rhythmically moved form to the visualisation of the unity of man and nature, spirit and matter, plastic and architecture, which are, whether mathematically simplified or tropically exuberant, the immediate expression of inner experience.

STELLA KRAMIRSCH

Visa Bharati

Santimketan



By the courtesy of the artist Mr. Charu Chandra Roy, a.c.

BISHOP HEBER'S JOURNAL* (1824-25)

MANY of us know Bishop Heber by his poem on 'An Evening Walk in Bengal' beginning with the following lines —

Our task is done ' on Gunga's breast
The sun is sinking down to rest
And moored beneath the tamarind bough,
Our bark has found its harbour now
With furled sail and painted side,
Behold the tiny frigate ride
Upon her deck mid charcoal gleams
The Moslem's savoury supper steams
While all apart beneath the wood
The Hindoo cooks his simpler food

Some of us, of an antiquarian turn of mind, may also know that the learned bishop was one of the earliest and ablest critics of Indian architecture and it was he who describing the ruins of old Delhi, wrote the famous line

"These Patans built like giants and finished the work like jewellers"

Bishop Heber landed in Calcutta in October 1823 and in June of next year he started on a visitation of his diocese which in his time comprised the whole of British India. His first station was Dacca where he proceeded by boat, and thence via Rajmahal, Bhagalpur, and Benares he went to Allahabad where his land journey commenced. Visiting Delhi, and the hill station of Almorah, he struck south across Jaypur and Chitor to Haroda, whence he proceeded to Bombay and from Bombay he returned to Calcutta by sea via Ceylon. In 1826 he visited Madras. Lord Amherst was then the Governor-General, Mr. Elphinstone was Governor of Bombay and Sir Thomas Munro was Governor of Madras. The titular Emperor of Delhi furnished 'an awful instance of the instability of human greatness' the king of Oudh was the only independent Mussalman sovereign whereas in Central India the names that occur most frequently in the Journal are those of Amir Khan and Scindiah. But the back of the

Marhatta power had been broken, and the only power which at that time counted for anything in the eyes of the East India Company was the Jat Kingdom of Bharatpur, for the Lion of the Punjab, Ranjit Singh, was just beginning to make his presence felt. The Company, however, had firmly established itself all over the continent and was the most considerable power in the land. In Central India its might was represented by Sir David Ochterlony whose monument is one of the sights of the Calcutta maidan. Says Bishop Heber

His history is a curious one. He is the son of an American gentleman who lost his estate and country by his loyalty [to England] during the war of separation. Sir David himself came out a cadet without funds to India and literally fought his way to notice. The most brilliant parts of his career were his defence of Delhi against the Marhatta army and the conquest of Kemaon from the Gorkhas. He is now considerably above seventy infirm and has often been advised to return to England. But he has been absent from thence fifty-four years: he has there neither friend nor relation; he has been for many years habituated to Eastern habits and parade and who can wonder that he clings to the only country in the world where he can feel himself at home?

To bring back the times more vividly to our imagination it is necessary to mention that the custom of Sati or widow burning still prevailed in India and most of all in Bengal, that the hook swinging festival on the last day of the Bengali year was performed in the heart of Calcutta (Baikak khana) with all due éclat, that the journey to Dacca had to be performed in a sixteen oared pinnace with the Archdeacon following in another budgerow with two smaller boats, one for cooking, and the other for baggage, that the Bishop's motley train¹ on his land journey consisted of twenty-four camels, eight carts drawn by bullocks, twenty-four horse servants, ten ponies, forty bearers and coolies of different descriptions, twelve tent-pitchers and a military guard of from 20 to 50 sepoy, and occasionally two or three elephants. This huge caravan was necessary for traveling in state but the unsettled condition of the country also demanded it. In Gujerat where the Bishop met the well-known Hindu reformer Swami Narayan,

* Narrative of a Journey through the Upper Provinces of India by the late Right Rev. Reginald Heber D.D., Lord Bishop of Calcutta.

New Edition in two volumes. London: John Murray, 1836.

who also travelled in similar state, the good Bishop observes

"When I considered that I had myself more than fifty horse, and fifty muskets and bayonets, I could not help smiling, though my sensations were in some degree painful and humiliating, at the idea of two religious teachers meeting at the head of little armies, and filling the city, which was the scene of their interview, with the rattling of quivers the clash of shields and the tramp of the war-horse. Had our troops been opposed to each other, mine, though less numerous, would have been, doubtless, far more effective, from the superiority of arms and discipline. But, in moral grandeur, what a difference was there between his troop and mine! Mine neither knew me nor cared for me: they escorted me faithfully, and would have defended me bravely because they were ordered by their superiors to do so, and as they would have done for any other stranger of sufficient rank to make such an attendance usual. The guards of Swami Narayan were his own disciples and enthusiastic admirers: men who had voluntarily repaired to hear his lessons who now took a pride in doing him honour and who would cheerfully fight to the last drop of blood rather than suffer a fringe of his garment to be handled roughly.

The Journal of Bishop Heber possesses the merit of a quiet charm which cannot possibly be found in the accounts of travellers in these days of quick railroad and steam-boat journeys. The lonely plateaus or valleys where he pitched his tents, or the picturesque spots where he moored his boats, breathed peace and tranquillity and soothed the nerves of the jaded traveller. The Bishop's descriptions of rural scenes and sceneries along the banks of the Ganges remind one of similar descriptions of a far greater artist in words, Rabindranath Tagore. Nevertheless many of them will bear repetition, and here are one or two samples, culled at random.

Between Diamond Harbour and Fulta, on his very first arrival the Bishop describes a village, which is typical of Lower Bengal.

"Before us was a large extent of swampy ground, but in a high state of cultivation and covered with green rice, offering an appearance not unlike flax on our right was a moderately sized village, and on the banks of the river a numerous herd of cattle was feeding. As we approached the village a number of men and boys came out to meet us all naked except the cummerbund, with very graceful figures, and distinguished by a mildness of countenance almost approaching to effeminity. The objects which surrounded us were of more than common beauty and interest: the village a collection of mud-walled cottages, thatched and many of them covered with a creeping plant bearing a beautiful broad leaf, of the good species, stood irregularly scattered in the midst of a wood of coco palms, fruit, and other trees, among which the banyan was the most conspicuous and beautiful. Some of the natives, however, came up and offered to show us the way to the pagoda,—the temple,

they said, of Mahadeo. We followed them through the beautiful grove which overshadowed their dwellings, by a winding and narrow path and arrived in front of a small building with three apertures in front resembling lancet windows of the age of Henry II. I greatly regretted I had no means of drawing a scene so beautiful and interesting. I never recollect having more powerfully felt the beauty of similar objects."

Near Dacca, off the Buri Ganga,

"The river continues a noble one, and the country bordering on it now of a fertility and tranquil beauty such as I never saw before. Beauty it certainly has, though it has neither mountain, nor waterfall, nor rock, which enter into our notions of beautiful scenery in England. But the broad river, with a very rapid current, swarming with small picturesque canoes, and no less picturesque fishermen, winding through fields of green corn, natural meadows covered with cattle, successive plantations of cotton, sugar, and pawn [betel] studded with villages and mists in every creek and angle, and backed continually (though not in a continuous and heavy line like the shores of the Hooghly) with magnificent peepul, banyan, bamboo, betel, and coco trees, afford a succession of pictures the most riants [gay?] that I have seen, and infinitely beyond anything which I ever expected to see in Bengal."

On his very first landing at the island of Saugor, the Bishop formed a favourable impression of the racial type of the Hindus. They are, according to him, "certainly a handsome race."

"The colour of all was the darkest shade of antique bronze, and together with the elegant forms and well-turned limbs of many among them, gave the spectator a perfect impression of Grecian statues of that metal. The deep bronze tint is more naturally agreeable to the human eye than the fair skins of Europe, since we are not displeased with it even in the first instance."

And elsewhere he says that "swarthy complexion" is the sole distinction between the Hindu and the European.

Mrs Heber, the Editor of the Journal, attended a nauch in 'the immense house, with Corinthian pillars' of Ruplal Mallik, and she says,

"I never saw public dancing in England so free from everything approaching to indecency."

The other Bengalee gentlemen of Calcutta whom we meet with in the pages of Bishop Heber are Babu Ramchandra Roy [the spelling is throughout modernised] and his four brothers, "all fine, tall, stout young men," Rammohan Roy, Radhacanta Deb, and Hrimohan Tagore. Of Radhacanta Deb

we have the following account: "I had an interesting visit this morning from Radhacanta Deb, the son of a man of large fortune, and some rank and consequence in Calcutta, whose carriage, silver sticks, and attendants were altogether the smartest I had yet seen in India. He is a young

man of pleasing countenance and manners, speaks English well, and has read many of our popular authors particularly historical and geographical. He lives a good deal with Europeans, and has been very laudably active and liberal in forwarding, both by money and exertions, the education of his countrymen. He is secretary, gratuitously, to the Calcutta School Society, and himself published some elementary works in Bengalee. With all this he is believed to be a great bigot in the religion of his country's gods—one of the few sincere ones, it is said, among the present race of wealthy Bahun. When the meeting was held by the Hindu gentlemen of Calcutta, to vote an address of thanks to Lord Hastings on his leaving Bengal, Radhakanta Deb proposed, as an amendment, that Lord Hastings should be particularly thanked for the protection and encouragement which he had afforded to the ancient and orthodox practice of widows burning themselves with their husbands bodies, a proposal which was seconded by Harimohan Tagore, another wealthy Babu. It was lost however the cry of the meeting though all Hindus being decidedly against it. But it shows the warmth of Radhakanta Deb's prejudices. With all this I found him a pleasing man, not unwilling to converse on religious topics, and perhaps even liking to do so from a consciousness that he was a shrewd reasoner, and from anxiety which he expressed strongly, to vindicate his creed in the estimation of foreigners. He complained that his countrymen had been much misrepresented, that many of their observances were misunderstood, both by Europeans and the vulgar in India that for instance, the prohibition of particular kinds of food, and the rules of caste had a spiritual meaning and were intended to act as constant reminders of the duties of temperance, humanity, abstraction from the world, &c. He admitted the beauty of the Christian morality readily enough but argued that it did not suit the people of Hindustan that our drinking wine and eating the flesh of so useful and excellent a creature as the cow, would in India be not only shocking, but very unwholesome."

At a garden party given by Mrs Heber on the occasion of the 42nd anniversary of her husband's birth,

Harimohan Tagore observing what an increased interest the presence of females gave to our parties I reminded him that the introduction of women into society was an ancient Hindu custom, and only discontinued on account of the Mussalman conquest. He assented with a laugh adding however "It is too late for us to go back to the old custom now Radhakanta Deb, who overheard us observed more seriously, "It is very true we did not use to shut up our women till the times of the Mussalmans. But before we could give them the same liberty as the Europeans they must be better educated."

In a letter dated December 1, 1823, the Bishop writes to his friend the President of the Board of Indian Affairs as follows about Harimohan Tagore and his countryhouse, which he had just visited

"This is more like an Italian villa than what one should have expected as the residence of Babu Harimohan Tagore. Nor are his arrangements, the furniture

of his house, or the style of his conversation, of a character less decidedly European. He is a fine old man, who speaks English well, is well informed on most topics of general discussion, and talks with the appearance of much familiarity on Franklin, chemistry, natural philosophy, &c. His family is Brahminical and of singular purity of descent but about four hundred years ago, during the Mahomedan invasion of India, one of his ancestors having become polluted by the conquerors intruding into his zenana the race is conceived to have lost claim to the knotted cord, and the more rigid Brahmins will not eat with them. Being however one of the principal landholders of Bengal, and of a family so ancient, they still enjoy, to a great degree, the veneration of the common people, which the present head of the house appears to value, since I can hardly reconcile in any other manner his philosophical studies and imitation of many European habits, with the daily and austere devotion which he is said to practise towards the Ganges (in which he bathes three times every twenty-four hours) and his veneration for all the other duties of his ancestors. He is now said however to be aiming at the dignity of Raja. The house is surrounded by an extensive garden laid out in formal parterres of roses, intersected by straight walks with some fine trees, and a chain of tanks, fountains and summer houses. There are also swings, whirligigs, and other amusements for the females of his family but the strangest was a sort of

Montagne Russe of masonry, very steep, and covered with plaster down which, he said the ladies used to slide. Of these females, however, we saw none—indeed they were all staying at his town house in Calcutta. He himself received us at the head of a whole tribe of relations and descendants on a hand some flight of steps in a splendid shanty, by way of mantle with a large rosary of coral set in gold, leaning on an ebony crutch with a gold head. Of his grandsons four very pretty boys two were dressed like English children of the same age, but the round hat, jacket and trousers by no means suited their dusky skins so well as the splendid brocade caftans and turbans covered with diamonds which the two elder wore. On the whole both Emily [Mrs Heber] and I have been greatly interested with the family both now and during our previous interviews. We have several other Eastern acquaintances, but none of equal talent.

The only reference to Raja Rammohan Roy is the following in connection with the controversy about the desirability of replacing the Oriental by a Western system of education

"Rammohan Roy, a learned native who has some times been called, though I fear without reason, a Christian, remonstrated against this [Eastern] system last year, in a paper which he sent me to be put into Lord Amherst's hand and which for its good English, good sense, and forcible arguments, is a real curiosity, as coming from an Asiatic."

The zealous Bishop already found the followers of the Raja a potent force against the proselytization of the Hindus

"Our chief hindrances are some destitute Brahmins, who have left their own religion, and desire to found

a sect of their own, and some of those who are professionally engaged in the same work with ourselves, the Dissenters."

In another letter the Bishop speaks as follows of the indigo planters

"The indigo planters are chiefly confined to Bengal and I have no wish that their number should increase in India. They are always quarreling with and oppressing the natives and have done much, in those districts where they abound, to sink the English character in native eyes

Regarding the Bengali character the following passage from the Journal has been often quoted

"I have, indeed, understood from many quarters, that the Bengalees are regarded as the greatest cowards in India and that partly owing to this reputation, and, partly to their inferior size, the sepoy regiments are always recruited from Bihar and the upper provinces. Yet that little army with which Lord Clive did such wonders was raised chiefly from Benal. So much are all men the creatures of circumstances and training."

The visit to Dacca was naturally followed by a description of its historic ruins, as well as an account of the now extinct Nawab Nazims of Dacca

"This potentate (Nawab Shamsheddowlah) is now, of course, shorn of all political power, and is not even allowed the state palanquin which his brother (whose heir he is) had, and which his neighbour, the Nawab of Murshidabad, still retains. He has however, an allowance of 10,000 sicca rupees per month is permitted to keep a court, with guards, and is styled highness. He has been really a man, Mr. Mister tells me, of vigorous and curious mind, who, had his talents enjoyed a proper vent might have distinguished himself. But he is now growing old, infirm and indolent, more and more addicted to the listless indulgences of the Asiatic prince pomp, so far as he can afford it, dancing-girls, and opium, having in fact scarce any society but that of his inferiors, and being divested of any of the usual motives by which even Asiatic princes are occasionally roused to exertion." The Nawab

* Compare the vivid description of the life of a native prince under British suzerainty in H. W. Nevins's *The New Spirit in India* (London, 1908). "Some wretched prince, whom we allow to retain on suzerainty the pomps and trappings of barbaric splendour, just as an idiot heir is allowed a rocking horse and wooden sword by his trustees. It is in the spirit of interested trustees for idiot children that the British government gives the Maharaja the artillery to play with and arms his handful of troops with muzzle loaders that I had despaired of ever seeing in use. An ordinary and enfeebled ruler might thus solace himself with pretty shows for a life of miserable impotence just as Napoleon's son played at soldiers in the Austrian palaces. Such is the end of most of those who are born to rule our Native States. Fantastic palaces in every street, marble courts where fountains

called this morning according to his promise, accompanied by his eldest son. He is a good looking elderly man, of so fair a complexion as to prove the cure with which the descendants of the Mussalman conquerors have kept up their northern blood. His hands, more particularly, are nearly as white as those of an European. He sat for a good while smoking his Hookah, and conversing fluently enough in English, quoting some English books of history, and showing himself very tolerably acquainted with the events of the Spanish War, and the part borne in it by Sir Edward Paget. His son is a man of about thirty, of a darker complexion, and education more neglected being unable to converse in English. Returning the visit two days later the Bishop writes: "Nothing was gaudy, but all extremely respectable and noblemingly. The Nawab, his son, his English secretary, and the Greek priest whom he had mentioned to me, received us at the door, and he led me by the hand to the upper end of the table. We sat some time, during which the conversation was kept up better than I expected, and I left the palace a good deal impressed with the good sense, information and pleasing manners of our host, whose residence considerably surpassed my expectations, and whose court had nothing paltry, except his horse guards and carriage."

In a letter written from Dacca dated July 13, 1824, the Bishop says

"Two-thirds of the vast area of Dacca are filled with ruins, some quite desolate and overgrown with jungle others yet occupied by Mussalman chieftains, the descendants of the followers of Shah Jehangir. These are to me a new study. I had seen abundance of Hindu babus and some few rajahs in Calcutta. All the Mussalmans of rank whom I have yet seen in their comparatively fair complexions, their graceful and dignified demeanour, particularly on horseback, their showy dresses, the martial curl of their whiskers, and the crowd, bustle, and ostentation of their followers, far outshine any Hindu but the Calcutta babus leave them behind, *toto coelo*, in the elegance of their carriages, the beauty of their diamond rings, their Corinthian verandahs, and the other outward signs of thriving and luxury.

Many of the younger Mussalmins of rank, who have no hope of advancement either in the army or the state, sooner or later sink into sots, or kindle into dacoits and rebels. As a remedy for this evil, I have heard the propriety suggested of raising corps of cavalry which might be commanded by the natives of highest rank. They might easily, [the Bishop is careful to add] it was said, be stationed so as not to be dangerous, and at the same time to render regular troops disposable for other purposes."

Nearly a hundred years have gone by since the Bishop wrote, but the suggestion has not yet materialised.

play all the summer, bedizened elephants in lordly rows, bejewelled girls beyond the dreams of Solomon, studs of horses ceaselessly neighing, changes of golden clothes for every hour of the day and night, heaps of golden corn piled high in treasures, drink deep as wells, exquisite foods selected from Paris to Siam—Oh, but to be weak is miserable!"

On the way to Dacca, the Bishop stopped his boat at Shibnibas, and saw the ruins of Maharaja Krishnachandra's palace. He was led

"to a really noble Gothic gateway, overgrown with beautiful broad leaved ivy, but in good preservation, and decidedly handsomer, though in very much the same style, with the 'Holy Gate' of the Kremlin in Moscow. Within this, which had apparently been the entrance into the city, extended a broken but still stately avenue of tall trees, and on either side an wilderness of ruined buildings, overgrown with trees and brushwood, which reminded Stowe of the baths of Caracalla, and me of the upper part of the city of Kaffa. I asked who had destroyed the place and was told Serajuddowlah, an answer which (as it was evidently a Hindu ruin) fortunately suggested to me the name of the Raja Kissen Chund."

The Bishop was not slow to observe, what many other European travellers both before and after him have remarked, that

"The manner in which the Hindus seemed to treat even their horned cattle, sacred as they are from the butcher's knife appears far worse than that which often disgusts the eye and wounds the feelings of a passenger through London."

Recounting the story of the Rohilla chieftain Hafez Rahamat Khan the Bishop says

"A sad stain seems to rest on the English name for the part they took in this business [the Rohilla War] and this, with the murder of Nandkumer, and the treatment which the Raja of Benares met with, are the worst acts of Mr. Hastings' administration."

Oudh, in the Bishop's time was

"In fact the most polished and splendid court at present in India. Pooh Delhi has quite fallen into decay."

The following opening lines of a letter written by Lord Amherst on the 10th December 1824 will go to show that even a hundred years ago India could boast of one or two independent sovereigns

"To His Majesty the King of Oudh. I have lately been informed, by a letter from the Lord Bishop of Calcutta, of the gracious reception which his Lordship experienced from your Majesty, and of the gratification which he derived from his visit to your Majesty's court at Lucknow. The public buildings of the King of Oudh were according to the Bishop, 'extremely costly, and marked by a cultivated taste', and 'his manners are very gentlemanly and elegant, though the European ladies who visit his court complain that he seldom pays them any attention.'"

The principal defect of the king was his aversion to public business

"He was fond, however as I have observed of study, and in all points of Oriental philology and philosophy is really reckoned a learned man, besides having a strong taste for mechanics and chemistry

Like James he is said to be naturally just and kind-hearted and with all who have access to him he is extremely popular."

The Bishop had from the Company's officials, heard a good deal of the misgovernment of the king of Oudh's territories, but after his visit he was definitely of opinion that 'the misfortunes and anarchy of Oudh are somewhat overrated' and he says

"I can bear witness certainly to the king's statement, that his territories are really in a far better state of cultivation than I had expected to find them"

Again

"I was pleased, however, and surprised, after all that I had heard of Oudh to find the country so completely under the plough since were the oppression so great as is sometimes stated I cannot think that we should witness so considerable a population, or so much industry"

The same reflection crossed the Bishop's mind when, later on, he marched through the desert tracts of Rajputana and the Jit district of Bharatpur

The population did not seem great but the few villages which we saw were apparently in good condition and repair, and the whole afforded so pleasing a picture of industry and was so much superior to anything which I had been led to expect in Rajputana or which I had seen in the Company's territories since leaving in the southern parts of Rohilkund that I was led to suppose that either the Raja of Bharatpur was an extremely exemplary parental governor or that the system of management adopted in the British provinces was in some way or other less favourable to the improvement and happiness of the country than that of some of the native states

Perhaps the key to this mystery would be found in the rejoinder of a Bhil mountaineer quoted elsewhere by the Bishop

You Sahib Log, who will let nobody thrive but yourselves"

Reverting to Oudh, we come across the following significant passage in the Journal

"I asked also if the people thus oppressed desired, as I had been assured they did, to be placed under English government? Captain Lockitt said that he had heard the same thing, but on his way this year to Lucknow, and conversing as his admirable knowledge of Hindustani enables him to do, familiarly with the sowars who accompanied him and who spoke out, like the rest of their countrymen, on the weakness of the king and the wickedness of the government, he fairly put the question to them, when the Jamadar, joining his hands, said, with great fervency, 'Miserable as we are, of all miseries keep us from that.' 'Why so?' said Captain Lockitt, 'are not our people far better governed?' 'Yes, was the answer, 'but the name of Oudh and the honour

of our nation would be 'at an end.' There are, indeed, many reasons why highborn and ambitious men must be exceedingly averse to our rule but the preceding expression of one in humble rank savours of more national feeling and personal frankness than is always met with in India.

The Bishop though a man of religion, was, like all Europeans of education and position, also interested in politics and in a letter to the President of the Board of Indian Affairs he says

"I have not been led to believe that our government is generally popular, or advancing towards popularity.

And he lays his finger surely enough, on the real cause of the deep-seated discontent

"One of these is the distance and haughtiness with which a very large proportion of the civil and military servants of the Company treat the upper and middling class of natives

He goes on to contrast manners of the French in this respect and writes as follows in his Journal

"I took this opportunity of enquiring in what degree of favour the name of the French stood in this part of India, where, for so many years together it was paramount. I was told that many people were accustomed to speak of them as often oppressive and avaricious, but as of more conciliating and popular manners than the English sahib. Many of them, indeed, like this old colonel, had completely adopted the Indian dress and customs, and most of them were free from that exclusive and intolerant spirit which makes the English, wherever they go a caste by themselves, disliking and disliked by all their neighbours. Of this foolish surely, national pride, I see but too many instances daily and I am convinced it does us much harm in this country. We are not guilty of injustice or wilful oppression but we shut out the natives from our society, and a bullying insolent manner is continually assumed in speaking to them."

The ill treatment of a beggar woman at Lucknow led the Bishop to indulge in the following sage reflections

"I had noticed, on many occasions that all through India anything is thought good enough for the weaker sex, and that the roughest words, the poorest garments, the scantiest alms, the most degrading labour, and the hardest blows are generally their portion. The same chuprasi who in clearing the way before a great man, speaks civilly enough to those of his own sex, cuffs and kicks any unfortunate female who crosses his path without warning or forbearance. Yet to young children they are all gentleness and indulgence. What riddles men are and how strangely do they differ in different countries. An idle boy in a crowd would infallibly, in England, get his head broken but what an outcry would be raised if an unoffending woman were beaten by one of the satellites of authority? Perhaps both parties might learn something from each other."

The following account from the Journal

will be read with a melancholy interest by Hindus and Mahomedans alike.

"The 31st December [1824] was fixed for my presentation to the Emperor [Akbar Shah] opposite to us was a beautiful open pavilion of white marble, richly carved, flanked by rose-bushes and fountains, and some tapestry and striped curtains hanging in festoons about it, within which was a crowd of people, and the poor old descendant of Tamerlane seated in the midst of them. Mr. Elliot [the Resident] here bowed three times very low, in which we followed his example. This ceremony was repeated twice as we advanced up the steps of the pavilion. I then advanced bowed three times again, and offered a mizur of fifty-one gold mohurs in an embroidered purse. He has a pale, thin, but handsome face, with an aquiline nose, and a long white beard. His complexion is little, if at all, darker than that of an European. His hands are very fair and delicate, and he had some valuable-looking rings on them. We were then directed to retire to receive the 'khilats' (honorary dresses) which the bounty of the 'Asylum of the World' had provided for us. It ended by my taking my leave with three times three salams whence I sent to Her Majesty the Queen, as she is generally called, though I impress would be the ancient and more proper title, a present of five gold mohurs more, and the emperor's chobdars came eagerly up to know when they should attend to receive their buckshish. I had, of course, several buckshishes to give afterwards to his servants, but these fell considerably short of my expenses. I know for my own part I thought of the famous Persian line,

The spider hangs her tapestry in the palace of the Cosses."

and left a melancholy interest in comparing the present state of this poor family with what it was two hundred years ago, when Bernier visited Delhi, or as we read its place described in the tale of Madam de Genlis."

Visiting Jajpur, the Bishop considered the castle of Amber to be superior to the castle of Delhi, and of Windsor

"For varied and picturesque effect, for richness of curving for wild beauty of situation, for the number and romantic singularity of the apartments, and the strangeness of finding such a building in such a place and country, I am able to compare nothing with Amber (Umer)."

Similarly, the castle of Jodhpur was extremely magnificent

"It is strange to find such a building in such a country. In England I should hardly be believed if I said that a petty raja in the neighbourhood of the salt desert had a palace little less, or less magnificent than Windsor."

Elsewhere in upper India, the green verdure and the rich cultivation drew forth from the Bishop the sad remark

"It is strange, indeed how much God had done to bless this land and how perversely man has seemed bent to render his bounties unavailing."

The following paragraph will be read with interest

"We passed a large encampment of 'Brimjars', or carriers of grain who pass their whole time in transporting this article from one part of the country to another, seldom on their own account, but as agents for more wealthy dealers. From the sovereigns and armies of Hindustan they have no apprehensions. Even contending armies allow them to pass and re-pass safely, never taking their goods without purchase or even preventing them if they choose from victualling their enemies' camp. Both sides wisely agree to respect and encourage a branch of industry, the interruption of which might be attended with fatal consequences to both. How well would it be if a similar liberal feeling prevailed between the belligerents of Europe and how much is our piratical system of warfare put to shame in this respect by the practice of those whom we call barbarians [sic]"

Contrasting Hindu and Mahomedan courts
the Bishop says

"Even at the court of Jaypur, I was struck with the absence of that sort of polish which had been apparent at Lucknow and Delhi. The Hindus seem everywhere when left to themselves and under their own sovereigns, a people of simple tastes and tempers, inclined to frugality, and indifferent to show and form. The subjects of even the greatest Marhatta prince sit down without scruple in his presence, and no trace is to be found in their conversation of those adulatory terms which the Mussalman introduced into the Northern and Eastern provinces."

In the opinion of the Bishop and the European residents of central India,

Mussalman governors are wiser and better than Hindus. "The Mussalman Jajirdars, Gafur Khan, Amir Khan, and a few others, make better sovereigns than the Hindu princes. Though remorseless robbers so far as they dare, to all their neighbours, they manage their rayats better, are themselves better educated, and men of better sense than the generality of rajas and ranas, and are sufficiently aware of their own interest to know that if they ruin the peasantry, they will themselves be losers."

The Rajputs, Captain Macdonald informed the Bishop were steeped in drunkenness and sensuality and were inordinately fond of opium, 'while they have a blood thirstiness from which the great mass of Hindus were very far removed.' The country had been reduced by Marhattas and Pindaris to a state of universal misery. Elsewhere Bishop Heber speaks of

'the annual swarm of Pindari horsemen who robbed, burned, ravished, enslaved, tortured and murdered over the whole extent of territory from the Runn to the Bay of Bengal'

Again he speaks of the Marhattas, at whose door, indeed all the misfortunes of this country are with apparent reason laid

The followers of Swami Narayan now range over the four districts of Ahmedabad, Kathiawad, Junagarh and Bhownagar. Bishop Heber had heard very excellent accounts of his teaching and influence, but was rather disappointed in his conversation

"I found that when expostulated with on the worship of images, the pundit often expressed his conviction of the vanity, but pleaded that he feared to offend the prejudices of the people too suddenly, and that for ignorant and carnal minds, such outward aids to devotion were necessary." "I asked about castes, to which he answered, that he did not regard the subject as of much importance but that he wished not to give offence that people might eat separately or together in this world but that above, 'opur', pointing to heaven, those distinctions would cease, where we should be all 'ek ekhee jat, like one another'"

Though the sect now draws its members from all castes, they do not inter-dine and we know that the fear to offend which was betrayed by Swami Vivekananda and Bejoykrishna Goswami on this side of India, to name only two prominent religious teachers of modern Bengal, has yielded the same disappointing results

From one of Mrs Heber's notes we find that already the Parsees were

partners in almost all the commercial houses, as well as great shipbuilders and shipowners. The 'Lowjee Family' a large vessel of 1000 tons in which I came from Calcutta belongs to a family of that name

In the Deccan

The great body of the Marhatta people are a very peaceable and simple peasantry, of frugal habits and gentle dispositions. There seems to be no district in India of equal extent and population, where so few crimes are committed.

Mr Elphinstone had preserved, so far as possible, the indigenous institutions, such as the native juries, or punchayets

Eventually these institutions thus preserved and strengthened may be of the greatest possible advantage to the country by increasing public spirit, creating public opinion and paving the way to the attainment and profitable use of further political privileges."

Bishop Heber had the most unbounded praise for the vast learning, ability, versatility and sympathy of Mr Elphinstone, whom he regarded as in every respect an extraordinary man. 'Sir Thomas Munro according to him, was a fine dignified old soldier with a strong and original understanding and a solid practical judgment,' but his manners were reserved and grave. In Ceylon the Bishop's observant eyes could detect a

great evil in the system of forced labour, and he says

"A man can hardly be expected to pay much attention to the culture of his field when he is liable at any moment to be taken off to public works

Bishop Heber speaks in high terms of the architectural antiquities of Hindustan, of the observatories at Benares, Delhi and Jodhpur, and defends the Hindus who were reproached by his countrymen as a degenerate race, whose inability to rear such splendid piles was a proof that these had belong to a remote antiquity

'I have seen however enough to convince me that both the Indian masons and architects of the present day only want patrons sufficiently wealthy or sufficiently zealous to do all which their ancestors have done. It is necessary to see idolatry to be fully sensible of its mischievous effects on the human mind'

Referring to the popular Hinduism he saw prevalent among the ignorant masses of India in his time the Bishop speaks of

the degrading notions which it gives of the Deity, the endless round of its burdensome ceremonies, the system of caste a system which tends more than anything else the Devil has yet invented, to destroy the feelings of general benevolence and to make nine tenths of mankind the hopeless slaves of the remainder, and the absence of any popular system of morals, to live virtuously and do good to each other

We must remember that he was speaking of times when the people had sunk to the lowest depths of degradation when the Bishop could say of the Hindus

I really never have met with a race of men whose standard of morality is so low who feel so little apparent shame on being detected in a falsehood, or so little interest in the sufferings of a neighbour not being of their own caste or family whose ordinary and familiar conversation is so licentious or in the wider and more lawless districts who shed blood with so little repugnance

It was even a moot point among English men of those days whether the Hindus had any title to be called civilized. This of course was due to their appalling ignorance and overweening self conceit but whatever support they had for their contention was furnished by the utter demoralization of the people. Yet in the same letter from which the above extracts have been made occurs the following spirited defence of Indian civilization not from literature or history but from the actual testimony of contemporary facts

I know of no part of the population except the mountain tribes already mentioned who can with

any propriety of language be called uncivilized to say that the Hindus or Mussalmans are deficient in any essential feature of a civilized people, is an assertion which I can scarcely suppose to be made by any who have lived with them. Their manners are, at least, as pleasing and courteous as those in the corresponding stations of life among ourselves. Their houses are larger, and according to their wants and climate, to the full as convenient as ours. Their architecture is at least as elegant, and I really do not think they would gain either in cleanliness, elegance, or comfort, by exchanging a white cotton robe for the completest set of dittos. Nor is it true that in the mechanic arts they are inferior to the general run of European nations. Their goldsmiths and weavers produce as beautiful fabrics as our own and it is so far from true that they are obstinately wedded to their old patterns, that they show an anxiety to imitate our models, and do imitate them very successfully. The ships built by native artists at Bombay are notoriously as good as any which sail from London or Liverpool. The carriages and gigs which they supply at Calcutta are as handsome, though not so durable as those of Long Acre. In the little town of Monghyr, three hundred miles from Calcutta I had pistols, double barrelled guns, and different pieces of cabinet work brought down to my boat for sale, which in outward form (for I know no further) nobody but perhaps Mr — could detect to be as of Hindu origin. And at Delhi, in the shop of a wealthy native jeweller, I found brooches, earrings, snuffboxes, &c., of the best models (so far as I am a judge) and ornamented with French devices and mottoes.

And as a proof of the adaptability of Indians he mentions that

'After all our pains to exclude foreigners from the service of the native princes two chevaliers of the Legion of Honour were found, above twelve months ago and are still employed in existing cannon and drilling soldiers for the Sikh Raja, Ranj t Singh.'

Proceeding the Bishop observes

'With subjects thus inquisitive and with opportunities of information it is apparent how little sense there is in the doctrine that we must keep the natives of Hindustan in ignorance if we would continue to govern them the question is whether it is not the part of wisdom as well as duty to superintend and promote their education while it is yet in our power and to supply them with such knowledge as will be at once most harmless to ourselves, and most useful to them'

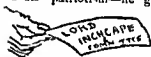
This last extract gives us incidentally, a glimpse into the educational policy of the East India Company

The Bishop was a learned divine, and of course all the prejudices that belong to his class. He was a man of the early nineteenth century, and we belong to more advanced times, yet, if we think of his views on men and things, in the light of the more accurate and up to date information at our command require few alterations to

prove acceptable to us. A good shepherd of the Lord, he had yet to the full the spirit of daring adventure and enterprise so characteristic of his countrymen, he could travel up and down and across India, visiting all her famous temples and wonderful works of art, and climb mountains which in those days were almost inaccessible the absence of steam and electricity, and the dangers of travel in those unsettled times when every man carried arms and no road was safe, did not deter him so great was his inquisitiveness and his desire to administer the comforts of his religion to his flock. The enlightened mind and the keen power of observation which he brought to bear on men and affairs, his love of the grand the beautiful, and the picturesque in nature, his cultivated taste his well ordered and regulated mode of life on land and river the sanitary precautions he took for his large party during his long and arduous journey, his broad humanity and kindness of disposition, his power of enjoying all the good things which his position placed at his command with judgment and moderation, his piety and devotion to duty and his patriotism—he gave his country

men the benefit of all that he saw and learnt during his visits to the native courts and by mixing with the people in different provinces,—all have their lessons for us. An educated Indian gentleman in reading parts of the Journal with me could find nothing but ridicule for the little errors regarding mythological characters and events which are to be found in his accounts here and there, due to his ignorance of Sanskrit, which had not yet commenced to be studied in Europe and could hardly appreciate the greatness of the man. It revealed to the writer a sad feature of the conservative and self-centred Indian temperament which did more than anything else to retard our progress. Until we acquire the largeness and breadth of mind necessary to judge others correctly and cultivate a true sense of proportion a just standard of comparison by which to test ourselves as well as aliens, in a word until we develop the right mental attitude we can hardly expect to make up leeway in those directions in which improvement is essential in order that we may take our place among the progressive nations of the world.

BIBI IOPIHLE



He gh ho ' Attention —By the courtesy of the artist Mr Dnes Ranyan Das

THE HOMAGE TO SIVA OR THE GENIUS OF THE EAST

BY ROMAIN ROLLAND

(A French edition of the excellent book of Ananda Coomaraswami, "The Dance of Siva, Fourteen Indian Essays," has just been published in Paris by Monsieur F. Rieder, as one of the series of books known as 'Foreign Modern Prose Authors' which is edited by Leon Biralgette. The translation into French has been effected by Madeleine Rolland, sister of Romain Rolland and Romain Rolland himself has written by way of presenting the work to the Parisian public, the following Introduction to the book, which we reproduce here with his permission.)

TO some of us in Europe the civilisation of the West has come to be no longer sufficient or satisfying. Children of the West dissatisfied with the genius of the West, we now find ourselves all alone straightened into a corner in our ancient home, and, without in any way disparaging or disowning the finish, the brilliance and the heroic energy of a course of thought which conquered and dominated the world for more than two thousand years we have nevertheless been obliged to admit its insufficiencies and its shallow pride. We therefore, are some who cast hopeful glances towards Asia.

Asia, the great land, of which Europe is but a peninsula, the van-guard of the army, the prow or rostrum so to speak of the heavy ship, weighted with the treasures of age-old wisdom. It is from Asia that our gods and our ideas have come down to us, but through loss of contact with the natal Orient we in the West have, in the course of the circuitous march of our peoples in the wake of the sun, twisted and distorted the universality of these great ideas, in order to achieve the objects of our narrow and violent endeavours.

And now, the races of the West find themselves cornered in the midst of an inextricable impasse and are ferociously and frightfully mangling one another. Let us take away our mind and thoughts from this dreadful spectacle of a blood bespattered crowd! Yes! In order to find again the open air and enjoy it, let us transfer ourselves to the high plateaux of Asia!

Indeed, Europe has never unlearned or misunderstood the paths and readings of Asia when it was a question of pillaging, fleeing and exploiting the material wealth of these

lands, under the banner of Christ and that of civilisation. But what advantage has she derived from the spiritual treasures of the East? These treasures lie buried in stray collections and archaeological museums. A few brilliant Academy tourists alone have nibbled at the crumbs thereof. The spiritual life of Europe has not profited therefrom.

Who, amidst the disarray in which the chaotic conscience of Europe is now struggling, has endeavoured to examine whether the civilisations of India and China have not solaces to offer to our disquietudes, and models, perhaps, to our aspirations?

The Germans, gifted with a vitality which is more importunate and more easily afflicted with dissatisfaction, have been the first to seek from Asia the food which their famished souls failed to find to their taste in Europe, and the catastrophes of the recent years have precipitated this moral evolution, which is constituted of disillusionment of political action and exaltation of the inner life. Noble pioneers like the Count Keyserling have popularised the wisdom of Asia. And some of the purest German poets too, like Hermann Hesse, have felt the witchery of the thought of the East.

Although similar currents begin to make themselves evident in France also, and although a few enthusiastic but little known Frenchmen can be reckoned amongst the pioneers of the Awakening of Asia, France has strictly held itself aloof from this movement of curiosity and sympathy. The recent travel of Rabindranath Tagore and his appeal for a common Institution of Euro Asiatic culture have nowhere in Europe evoked less response and attention than in France. A wall of complacent indifference, Alas! too much separates this land from the rest of the

life of the world. Recently, the choleric Bjornson has rightly reproached France for this indifference. But he was not just in failing to recognise the incessant efforts of a small band of Frenchmen for opening a breach in this wall of indifference. And the present series of books edited by my friend Bizalgette,*—the fraternal friend in the Whitmanian sense of all that is human,—is itself a proof thereof. Let us widen this breach! And let, across the opening, the message of India sound forth!

Ananda Coomaraswamy is one of those great Indians who, nourished like Tagore on the culture of Europe as well as that of Asia have become conscious of the duty of working towards the achievement of the union of the thoughts of the East with those of the West for the welfare of humanity. The spectacle of the recent war which has made manifest the immediately impending downfall of the European edifice, has demonstrated to them the urgency of their mission. At the same time as the poetic voice of Rabindranath Tagore invites us to collaborate with his International University of Shantiniketan, Coomaraswamy raises his cry of alarm and he tells us "Save Asia! Her idealism is in danger! If you do not do it, tremble lest Nemesis should direct against you through the instrumentality of Asia herself the very imperialism of lucre and violence with which you will have armed her! The degradation of Asia will cause your ruin! Her elevation alone will be your happiness!"

But proud Europe does not willingly admit that she may have need of Asia whom she has trampled under foot for centuries without even a suspicion crossing her mind that she was thereby only playing the role of Alaric amidst the ruins of Rome. Rome nevertheless conquered the Barbarian conquerors, even as Greece had once conquered Rome—even as India and China will finally conquer Europe—with their spiritual wisdom and greatness of soul!

It is the object of Coomaraswamy's book to demonstrate the power of this spiritual wisdom and all that it holds in latent reserve for the greatness and happiness of human kind.

In a collection of essays, apparently disjointed but proceeding really from the same central idea and converging towards the same object, there stand depicted before us the calm and comprehensive metaphysical thought of India, her conception of the universe, her social organisation which was perfect in its own time and could also adopt itself to the rhythm of new times, the solution which India offered for the problem of the woman, family, love marriage, and finally the magic revelation of India's art. Through all this great structure denoted by the immense soul of India the same spirit of over-arching synthesis asserts itself. No negation! Everything is harmonised and adjusted. All the forces of life group themselves like a forest with a thousand moving hands, conducted by Nataraja the master of the Dance. Every detail has its place in the scheme, every being has its function and all are associated in the divine concert producing with their diverse sounds and with dissonances themselves, in the phrase of Heraclitus the most beautiful harmony. While in the West a hard and cold logic scrupulously separates dissimilarities and encloses them culled and sorted, in distinct and separate compartments of thought India taking into consideration the natural differences of beings and thought-tries to combine them amongst themselves, in order to establish in its plenitude the total and entire unity. Here the couples of the opposites form the Rhythm of Existence. Spiritual purity does not fear to ally itself with sensual delights; free sexualism is here combined with the highest wisdom. The masterpieces of Art unite in themselves beauty with science and religion. And every where the *Life Intense* stands out prominent in multiform but closely-arranged sheaves. Everywhere the regard of the *One* is evident in the centre of millions of eyes. Even as Tagore has sung in immortal verses

In every splendour of sound vision, perfume,
I will see Thy Infinite Joy residing
The Taste of the Infinite Liberty
While a thousand trammels bind me still to
the wheel

Undoubtedly the edifice of this life of India reposed entirely on a faith and (like all faiths) on a fragile and unpassioned hypothesis. But amongst all the faiths of Asia and of Europe the faith of Brahmanical India appears to me to be that which embraces the maximum of universal thought.

* The series known as "Modern Foreign Prose Authors" in which is included the French translation of the "Dance of Siva" by Leon Bizalgette has been the first in France to translate the complete works of Walt Whitman and Thoreau.

Of course, I do not deprecate or disparage the other faiths. The ecstatic intellectualism of primitive Buddhism or the smiling serenity of Lao Tse are extremely dear to me, but I note therein sublime moments of exclusion and giddy heights of the life of the soul. And what makes me love above all others, the Brahmanical philosophy is that it appears to comprehend all the faiths of Asia. More than all the faiths of Europe the Brahmanical faith could harmonise with the great hypotheses of modern science. The Christian religion, have tried in vain to accommodate themselves to the progress of science, they could hardly disengage or disembarass themselves from the Heaven of Hipparque and Ptolemy which they had learnt even at the time of their inception. On the contrary, when after allowing myself to be carried by the powerful rhythm of Brahmanical thought on the curve of the Lives ascending and descending by turns, I re enter the present century and find before me prodigious efforts of new cosmogonies proceeding from the genius of an Einstein or following freely from the discoveries of the modern age,* I do not find myself in any strange or foreign atmosphere. I hear in the course of the voyage of my soul across the stellar infinite into the sidereal abyss amongst the Universal Isles the Spiral Nebulae "the innumerable Milky Ways" the millions of worlds which roll along the "Space Time round which rays of stars ever travel and create fantastic shapes, 'doubles', and mirages on opposite points,—I hear, still resounding the cosmic symphony of the worlds which succeed one another, disappear and reappear, with their living souls, their races of men and gods according to the law of the Eternal Becoming the Brahmanical Samsara—I hear Shiva dancing in the heart of the world, in my heart.

I do not ask my European friends to embrace any one faith of Asia. I only invite them to taste the happiness of this magnificent rhythm, this deep and slow breath. They will learn there what the soul of Europe (and

of America)* is most in need of to-day—the calm, the patience, the virile, never-failing hope, the joy, serene "*like a lamp in a windless place, which never flickers*." (Bhagavad-Gita)

The Occident, excited and exasperated over the task of achieving social and individual happiness warps and perverts its own life, and by its frantic haste nips in the bud, the very happiness which it pursues. Like a tired out horse which between its ear-straps sees only the blinding road before it, the European's look too sees nothing beyond the limits of his individual life or his group, his fatherland or his party. Within these narrow limits, he longs to realise the human ideal. It is necessary for him at all costs to prove to himself that he will see with his own eyes the realisation of this ideal, or (supreme sacrifice which he consents to make in deference to the slow character of human progress') that his children would be able to pluck the fruits of his labours. From this, spring those perpetual hopes of a tumultuous character, destined to an early death and invariably shattered, those dreams of Earthly Edens that precipitation and blind violence so characteristic of the civilisation of the West. And when of necessity the disillusionment comes and this mirage of an ideal slips away from one's fingers, the feeling comes that all is lost, and the brief period of feverish exaltation is followed by a long period of morbid depression.

The great Brahmanical philosophy knows nothing of these violent turnings of the balancing pole. It does not expect a miraculous transformation of the world from one war or one revolution or one stroke of mercy. It takes in within its view immense periods centuries of human ages, the successive lives of which, in concentric circles, gravitate and slowly proceed towards the Centre, the place of Deliverance already realised in certain souls of Precursors'. It never feels discouraged or impatient. It feels it has time! The falls and reverses on its path could not daunt it or provoke its ire. Error is not sin, in its view but only youthfulness and inexperience. It waits for the whole cycle of Time to gradually accomplish itself. It sees the Wheel turn and expects. And its regard which

* Among others the admirable cosmic theory recently propounded by Emile Belot Vice President of the French Astronomical Society (See, in the Magazine 'Science and Life' Paris August September 1920, the article giving a summary of his great labours 'The Origin of the Worlds and the Structure of the Universe in accordance with the Discoveries of Modern Science'.

* It goes without saying that all that I write about Europe applies similarly to the European races which have peopled the New World.

passes beyond the horizons of mutable good and evil, lucidly and calmly judge the Stream of the soul which pass away—indulgent towards the weakness of the weak and severe only for the strong. For this proud philosophy demands more from the strong than from the weak and all its conception of the hierarchy of the castes which appears on first appearance so disdainfully aristocratic is based on the elevated principle (diametrically opposed to the egotistic democracies of the West) that in the measure in which one rises in the scale of society in that same measure his duties increase and his rights diminish. Besides however low one may be every man can elevate himself and every man knows that he can sooner or later attain by the normal change of his existence the culminating point of the Curve whence through the path of the Return the soul will escape all Time and its vicissitudes.

Thus is effected the great reconciliation of the infinite Diversity of beings and desires with the Eternity of the Rhythm which binds them all in one same current which goes toward Unity.

But the question is not that this grand structure of thought and philosophy should throw over Europe the golden shadow of its cupola. No it is not a question of Europe becoming another Asia. But let Europe not wish that Asia should become Europe. Let Europe learn to respect this great personality of which she is only the complement. And without wishing (hopeless dream indeed)

to infuse in artificial life into the forms of the past let these two world uniting their respective geniuses pave by their union, the path of the Future!

This is the opinion which Ananda Coomaraswami nobly and boldly expresses at the end of his book offering as a corrective to the ardent nationalism of Young India the high Idealism of Asia.

For the great idealists of Young India mere nationalism never satisfies. Patriotism is merely a parochial feeling. The higher souls have greater and more beautiful functions to fulfil. *The Life* and not merely the life of India demands our loyalty.

the efflorescence and growth of Humanity is worth more to us than a mere party victory. The elect people of the future cannot be a nation or a race but an aristocracy of the earth combining in itself the energy of European action with the serenity of Asiatic thought.

The hand thus extended by India we take it and clasp it in ours. Our cause is the same to rescue human unity and its full harmony. Europe Asia our forces are different. Let us unite them for the achievement of the common work viz the greatest possible civilisation and highest possible human genius. Teach us to know all Asia and thy wisdom of living too. Learn from us to act.

Paris January 1 1927

Translated by

L. V. RAMASWAMI

PRAYER

Open thou mine eyes that I may see

Beyond the dark night of the *chasmed soul*

That in the dewdrop I may find Thy sun
Open Thou mine eyes

Shroud me with silence

wherein I may hear

Thy laughter in the quiet ancient *mountains*

That I may sense Thy tidings

in the storm,

Shroud me with silence

Unfold my heart that

trembling I may know

The mystic blossoming of world on world

Deep in that shadowless immensity,—

My dreaming heart enfold

E. E. SPEIGHT

MY DAYS IN EUROPE

BY DR SUDHINDRA BOSE, LECTURER, STATE UNIVERSITY OF IOWA.

THE French philosopher Voltaire maintained that human nature was different in England from what it was elsewhere. It does not seem to me that Voltaire was altogether right; but when I reached France I did find a vast deal of difference in the psychology of the French and the English. The French, unlike the English, were quite willing to believe a man honest until he proved himself to the contrary. Let me give an instance. The customs officials at Paris railroad station refused to open my trunks and examine their contents.

"Did you say you are an American citizen?"

"I did."

"All right. You can go. We trust you."

The French, in my judgment, are much nearer to warm Oriental temperament than the cold phlegmatic English. Even the most obtuse traveler cannot but be aware of the subtle spiritual affinity between France, and let us say, India. Down below the surface there is the unmistakable kinship of the French and Indian spirit of creative idealism.

France has suffered more from the ravages and horrors of the last war than any other country in Europe. Yet I have seen evidences to indicate that the French are not only willing to forget the sufferings of the past, but are ready and eager to go ahead with the work of the day.

Unfortunately, France has more than her share of unkind critics. They claim that France has gone mad with militarism and imperialism. Whether that assertion is absolutely right or wrong, one can at least appreciate the French point of view, and at least see that the present nervousness which is apparently manifested in certain quarters in Paris is not wholly without a cause. And does not the well-

known French proverb, "The scalded cat fears cold water," give us a clue to the understanding of the public opinion in the French Republic?

The Frenchman, it seems to me, has the widest range of mind of which any European is capable. He has very little of provincialism in his intellectual makeup. If ever there was a cosmopolitan in Europe, a Frenchman most emphatically is.

The French ways, whatever their shortcomings may be, are democratic. There is absolutely no colour or race prejudice in France. "We have solved the colour problem," told me a Parisian high up in government circles, "by not having any. We, in fact, scarcely know what you in America mean by colour consciousness. That phrase is not to be found in our French dictionary."

The bar of colour distinction does not exist in France. She does not have, never did have, any ingrained colour or race prejudice. A yellow, brown, or black man in France is totally unaware of the shadow of "the bar sinister" which darkens his life almost every minute in Anglo-Saxon countries. In the social relationship between a Frenchman and an Asian, or an African, there is no colour line. It is a common sight to see raw-hoed, jet-black negroes of the United States go hand in hand with dainty French girls on Paris boulevards.

People are not considered inferior in France just because of their race or complexion. Whatever inferiority they may possess is the inferiority only of opportunity:

Norman Angell wrote in an American paper the other day.

"In France, the negro members of the Chamber of Deputies, or of the legal profession, or of the governmental adminis-

tration or of the army and the church have not merely official difficulties they have social difficulties in their relationship with their white colleagues. They dine in the homes of members of the Cabinet plead for white cloths in the courts and it would never occur to their French colleagues to treat them with any sort of social exclusion.

The French etiquette is a very complex affair and I do not presume to understand its philosophy in every detail. I noticed however that the French are very courteous to foreigners. A Frenchman will think nothing of talking to strangers without a formal introduction. The average Frenchman is kind, gentle and affable. He talks with his hands and his eyes no less than with his tongue but he is always polite. He is the soul of courtesy. Even the ordinary policeman in the street who has a fierce looking sword dangling by his side is courteous. You ask him a question—what happens? He comes to attention and gives you an elaborate salute. Then he proceeds to answer your questions most minutely and as you start to go he salutes you again.

The French are among the thriftiest people of Europe. They waste nothing. Time and again you see poor folks pick up discarded cigarette stubs from the street to smoke them again. This is not highly sanitary. I will admit but the Frenchman cannot bear to see anything go to waste.

England said Winston Churchill is a paradise for the rich and hell for the poor. France is a country not only for the wealthy but for the poor as well. There you can buy from a vegetable stand on the street corner a penny's worth of sliced pumpkin if you like. There you can



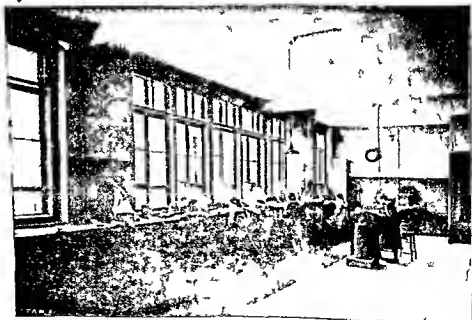
A Moulin à Paix in the neighbourhood of Digne, France

purchase half a banana if you wish. The Frenchman is indeed an economic soul.

It was a great pleasure for me to note the keen and sympathetic interest taken by the French people in matters Indian which range all the way from art and literature to politics. A recent striking illustration of the active good will of France towards India is the gift to Tagore's Visvabharati a complete set of French books on Indology. These volumes were donated by Indian enthusiasts of France. In this connection I cannot help thinking of the proposal made not long



A Class of making small instruments in the Watchmaking School in Geneva



A Class of Civil Apprentices in the Watchmaking School in Geneva

Anyone who has studied up to matriculation in India is eligible for admission. The medium of instruction is however French. It takes four years to graduate from the school.*

The prime object of my visit to Geneva was to confer with the men entrusted with the machinery of the League of Nations. I interviewed many a statesman and diplomat at Hotel de Inter national the headquarters of the League. They were very obliging and furnished me with loads of books and pamphlets. I could not however share their satisfaction about the League of Nations. The views they expressed were colored by a sort of sentimental jaundice.

What is the plan of the League? I asked a member of the Permanent International Secretariat to deliver the oppressed nations of Asia from the yoke of European imperialism?

It is not the concern of the League, was his quick response.

* Students desiring further information should communicate with the Director of Ecole Municipale d'Horlogerie Rue Necke 2 Geneva Switzerland.

The League of Nations may not be made up of as intimated by a New York journal a professional criminal class a delectable crew of professional thieves hars overreachers and confidence men. It is however an organization of the victorious nations to keep and hold their spoils to promote their own narrowly nationalistic and ruthlessly imperialistic interests. The Leaguers had no genuine desire to bring about a reorganization of the world on the basis of justice and humanity. All they wished in the words of an American periodical is a reorganization of the general mechanism of economic exploitation with a view to minimizing the risk and cost of war. The League is a rotter.

I have tried to make a first hand acquaintance with the underlying facts of the League. If I may now be permitted to make a suggestion to the Asian whose soul is not dead to the call of his country it will be this

Keep out keep out keep out

Hall of Liberal Arts
Yonkers City U.S.A.

THE NEW PRESIDENT OF CHINA

A PERSONAL IMPRESSION OF LI YUAN HUNG

By JOHN A. BRULSFORD

"SOME have greatness thrust upon them. Such is Li Yuan hung now for the second time President of the Middle Flowery People's Kingdom (*Chung Hua Ming Kuo*) which we call the Republic of China. A less ambitious man would be hard to find. When I visited him at Wuchang three days after the outbreak of the great revolution in 1911 he told me of the thrusting of greatness upon him at that time. The men who had engineered the rising at the instigation of Dr. Sun Yat sen held a

sword at his throat and gave him this choice. You must proclaim yourself head of the revolution or die immediately. He chose not to die. I hardly credited the story at the time. It was obvious that most of the men in that Babel of disorder at the revolutionary headquarters were running an enormous risk and would be doomed to execution if the Imperial Government sent any strong force against them. Though Li Yuan hung seemed less fearful than others might it not be that he was trying

through the foreign journalist to assure the Peking rulers of his innocence? So it seemed. But the burly good humoured soldier, who could laugh over things even in that tense atmosphere had told me the simple truth.

Why had he been chosen for greatness? He had had no part in the engineering of the revolution. It was only by the accident of the premature bursting of a bomb that the outbreak had begun at a time when the revolutionists themselves had no strong leader to take command. They were in urgent need of a man respected and loved by the common soldiery of the Wuchang garrison. That was the first consideration. It was by chance rather than design that they chose one who was able to win the regard of the Chinese people of both North and South and of foreigners also. What the plotters wanted at this time was a loyal and enthusiastic following of a few thousand fighting men who would resist the first onslaught from the Imperialists. Li Yunn hung was the friend of the common soldier. His sympathy for the men in the miserable life of the barracks, his efforts to provide entertainment and education for them had already come to the knowledge of foreigners. And besides he was honest. A Danish merchant in Hankow told me how Li Yuan hung as purchasing officer for the local forces had come to him to buy field glasses. Now it was the almost universal custom of salesmen in China at that time to pay a commission to any official purchasing goods on behalf of the Government—in other words a bribe to secure the order. Often there was competition in bribery. The merchant said something to Li Yuan hung about giving him the usual commission. The reply was in effect this: I came here because I thought you would not offer that.

Li was one of the few who realized how the custom of squeeze (the popular name for commission payments) was ruining China. He declined to receive or to give bribes. The consequence was that he had remained poor and had been kept in a subordinate position while un-

scrupulous men of far less capacity had been promoted over his head. He was simple Colonel.

But Li Yunn hung in any military position was a paradox. He is one of the most pacific minded men of a pacific race. All his victories have been victories of peace. Throughout the revolutionary fighting in 1911 and 1912 he issued many appeals to the forces of both sides to renew their friendship and restore peace. His proclamations were the very reverse of those which Western commanders put out during warfare. Where we would expect men to proclaim their own divine mission and to denounce the villainy of the enemy shrieking about atrocities, here was the leader of a most momentous revolution asking pardon of his fellow countrymen for his part in the tragedy that had brought brother into mortal conflict with brother. Peace without victory—the motto which President Wilson so readily changed to 'force with out stint'—was the motto of Li Yunn hung throughout the conflict even when his own life was in imminent danger. And peace without victory he attained. His forces were utterly defeated by those of Yuan Shih kai which were supposed to be fighting for the Manchu Dynasty against the Republican movement. And the outcome was that the Manchu rulers were compelled to abdicate and the Republic was established. Was there ever such a land of contradictions?

To explain this paradox we should have to tell of the tortuous diplomacy of Yuan Shih kai who was falsely true to the Imperial authority until he found it in his power to be truly false to the Republicans. He secured himself in the Presidency handed a sop to the real leader of the revolution Dr Sun Yat sen and had Li Yuan hung made Vice president.

Li Yunn hung continued to hold authority at the metropolis of Central China—the triple city of Wuchang, Hankow and Haayang. The almost universal respect and affection in which he was held made peace possible in that region during a most difficult period. Of course there

were minor disturbances, including several plots against his life. It was long before he could be induced to allow the execution of any of these conspirators. In other parts of China there were tens of thousands of executions of those who were suspected of opposing the authority of Yuan Shih kai, and I remember one or two occasions when forty or more were executed in a hatch at Wuchang. But always Li Yuan hung was accounted a man of unique mercy. I visited him often in the times of most intense agitation and found him always in kindly humour—worried perhaps but never vindictive. When I went (as correspondent of the American Associated Press) to ask whether he were really dead as rumour had reported he enjoyed the joke greatly. He is a man who can laugh.

Li Yuan hung refused to join the revolt of the Southerners in 1913 against Yuan Shih kai who had proved himself false to Republican institutions and had flouted the authority of the Parliament. The quarrel was a little academic as the Parliament could hardly be described as representative. Li Yuan hung considered that China would find her way to a new national life more quickly along the path of peace than in strife over systems. It was difficult to decide whether personal ambition or devotion to principle was the leading motive of some of the leaders on both sides. It is impossible to say yet whether Li Yuan hung was right. The Southern forces were defeated in 1913 but many of the same leaders are still upholding the standard of Sun Yat sen at Canton and certainly their record appears far better than that of the military usurpers who have held sway at Peking during most of the past eight years.

Li Yuan hung in those early years of the Republic was the one man in favour with large masses of the people both north and south of the Yangtse. Yuan Shih kai it seems was afraid of his popularity. He frequently requested him to come to Peking. Li Yuan hung always replied quite truthfully that he felt his services were more needed in Central China. At last Yuan practically compelled him. The

Vice President was taken to Peking and was placed on that very island in the artificial lake of the Forbidden City where the Emperor Kuang Hsu had been held a prisoner by the old Empress Dowager. All honour was paid to Li Yuan hung. But he was as powerless as a bird in a gilded cage. I visited him on that island just before leaving China in 1914. It was sad to see his patient impatience with the enforced inactivity. He was in great distress at that time over the Japanese invasion of Shantung. There were tears in his eyes when he appealed to two of us—insignificant newspaper men—to try to stir a righteous protest from our respective countries against this seizure of China's sacred province. I knew only too well that the powers which had prevented China's own official protest from coming to the knowledge of the British people would hardly succumb to any effort of mine to break through the censor's barrier and reach the popular conscience.

But Li Yuan hung was not destined to waste all his days in the prison palace. Yuan Shih kai after his unsuccessful attempt to set up an imperial throne for himself and his heirs was gathered to his fathers. His prisoner became president.

And what mighty deeds did he do as head of the nation to justify his present recall to that office? None that I know of. He was not even successful in his efforts to reconcile the rival factions. He was unable to save his country from the encroachment of her neighbour (though undoubtedly by keeping the peace with Japan he helped to prevent a far worse tragedy). He failed also to check the rising of the ex-brigand Chang Hsun who tried to restore the infant Emperor. Late in 1917 Chang Hsun attacked Peking. Li Yuan hung made no attempt at resistance but sought refuge at the Japanese Legation. A sad exhibition of weakness and insincerity it seemed on the part of one who had wept over his nation's ill usage at the hands of Japan. I do not know the intimate circumstances but it certainly appeared that foreign correspondents were justified at the time in condemn-

ing Li Yuan hung as "weak, irresolute." He went into "disgraceful" retirement, as F. A. MacKenzie of the London *Daily Mail* recorded. Chiang Hsun, after a few short days of triumph, was easily defeated. China became a Republic again. But Li Yuan hung was no longer president. Can one imagine any Western choosing such a man again for the highest office? It does not seem that Li Yuan hung sought the Presidency at this time any more than he sought the leadership of the revolution when a sword was held at his throat. He is not considered clever. "He has a good heart but a poor head," the Chinese used to say of him. Foreigners have still less regard for him. The idol of the foreigners in China was Yuan Shih kai, the man of power who asserted his authority over the great nation at all costs, lopping off the heads of his opponents by the myriad. Li Yuan hung is not the man to unite China under one strong central authority. Probably the drift toward a loose federalism will go on unchecked, and the Western moneylenders will be distressed for it is more difficult for debt collecting diplomats to deal with a multitude of local Governments and private Chinese borrowers than with one great central authority.

Li Yuan hung, though he bears the title of Field Marshal, has no army at his bidding as have Wu Peifu and Chiang Tsolin. In his apparent weakness lies his real strength as a leader of China. No man who rises to power by military

force can hope to hold the confidence of a people that regards all violence as proof of undeveloped character. Military power might establish a little brief authority—it would be brief in Chinese eyes even if it lasted a couple of centuries—but such authority would be little respected and less loved. What they ask of their President is that he shall reconcile the conflicting parties and enable the people to pursue their daily toil and maintain their home life in peace and with more freedom than is possible in most of the great nations of today. Li Yuan hung has come to the Presidency once more in response to the demand for a reconciler. Will he fulfil that mission? Can he induce Dr. Sun Yat sen and the present leaders of the North to come into friendly co-operation? It will not be easy.

Li Yuan hung was born in the ancestral village about twenty miles from Hankow 58 years ago. He began training for the fighting services at the age of eighteen. He was about 30 years old when the Sino-Japanese war began, he commanded a gunboat in that campaign, in which China suffered a great defeat. Afterwards he superintended the construction of the forts of Nanking. Thence he went to Wuchang and was in charge of his regiment there at the time of the revolution. Li Yuan hung, the soldier, has a remarkable record of successive defeats. Li Yuan hung the man of peace has won great victories, and may yet win greater.

THE SOVEREIGN AS THE HEAD OF RELIGION IN THE MUGHAL EMPIRE

I

EXAMPLES are numerous in Oriental history of sovereigns claiming the position of the spiritual leader of their people. It may have been due to the natural vanity of man or to the astute political design of securing to one's self the supreme authority in Church and

State alike and thereby making the sovereign's position unassailable, or to a combination of both these motives. The lord of half a million swords does not feel happy unless he can flatter himself that he has won the unforced love and spontaneous obedience of his subjects. He has a natural weakness for thinking that he

is not as other men are, that he is akin to the gods, and that he rules by a divine right as a semi-divine being. Flatterers had instilled the same idea into the mind of the Roman Emperors and the Stuart kings of England.

It found an easier lodgement in the Islamic State. That State is a theocracy, and its sovereign, in strict theory, is God's representative on earth. He is the commander of the faithful in the battlefield and the public prayer alike. He is the only Khalifa of the time and if he is worthy of his position, then the mantle of the Arabian Prophet has descended on him, and he ought to be not only the leader of the national army but also the highest living exponent of the faith (*maytahid*). Only the military type of the State and exigencies which made a rude unlettered soldier instead of a deeply read theologian the only successful sovereign in most Islamic lands throughout the middle ages prevented this claim from maturing. The actual experience of a long series of centuries gradually disabused the public mind of the idea that the Sultan was necessarily also the *Maytahid* or Imam. But he might be so.

Anthropomorphism or the worship of God in the form of man, is the besetting sin of the Aryan race. The Persians could not shake it off even after their conversion to a strictly monotheistic religion like Islam, and the variety of incarnations adored by the Persian people along with Islamic tenets proves how fertile a field for man-worship Iran is. We find a full account of these religious movements in Browne's *Literary History of Persia* (vol I Ch 9). Sufism to which the Persians among all Islamic races have made the largest contribution, also favours the recognition of inspired or superhumanly gifted spiritual preceptors.

The *Insaan-i kamil* or Perfect Man is the title given by Muhammadan mystics to the highest type of humanity, i.e., the theosophist who has realised his oneness with God. This theory of the Perfect Man is based on a pantheistic monism which regards the Creator (*al Haqq*) and the creature (*al Khalq*) as complementary

aspects of Absolute Being,—or as a Hindu would say the *Purusha* and the *Prakriti* are two aspects of one and the same thing. "Man," as an Arabian mystic writes, 'unites in himself both the form of God and the form of the universe. He is the mirror by which God is revealed. We ourselves are the attributes by which we describe God, our existence is merely an objectification of His existence.' The Perfect Man who typifies the emanation of Absolute Being from itself and its return into itself, moves upward through a series of illuminations until he ultimately becomes merged in the Essence, when the seal of dedication is set upon him. He now becomes the Pole star (*Qutb*) of the universe and the medium through which it is preserved; he is omnipotent, nothing is hidden from him, it is right that man-kind should bow down in adoration before him, sure he is the vicegerent (*Khalifa*) of God in the world (*Qur'an*, II, 28). Thus being divine as well as human, he forms a connecting link between God and created things. According to orthodox Muslims this representative Superman is the Prophet Muhammad. 'Al Jili holds that in every age Muhammad assumes the form of a living saint, and in that guise makes himself known to mystics' [*Encyclo Islam* II 510].

So much for the craving of the Sufistic Muslims in general and the men of the Persian race in special, for a divine teacher in a human form in their own age. The Hindu is even more ready to welcome an *avatar*, because it is his creed that such avatars have appeared by the million in the past and God is sure to incarnate Himself when the age requires it by reason of the excess of sin and the agony of spiritual hunger unsatisfied by the existing teachers (*Bhagavat Gita*).

II

While earnest believers were expectant for such a superman *guru* or Lord of the Age (*Sahib-i zaman*) it would be in accordance with human nature to find that there was a vast number of interested people who wished to secure material gain by professing religious adoration

to the sovereign, as the cynical Al Bada yuni has pointed out

The religious atmosphere of India was quivering with electricity in the first half of the 16th century. Chutanya and Nanak preached and converted during this period and their new creeds by supplying the exact spiritual needs of the age, became world conquering within India. Other movements deviating from the old orthodox faith also arose in India as has been clearly shown by Blochmann in the Introduction to his translation of the *Ain-i-Akbari* Vol. I particularly the Mubdavi sect : men on the look out for a new Mahdi or Supreme spiritual guide [The Mahdavis lingered in Byapur well beyond the middle of the 17th century]

The Emperor Akbar was led to claim this position partly by his natural vanity but more by the flattery of his favourites as Al Badayuni has pointed out

Though illiterate he secured his own recognition as the *muytahid* or infallible interpreter of the *Kuran* and of all disputed points of Islamic theology (1579). His coquetry with Hinduism long and secret conversations with famous Hindu sannyasis and pandits his edict of toleration for all Hindu practices and finally his adoption of several Hindu rules of conduct and ceremonies led the Hindus to regard him as one of themselves. They styled him *Jagat guru* or the spiritual guide of the universe while the coteries of his Muslim adorers (mostly Persians) called him the *Imam-i-Islam* and the *Shah-i-zaman*

As the religious guide of his subjects Akbar adopted at first secretly and cautiously many of the attributes and prerogatives of a prophet and even of an incarnation. It excited the intense disgust of his orthodox Muslim subjects and was often checked by the fear of a revolt of the Muslim soldiery at the call of the old type Mullas

I quote from his courtly flatterer Abul Fazl —

Wherever from lucky circumstances the time arrives that a nation learns to understand how to worship truth the people will

naturally look to their King and expect him to be their spiritual leader as well for a king possesses independent of men the ray of divine wisdom. Now this is the case with the monarch of the present age. Men versed in foretelling the future knew this when his Majesty was born and they have since been waiting in joyful expectation

His Majesty, however wisely surrounded himself for a time with a veil as if he were an outsider or a stranger to their hopes. But can man counteract the will of God? He could not help revealing his intentions. He is now the spiritual guide of the nation. He has now opened the gate that leads to the right path and satisfies the thirst of all that wander about panting for truth

Men of all nations old and young friends and strangers the far and the near, look upon offering a bow to his majesty as the means of solving all their difficulties and bend down in worship to obtaining their desire when his majesty leaves the court there is not a hamlet town or city that does not send forth crowds of men and women with vow offerings in their hands and prayers on their lips touching the efficacy of their vows [made to the Emperor] or proclaiming the accounts of the spiritual assistance received [by secretly praying to him]. His Majesty gives satisfactory answers to every one and applies remedies to their religious perplexities. Not a day passes but people bring cups of water to him beseeching him to breathe upon it. Many sick people whose diseases the most eminent physicians pronounced incurable have been restored to health by this divine means

Notwithstanding every strictness and reluctance shown by his majesty in admitting novices there are many thousands who have cast over their shoulders the mantle of belief and look upon conversion to the New Faith as the means of obtaining every blessing (*Ain-i-Akbari* 163 166)

The initiation ceremony and rules of life of the members of this new sect are described in the *Ain-i-Akbari* : 165 167, and I need not quote them here

In addition to the *kurnish* and the *taslim* which all persons presented at court had to make to the sovereign the disciples of Akbar had to perform the *sydah* or prostration by bowing down the forehead to the ground. This is an exercise performed at the Muslim prayer, and therefore the orthodox regarded it as a ceremony exclusively due to God. Akbar yielded to the public discontent and very prudently restricted the prostration to the hall of private audience. Its popular

name was *zaminbo* or kissing the ground before the throne. This abject mode of showing respect prevailed in ancient Persia as well as the Hindu States. Religious leaders are entitled to it, as we see daily around us. Abul Fazl justifies it by saying that "They look upon a prostration before his Majesty as a prostration before God, for royalty is an emblem of the power of God" (1:159).

It was a practice intensely hateful to the Muslims, and though Jahangir continued it, Shah Jahan had to yield to public opinion and abolish it at his accession.

The *darshanias*, or men who did not begin their days work or break their fast without first gazing on the Emperor's face as on an idol in the morning—formed another sect of his worshippers and they followed a special set of rules (Am: 207).

Even the slaves of the imperial household were, in name at least converted into the Emperor's disciples. As the court historian writes,

His Majesty from religious motives dislikes the name *bendagar* slave for he believes that Mastership belongs to no one but God. He therefore calls this class of men *chelas* which Hindi term signifies a faithful disciple. Through his Majesty's kindness many of them have chosen the road to happiness (ie embraced the divine faith of Akbar) (Am: 227).

III

The tradition of the Emperor being the spiritual guide of the people and of his initiating personal disciples continued in Aurangzib's reign, though that Emperor attracted men by his reputation for strict orthodox ascetic rigour of life and power of working miracles for which he was called *Alamgir*, *Zinda pir* or 'Alamgir the living saint'. In 1690 when the Emperor was encamped at Badli on the bank of the Krishna Salabat Khan the *Mir-i-tuzuk* presented to him in the court of justice a man who said 'I have come from the far off land of Bengal wishing to be your Majesty's disciple. I hope that you will favour me by granting my desire.' Aurangzib smiled a sarcastic smile and gave the Khan about Rs 100 in cash and some bits of gold and silver

to be presented to the man, saying, 'Tell him that the favour he is really expecting from me is this.' The man flung the money away and threw himself into the river. He was rescued by the court attendants. The Emperor ordered him to be taken to a famous Muslim scholar of Sarhind with a request to admit him as a disciple (*Musir-i-Alamgir* 333-334).

As a token of the religious veneration paid to the Emperors they continued throughout the Mughal period to be addressed by their sons and subjects with epithets characteristic of prophets such as *Qibla wa qabr*, i.e. the central point to which the faithful must turn in prayer, like the Black Temple at Mecca or Solomon's Temple at Jerusalem, the *Qutb* or Polestar of the faith, and *Pir wa murshid*, *alam wa alaman* or *dujahan* or *din wa duniya* i.e. the spiritual guide and preceptor of the world and its inmates, or of this world and the next.

In imitation of Akbar, his contemporary the Bijapur Sultan Ibrahim Adil Shah II took the title of *Jagat guru*. He is popularly said to have inclined to the Hindu faith and practices lived on milk and even worshipped the Hindu god Varsoba in a small temple on the western edge of the inner ditch of the citadel of his capital. His Muslim historian has taken pains to rebut the charge that he apostatized from Islam (*Basatin-i-Salatin*, 259-260-261) but admits that in popular speech he was called *Jagat guru* [Also *Bombay Gazetteer* xiii 636].

The Mughal Emperor as we have seen, claimed to be *Jagat guru* or world's Supreme Religious Head. But this Pope was married and it would have been inconsistent if his principal wife did not partake of his spiritual attributes. Thus we find that Jahangir's wife, a Jodipur princess and the mother of Shah Jahan, was entitled the *Jagat Gosaini* or female Pope of the World' (*Tuzuk-i-Jahangiri*, 5).

There are many historical parallels to this aspect of the Mughal monarchy. The Abbaside Khalifs of Baghdad rose to the throne on the crest of a movement in favour of the

Ali and they claimed the spiritual homage of the Muslim world by reason of their descent from the prophet's family as completely as the political allegiance of their subjects.

So too the Safavi dynasty of Persia at first created an influence and a strong following by posing as religious leaders and then easily seized the throne of that country. The Sikhi *gurus* began as religious guides pure and simple and ended by becoming warriors and rulers of men. Live now they are designated as the ten Padishahs by their votaries.

IV

Apart from the position of *Jagat guru* or the direct and personal religious preceptor of his subjects or an inspired and miracle working saint which was aspired to by Akbar and Ibrahim Adil Shah and that of a darwish on the throne or living saint which Aurangzib loved to be called—the Mughal Emperor by constitutional law filled the office of the executive head of the dominant creed. As the Khalifa of the Age it was his duty to enforce the orthodox faith which was the Sunni form of Islam. Political considerations and the legacy of his more tolerant predecessors compelled Aurangzib to use the talents of many Shias—both of Persia and Central Asia—but their lot was not a happy one. In the war of succession with his brothers in the earlier years of his reign he had owed much to Mir Jumla a Shia but in his old age his bigotry was intensified and made his court no place for this sect. We find many illustrations of the anti-Shia feeling in this Emperor's letters and even in the official history of his reign.

To him a Shia was a beretic (*rafizi*) and he usually calls the Persians carrion eating demons (*Irani ghul-i-bay-rahim*) but this tone may have been partly due to his political rupture with the Safavi Shahs. In one of his letters he tells us how he pleased with a dagger presented to him by a noble man which was named *Rafizkush* or Shia slayer ordered some more of the same shape and name to

be made for him [*Ruqat-i-Hamgiri* 133].

The result was that his Shia officers had to practise hypocrisy in order to save themselves.

Sarbullah Khan, grandson of a King of Badakhshan, was Aurangzib's second Bakhshi from 1672 to 1679. Once his Majesty complained that Sarbullah's words savoured a little of Shiaism to which the Khan replied, 'Yes many of the Snyazids of Bukhara belong to this sect. My speech still bears traces of the effect of my former association with them. But I have not been confirmed in this faith. Through ill luck I have withdrawn myself from this creed but not yet attained to that.' This Sarbullah Khan we are told by the same authority used to favour the Persians and recommend them to the Emperor for high offices. Though Aurangzib distrusted that race he was forced to employ them on account of their unrivalled ability in book keeping and finance [*Hamid ud din's Hikam* § 38 and 39].

The position of the Shia nobles in Aurangzib's court was bad enough on account of their masters' orthodoxy but it was rendered worse by the jealous hostility of the Sunni nobles most of whom belonged to a different race, namely the Turani or Central Asian. Indeed in the 18th century the Persian and Turkish parties—or Iranians and Turanis as they were called—were sharply divided at the Mughal Court just as they had been under the Bahmani Sultans of the Deccan in the 15th with disastrous consequences to the latter. Even European visitors like Bernier and Muncei could not fail to notice the antagonism of interest and sharp contrast of policy between these two races in the Delhi imperial service especially when an embassy from Persia was expected [*Storia di Mogor* II 50-53 Bernier 146-153]. Marriage did not tend to heal this sectarian conflict because the Shias naturally liked to marry within their own circle and Sunnis were known to have refused the hands of Shia brides. Thus we learn from Hamid ud din Khan's *Hikam* that Rubullah Khan I the Paymaster General

of Aurangzib (1656-1692), made a will on his death bed, declaring that he had renounced the Shia faith for Sunnism and requesting the Emperor to give his two daughters in marriage to Sunnis. Now, though this Rahullah Khan was very highly connected,—his mother being a sister of the Emperor's mother,—the hand of his daughter was refused by Siadat Khan, a petty nobleman, who asked, "How do we know that she too holds the Sunni faith? In case she persists in her ancestral religion (i.e. Shiaism), what can be done?" (*Ahkam* § 59)

The Emperor, too, doubted the sincerity of Rahullah's alleged conversion to Sunnism, and this surmise was proved true. The Khan, on his death bed, had requested the Emperor to send the imperial Qazi (a Sunni) to wash and shroud his corpse. But the Qazi, on reaching the Khan's house after his death, was given a letter in which the dying man had begged him to delegate his burial arrangements to his confidential servant Aga Beg. The Qazi knew this man to be a Shia theologian and priest disguised as a servant, and reported the new development of the case to the Emperor. Aurangzib replied in an indignant tone—

'Let the Qazi come away from the house. The late Khan had made deception his habit in life, and at the time of his death too pursued the same detestable sin. What concern have I with anybody's religions? Let Jesus follow his own faith and Moses his own!'

But the Shias had good reasons for concealing their faith from him.* In one letter of Aurangzib we read how he was alarmed at the coincidence that the pay master and two *nazims* of Lahore were Shias, and immediately ordered that the former should be transferred elsewhere.

* On 3rd Nov. 1672, an old servant of the days before Aurangzib's accession on was beheaded for cursing the first three Khalifs (*M.A.* 120). The Emperor objected to making the word *Ali* a part of any newly created noble's title (*M.A.* 313). In one letter he narrates with approval how a Sunni murdered a Shia at Isfahan and escaped to safety! (*I.O.L.* 1314 f. 346). Persians newly arrived in India should not be posted to any of the ports on the West Coast (*Kalimat Tay* 141 a).

(*Kalimat Tay*, 16a.) Very late in his reign, he objected to the practice of sending the bones of rich Shias secretly after death to Karbala and Mashhad for burial. This he regarded as a superstition (*Ibid* 12 n.)

V

In Mughal India, as in mediæval Europe, education was a branch of religion, and the educational expenditure of the State was defrayed out of the Alms Fund and through the hands of the imperial Almoner (*Sadr us sadur*). We have a *farman* of the earlier part of Aurangzib's reign which illustrates this arrangement. He instructs the *diwan* of Gujarat that every year teachers should be appointed at the cost of the State and stipends paid to the students according to the recommendation of the *Sadr* of the province and the attestation (*tasadduq*) under the seal of the teacher. The money was to be paid out of the Public Treasury. The grant was very small, as we read of only three *mulavis* being appointed, one at Ahmadabad one at Patana and a third at Surat and only 45 students enjoying the subsistence allowance [*Mirāt-i Ahmadi* 272].

The monasteries (*khanqahs*) when not endowed by private donors received larger subsidies from the Government, and they were expected to play the part of the Cathedrals of Christendom in fostering theological learning and general education.

We may conclude our remarks about learning in Mughal India, by referring to the allied subject of the Court poets. These were Persians born in Iran. By all the Emperors except the puritanical Aurangzib they were highly patronised and well rewarded for their odes. Such odes had to be written to order to celebrate victories, royal marriages, coronation, birthday and other court festivities and to supply inscriptions (*kutaba*) for the Emperor's favourite buildings or chairs of State. One of these poets received a purse of Rs. 10,000 for a four line epigram describing how a trained leopard down a wild buffalo before the Jahangir [*Tazkira-i Sarkhush*].

These poets, in the 17th century, were closely related by birth or marriage to the Court physicians, who were mostly Persians. A runaway physician of the Shah of Persia was sure of a cordial welcome at the Court of Delhi.*

Even the ladies of these Persian families of poets and doctors were learned and accomplished persons and they were employed in the imperial harem to teach the princesses and to superintend the Empe-

ror's charity to women. In the last capacity the officer was called *Sadr-un-nissa* or 'almoner for women'. The life of *Siti-un-nissa*, the friend of the Empress Mumtaz Mahal and governess to her daughters, gives us a charming picture of culture within the harem in the glorious times of Shah Jahan. [See my *Studies in Mughal India*, pp 21-26]

JADUNATH SARKAR

(Patna University Readership
Lecture, 15 Feb. 1921.)

* Abdul Hamid's *Padishahnawah*, ii. 367-8
Alamgir namah, 45

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu, and Urdu Newspapers, periodicals, school and college text books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc. will not be noticed. The receipt of books reviewed for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book reviews and notices will be published.—Editor, M. R.]

ENGLISH.

HINDU CULTURE. By K. S. Ramaswamy Sastry,
B. L. S. Ganesan, Madras 1922. Price Rs 3.

This book of 216 pages, well printed and neatly bound, has a foreword from the pen of Sir John Woodroffe, and is written on the same lines as his wellknown *Is India Civilised?* There is a third book, *The Illusions of New India*, by Mr. P. N. Bose which is also written with practically the same object. But whereas in the last two books and especially in the last, there is some attempt at offering reasoned arguments for the conclusions arrived at and Sir John's book possesses an added interest in the fact of its being written by a cultured Western whose admiration for our civilisation tickles our vanity, the book before us does not profess to offer any reasons at all, but is a summary of the conclusions arrived at on various aspects of Indian civilisation by appreciative writers, or rather it is a summary of only the favourable opinions of those writers, utterly ignoring opinions which are unfavourable. Entirely one-sided as it is, it has nevertheless its value for those students who want to correct the impressions formed upon a study of the more numerous class of writers mostly Western, who see nothing but evil in our civilisation and who base most of their conclusions on our present degraded political and social condition. Written from the standpoint of an advocate, the book will not of course carry conviction, for which the reader will have to look up the original sources, named

and unnamed, from which the author draws his inspiration, and if the reader does so, as the writer of this review has done the conclusions he will arrive at will be hardly as dogmatic and optimistic as the author's, and his admiration, if he uses the historical and comparative method, which the author calls a great Western instrument of thought sure to be productive of great results' (p 177), will be qualified with many misgivings and assume a soberer tone, of which he will find no indication in this little volume.

The author was prompted to write this book by the attacks on Indian civilisation in Mr S. C. Mookerjee's *The Decline and Fall of the Hindus*, which he calls 'a small and waspish booklet', and against the author of which he indulges in vehement personalities. We are not concerned to defend Mr Mookerjee, whose book we have not read, but we notice that Sir John Woodroffe calls him his 'friend' and that he has both the courage of his opinions and (for I know him) a strongly felt attachment to his country. In fact, it seems to us that those Indians who are constantly singing preans of glory at the altar of Indian civilisation are wanting in both, and if we look for truth and originality, we will find more of it in books written by those who want to rouse their countrymen and explode their complacent faith by the shock of strong language, on the principle that desperate diseases require desperate remedies (though calm historic judgment alone can convince and produce a lasting impression), and we can therefore well understand the sense in

which Sir P. C. Ray calls Mr. Mookerjee's book 'the book on India's regeneration'.

Sir John Woodroffe quotes Voltaire who spoke of the Hindus as 'a peaceful and innocent people, equally incapable of hurting others or of defending themselves.' The sting of the quotation lies in its tail, and to take one aspect only of our civilisation, it is worth enquiring how we have become so utterly incapable of defending ourselves, and whether the attitude of what is, is for the best, will help us to develop that quality, so essential to our racial self-preservation. But the author does not seem to be troubled by any qualms on that score, for he is emphatically of opinion that Hindu civilisation is 'predestined to last for ever' (p. 15).

Throughout, however, there is a subconscious vein of mistrust, which is, we believe, responsible for many of the exaggerations in which the book abounds, in the solidity of the rock of Hindu culture on which the author takes his stand, and the author seems to be aware that much will have to be surrendered to the imperious demands of the 'Time Spirit' in the course of its triumphal progress in the modern age' (p. 154).

This is why perhaps the author cannot shut his eyes to 'a few redeeming features on which alone I rely as holding out a promise of better times' (pp. 176-77). These features, according to our author, are 'a new and powerful feeling of faith in science and love for scientific study and methods and investigations; the introduction of the historical and comparative method of studying social and artistic phenomena; the new born national feeling; the new democratic spirit which will bring into existence a more intimate sense of brotherhood and a more vivid sense of mutual interdependence; collective charity and 'the modern passion of pity and the joy of social service and social emancipation'. It will also be interesting to enquire how many of the orthodox fold would be willing to subscribe to the following opinion of their ardent champion.

'Nor can one for a moment defend or praise the innumerable castes or the caste feuds and jealousies as they exist in India today. They are a travesty of the real system of caste. They are a source of individual decline and national decay [so there are sources of national decay in the existing Hindu system after all]. The counteraction of such evils is an act of individual duty and of national righteousness' (p. 159).

The defence of Hindu culture often consists in the familiar trick of claiming every new and favourable development as proceeding out of itself. There is no harm in this so long as the development is recognised as essentially necessary for the growth and perfection of our civilisation. To take one instance "Hindu culture learnt from its rebellious child Buddhism, which in its haste to get rid of animal sacrifices threw overboard the Vedas as well, a new tenderness for life or rather an intensification of its old tenderness for life. It learnt from Islam, which persecuted it but could not subdue it, a new and intimate sense of brotherhood or hood. It learnt also to realise more intensely that image worship is a means and not an end. It learnt to realise also that it must not forget the Transcendence of God in His Immanence. Not one element was newly learnt. But the new emphasis on some of

its old aspects and elements was itself of the greatest value' (p. 191).

There is much truth in what the author says on the comparative merits of eastern and western culture, if we remember, as he says elsewhere (p. 8), that this does not imply the absence of some elements in the one which the other possesses, but is rather a difference of emphasis than of content. "Each, in fact, is the complement of the other. The degradation of the one is in the limiting of the inner vision to the earth, the reselling in natural and human beauty as the only summations of loveliness, and the worship of mere machinery. The degradation of the other is in vague abstraction, the forgetting of manifest Godhead in the search after the unmanifest Beauty, and mere quietism. The danger of the one is undignified rest in intermediate satisfactions. The danger of the other is non-attainment of distant satisfactions. The fulfilment of the one is in a clear rationality, a clear vision of earthly beauty, and a clarity of earthly enjoyment. The fulfilment of the other is in spiritual realisation, a vision of heavenly enjoyment, and a clarity of spiritual joy' (p. 77).

In the hands of a discriminating reader, the book will prove useful, but as they are not in the majority, we can safely predict that the book will have a large sale, though we are not so sure of its producing the right effect the sort of effect, that is that will prove really beneficial to the country.

SPEECHES AND WRITINGS OF M. K. GANDHI —
G. A. Vatsan & Co. Madras Third Edition Rs. 3
Pp. 12 + xii + 64 + 848 + 47 + 611.

The publishers truly call this an exhaustive, comprehensive, and thoroughly up to date edition. It contains a detailed table of contents, an Index, appendices containing foreign appreciations and other matters, a detailed biographical sketch, and extracts from articles in the *Young India* and *Nava Jiban*. The volume begins with South Africa and ends with the Mahatma's incarceration in Ahmedabad Jail. This big volume, neatly printed and nicely bound in cloth, is being offered to the public at the moderate price of Rs. 3, and is sure to be sold out in no time. The foreign appreciations show that more than any Indian on the horizon of India the Mahatma succeeded in attracting the attention of the apathetic West to Indian affairs. And of all the Indian appreciations, we are glad to note, none is more whole hearted and full throated than that of the other great man of India who has now become a world figure, Dr. Rabindranath Tagore. It reminds us of the well known Sanskrit adage, that it is only the great who appreciate the great.

THE TATHA OF LIFE By Dattendra Kumar Ghose, 'The Arya' office, Pondicherry. 1922 S. Ganestan, Madras.

In this beautifully got up pamphlet, in language not unworthy of Aurobindo himself, his younger brother hunts somewhat mystically at the dawn of a new era and speaks of a synthetic resurrection; of Tolstoyism, he says that India has evolved infinitely greater virtues than that. But those who would like to have an idea as to what those virtues are will be lost in a maze of brilliant word painting. The booklet is a note which is however quite clear. We quote the last paragraph 'Already harbingers of the

race are coming into the world bringing the new light and emanating the supernatural powers, these are our spiritual men and avatars. That is what Autobirds is bringing into the world. He has already ensouled the truth and is perfecting it in himself and others in order to show that it is possible for man to be divine." Mr. Paul Richard and Mr. Autobirda Ghose's brother have fully prepared us for the advent of the rest avatar. Now that Tolstoyism has gone down with the Mahatma, it is time for Mr. Autobirda Ghose to display his cards.

THE MAKING OF A REBEL. By *Kevin R. O'Shuel*. S. Ganesan, Madras 1922. Price Rs. 1-8-0.

Mr. O'Shuel, a gifted Irish writer, narrates in these pages the thrilling story of how America wrought her freedom. The United States did not challenge imperial supremacy without courting an extremely intensive repression campaign. Her meetings and organizations were suppressed as "illegal," disaffected persons were deported and martial law was proclaimed. America, as Ireland, had her loyalists too, who ranged themselves against the patriots, urged there to either by fear or by self-interest and were guilty of traitorous deeds. But America flinched not. She answered the onslaughts on her freedom with an intensive and rigorous boycott resulting in a loss of £3,000,000 to England. Her women organized as the "daughters of freedom," sat at the spinning wheel to clothe the country, while all, excluding lust hearts, worked for economic freedom. "Freedom's highway is a narrow and a thorny road beset with many obstacles, and those who would walk there must have perseverance, earnestness, self-restraint, and above all, courage, moral as well as physical. An æternity belief in liberty is well enough, but it will never set free a country."

THE ATMS OF LABOUR. By the *Rev. Honble Arthur Henderson, M.P., Secretary of the Labour Party*. S. Ganesan, Madras 1922.

This little book was issued by the author in December 1917 when he was a member of the Imperial War Cabinet. The War was still in progress when the articles were written, and an appeal to moral principles was then in vogue. As Lecky has truly said, "the essential qualities of national greatness are moral, not material." If democracy is to take full advantage of the glorious opportunities before it, it can only be as a people individually strong in determination and tired by moral passion and lofty ideals led by men and women inspired to action by high purpose and unselfish ambition. Democracy will be effective in proportion to the intensity of its spiritual and moral faith, and the power of democracy as a whole will be measured by the loyalty of the individual to principle and by his belief in the moral power of right as against wrong." The democratic ideal is thus set forth. "We must ensure that what is presently to be built up is a new social order, based not on fighting but on fraternity—not on the competitive struggle for the means of bare life, but on a deliberately planned cooperation in production for the benefit of all who participate by hand or by brain—not on the utmost possible inequality of riches, but on a systematic approach towards a healthy equality of material circumstances

for every person born into the world—not on a dominion over subject nations, subject races, subject colonies, subject the serf, or a subject serf, but an industry as well as in government, on full equal freedom, that general consciousness of consent, and that widest possible participation in power, both economic and political, which is characteristic of true democracy." The following beautiful and inspiring poem of John Addington Symonds is quoted in the title page.

These things shall be: a loftier race
 Shall ere the world hath known shall rise,
 With flame of freedom in their souls,
 And light of knowledge in their eyes.
 They shall be gentle, brave and strong
 To spill no drop of blood, but dare
 All that may plant man's lordship firm
 On earth, and sea, and serf, and air.
 Nation with nation kind with kind,
 Inspired shall live as comrades free.
 In every heart and brain shall throb
 The pulse of one fraternity.
 New arts shall bloom of loftier mould
 And mightier music fill the skies,
 And every life shall be a song
 When all the earth is paradise.

GUR ARJAN DEV. The Fifth Sikh Guru. (No. 5 of Sikh Literature series). International Printing Works, Karachi. 31-4.

This pamphlet gives an inspiring account of the fifth Sikh Guru. The lives of the Sikh Gurus present instances of noble self-sacrifice, unflinching courage and constancy, and heroic martyrdom which have hardly been excelled anywhere in the world and is such they are well worth study in these days of waning faith and polished innuendos and mercenary ideals.

THE GOVERNMENT OF INDIA. A brief historical survey of parliamentary legislation relating to India. By *Sir Courtney Albert*. Oxford, at the Clarendon Press, 1922.

This book is written somewhat on the lines of Cowell's *Lagore Law Lectures* with which our law students are familiar. The author divides the development of British power in India "into three, or possibly four, periods": the first period terminating with the grant of the Dewani, the second with the Sepoy Mutiny and the transfer of the sovereignty from the East India Company to the Crown, the third with the Morely-Minto reforms. "Perhaps a fourth period should now be added and might be called the period of constitutional experiments."

"The Act of 1909 undoubtedly accelerated the pace of constitutional changes, a pace which was further accelerated by the events of the great war. Both Lord Morley and Lord Minto expressly disclaimed any desire or intention to advance towards parliamentary or responsible government. But events are stronger than reformers, and the goal which was emphatically disclaimed in 1908 was as emphatically and authoritatively announced in August 1917."

"The royal message [read at the inauguration of the new Indian legislature on February 9, 1921,] contained the following significant passage: 'For years, it may be for generations, patriotic and loyal Indians have dreamed of Swaraj for their

Motherland. Today you have the beginnings of Swaraj within my Empire, and the widest scope and ample opportunity for progress to the liberty which my other Dominions enjoy."

The author concludes "The ideal aimed at by the British Government in India had previously been a benevolent despotism administered by an intelligent bureaucracy. That ideal has now to be reconciled with the desire for self government with which all Englishmen are bound by their instincts and traditions to sympathise, and which no Englishman can afford to condemn the executive and legislature at Westminster can best discharge their imperial responsibilities by giving as free a scope as possible to the trial of the great experiment which they have authorized and by refraining from any form of unnecessary, captious, or irritating criticism. Some ten years hence, when the Statutory Commission has reported, it will be easier to say where, how and why the experiment has succeeded or failed. In the meantime our watchword should be patience, sympathy and hope."

CREATIVE REVOLUTION. By Prof. T. L. Vaswani. Ganesh & Co., Madras. Price Rs 1-8-0 1922

This is one more volume from the prolific pen of Prof. Vaswani, in which he testifies his political creed in twenty short articles. India's future is not in a revolt, but in a revolution, not in sword and blood shed, but in return to her own life, in a patient building up of Swaraj in education, in rural life, in cottage industries, in Swadeshi courts in the making of new mind. We shall be great in the day we recover faith in ourselves.

THE ETERNAL WISDOM. By Paul Richard. Vol. I. Ganesh & Co., Madras 1922.

This book is neatly printed and strongly bound in cloth and as regards get up, would do credit to any European firm.

The contents are as striking as they are novel in character. This is the first of three volumes in which the work will be completed. The best thoughts of the best religious and ethical writers in all languages, the most inspiring sayings of great authors, the profoundest passages from the scriptures of all nations have been culled and grouped together under appropriate headings.—The Upanishads, Buddhist literature, Islam, Judaism, Christianity, Amiel, Emerson, Schopenhauer, Pascal, Montaigne, Kant, etc., among modern authors, ancient classical writers of Greece and Rome, Chinese, Japanese, Egyptian, Persian thinkers, even Buddhism and Baháism—all have been laid under contribution. Ramakrishna Paramahansa is frequently quoted. It is really a collection of immortal thoughts, culled from every known source. The book is worth its weight in gold, and should be of immense help to those who aspire to live the noble life.

POL.

WINE IN ANCIENT INDIA. By Dharendrakrishna Bose, B. A. Published by K. M. Conner & Co., 130 Ellis St., Calcutta. Pp. 52. Price Rs 6-0-0 1922

Contains quotations, from various sources, on wine drinking in Ancient India with author's remarks.

THE ETHICAL AND RELIGIOUS PHILOSOPHY OF IDEALISM. By N. C. Mukherjee, M. A., Professor of English Literature and Moral Philosophy, Ewing Christian College. Available at the North Indian Christian Tract and Book Society, Allahabad. Pp. XII+115+149. Price Rs 3-8 (cloth)

In the author's preface note we find the following passage:

"I have found great help from two sources. The first is the writings of British Idealism which has in a way anticipated this task and has grappled with the problem of how to be true to the old traditional thought and yet outgrow its insularity. The second, the Christian standpoint. I have not found Christian experience, I humbly beg to add, an intellectual lumber, but a very present help instead in all intellectual difficulty. Further, that it is my conviction that in the national synthesis awaiting our country, Christianity will play an increasing part not merely as an adjunct of Western Civilization, but as an independent force."

The Introduction has been written by Professor J. S. Mackenzie who considers the book "to be a work of real value."

The book is divided into two parts, viz.,—

(1) Idealism and the Ethics of Martineau

(2) Idealism and Christian Theism

and, in fact, these two parts are really independent works even having different paginations, only bound under one cover.

The first part is divided into five chapters, the subjects dealt with being (1) Martineau on the object and mode of moral judgment (2) Idealism and the conception of Law (3) Martineau's Ethics Individualistic (4) Martineau's View of Moral Freedom and Idealism and (5) Idealism and the Validity of the Moral Idealism. The Good as self contrived story.

Our author has not followed any particular philosopher in writing the book. His object is to make a synthesis of Idealism and Martineau's Intuitionism and his criticisms of these are acute and interesting. In this connection the author has ably criticised the ethical theories of Rashdall, Mackenzie and other moralists.

The second part of the book is divided into four chapters, viz.,—

(1) Professor Pringle-Pattison on Creation (2) God and the Absolute, (3) Idealism and Immortality and (4) Idealism and the Problem of Evil.

This part also is carefully written and worth reading. But his interpretation of the monistic doctrine "Tat tvam asi" is wrong and what he says of Christ's monistic idea is more than doubtful. Even Professor Mackenzie writes in the Introduction—

"I cannot, however, quite follow him in thinking that some of those affirmations of Unity that are so common in India, such as 'I am God' or 'Tat tvam asi' can be justified, except in a sort of anticipatory sense. I may add that, so far as I can make out from a study of the record, it does not appear that Christ adopted any such mode of statement. The passages in which he appears to do so are of very questionable authenticity and are outweighed by others in which it seems clear that he explicitly rejects any such identification."

The author has not explained what he "Christian Theism" and where it differs from "Hindu or popular theism" or from philosophic "T."

We have not been able to accept our author's Christology which is now obsolete except among orthodox Christians. But his Christianity does not form any essential part of the book and may be safely ignored.

The book is a valuable production and we have read it with interest and profit.

MHESLHANDRA GHOSH

'A HISTORY OF INDIAN PHILOSOPHY' By
Surenranath Dasgupta M. A. F. R. S. Vol. I,
Cambridge 1922

Since the time when H. P. Colebrook opened the field of research in Indian Philosophy by his celebrated essays, European knowledge on that subject has been gradually progressing. The investigation of this subject will probably open the richest store of profound and subtle philosophic thought humanity has ever produced, and it is going on in different countries without interruption and a very considerable amount of work has been achieved and many results established. Some of the Indian Philosophical Systems have been particularly favoured. The Samkhya and Vedānta among the Brahmanical systems, the Buddhists and Jainas among the non-brahmanical, have seen their principal texts edited and translated, their philosophical constructions analysed. But great as the work already done may be, it is a very long way from completion. Not only are the beginnings of the principal systems and their oldest period merged in darkness but even some of the later developments, where materials abound in profusion, have as yet not been seriously tackled. Such outstanding personalities as the Vedantists Sriharsha and Madhusudana Sarasvati have not yet been introduced to the European Scientific world. The greatest Buddhist philosophers Dignaga and Dharmakirti are hardly known either in India or in Europe. Nevertheless the time is come when some general review of the whole field becomes to a certain extent possible and highly desirable.

Such a work has been undertaken by S. Dasgupta, Professor of Sanskrit, Chittagong College, Bengal, under the title 'A History of Indian Philosophy', the first volume of which has just appeared from the Cambridge University Press. It is the object of this short notice to draw the attention of the readers of this Review to this remarkable publication. The author being Indian by birth has studied his native sastras from infancy and as a matter of course, in many a subject he possesses a knowledge vastly superior to what any European Professor of Sanskrit can hope to acquire. But in addition to that he devoted much time to the study of European Philosophy and may be said to possess a thorough and profound knowledge of it. Thus it is that in his person we have an excellent example of the wholehearted cooperation of the scholarships of the occident and the orient which is an indispensable condition of progress in the fields of research. An Indian of the old school might possess vast and profound knowledge of his philosophical systems, but this knowledge will be so to say dead, i.e., of no avail to European scholarship, with which he cannot even come in touch. But to express Samkhya in the terms of Schopenhauer and Spinoza, or Dharmakirti in the terms of Kantian philosophy is the only manner of making them

understood. Exception has been sometimes taken to such comparisons and the fear has been expressed that by such methods we are modernising or Europeanising Indian conceptions, putting into the mouth of ancient Hindus ideas they never had dreamt of. But this censure can affect only superficial, unfounded and hasty comparisons. The problems which philosophy went in to solve were the same in India as in Europe, the methods of course were quite different and the object of the historian is to trace the continuity of problems through the diversity of methods.

In his first volume Professor Dasgupta deals with the Buddhist and Jaina systems and with the six chief brahmanical ones. The most brilliant part of his exposition is that in which he deals with the Samkhya system. In a previous work upon the Yoga system* he has already exposed his views on that system, and so high an authority as Professor H. Jacobi of the Bonn University, had had no hesitation in calling this work 'brilliant' and 'acute'. The Samkhya system is perhaps the one best known in Europe through Professor Garbe's various and numerous works on it. Nevertheless some fundamental features of the system remained a puzzle. The *buddhi* is *jada*, i.e., consciousness unconscious, that everything consists of the mysterious stuffs called *gunas*, which nevertheless represent one single matter—*Pradhana* and these could not be made comprehensible either by themselves or by any historical review of them and were tacitly disposed of as want of logic in the Indian mind. But convinced as I am that the Indian mind possesses rather an excess, than a deficit of logic, I am always restive at such explanations. Professor Dasgupta makes it plausible that at least some of the Samkhya schools understood under *sattva* intelligence stuff, under *rajas*—energy stuff, *tamas*—mass stuff. We thus have three fundamental elements, mind, matter and energy, which are quite intelligible by themselves as fundamental principles of existence and on the other hand are historically linked up with other Indian systems where they appear, of course, under different names. In his analysis of Buddhist *Abhidharma*, Vasubandhu reduces the system of elements—*dharma*s—to the same three fundamental elements called *rupa*, *vijnana* and *samskara*—matter, mind and forces. Moreover the *sattva*, intelligence stuff is very similar to the Buddhist representation of *rupaprasada* a translucent stuff of which all sense organs are composed. Prof. Dasgupta following Dr. Sil calls these fundamental elements "*reals*" and *Prakriti* is only a special condition of equilibrium between them. I would prefer the terms "fundamental element" as the translation of *guna* in this light to the term "*real*" which, if the Herbartian *reals* are alluded to, is rather obsolete and does not suggest anything definite by itself. Of course such an interpretation of the *gunas* puts the unity and reality of the *Prakriti* in danger and there has been no deficiency in later attempts to escape the difficulty

* 'The Study of Patanjali' by S. Dasgupta, Calcutta University, 1922

- † Deutsche Literaturzeitung 84 22, article on Bhagavadgita 'geistvollen und scharfsinnigen Buch The Study of Patanjali

by new interpretations i.e., that of Venkats. It is generally believed in Europe by Prof. Garbe and others that the atomic theory of matter is inconsistent with the Samkhya system and the occurrence of the term *paramanu* in the yoga sūtras has been explained as not implying technical meaning. Therefore Vijnana Bhikshu has been supposed to have introduced into the system a theory which is altogether foreign to it. Professor Dasgupta makes it clear that there is no more contradiction for the Samkhya to admit atoms than there is in admitting the existence of mahabhūtas and tānmatras and indeed all other tattvas.

It is in the nature of the subject that the history of Indian philosophy consists in a number of separate histories of different systems. Such an arrangement is at the present stage of our knowledge unavoidable though it involves some difficulties. Thus for example the question arises, where is the Buddhist construction of logic to be dealt with in the history of Buddhist philosophy or in the history of the Nyāya system? Its connection with the Buddhist religion is not so close as to be inseparable. The Tibetan historian Bustan riupo che informs us in his "History of Religion" (chos rbyun) that logic was regarded by many as a profane science and included in the section of general or technical sciences. On the other hand in the development of the Nyāya-Vaiśeṣika system the works of the Buddhist Dignāga and Dharmakīrti occupy such a permanent position that it is quite impossible to omit them at this place. The same applies partly to the connection between the Nyāya-Vaiśeṣika and Mīmāṃsā systems. Though we do not go so far as to admit that Vaiśeṣika was only a branch of Mīmāṃsā as Prof. Dasgupta seems to believe, nevertheless the connection in some parts is so close as to make separation difficult. In future when all these interconnections have been detected by detailed investigations a general history will be perhaps possible, at present Prof. Dasgupta acted wisely in keeping to the old arrangement. A full discussion of all the questions raised by Professor Dasgupta's work would require nearly as much space as his book itself occupies. Reserving a fuller discussion for a future occasion we at present would be glad if this short notice succeeds in drawing to it all the attention which such a great work deserves.

TIL STCHERBATSKY,

Professor of the University of Petrograd, and
Member of the Russian Academy of Sciences

A HISTORY OF INDIAN PHILOSOPHY VOL. I
By Surendranath Das Gupta, M.A. Ph.D., Professor
of Sanskrit, Government College, Chittagong, Bengal,
Lecturer in Beng. Lit. in the University of Cambridge
Published by the Cambridge University Press, London
Pp. 323

The book is divided into ten Chapters, viz. —

- (i) Introductory (ii) The Vedas, Brahmanas and Their Philosophy (iii) The Earlier Upanishads (iv) General Observations on the Systems of Indian Philosophy (v) The Buddhist Philosophy (vi) The Jaina Philosophy (vii) The Kapila and the Patañjala Samkhya (viii) The Nyāya-Vaiśeṣika Philosophy (ix) Mīmāṃsā Philosophy and (x) The Sāṅkhya School of the Vedānta and also an Index (pp. 495—528)

The Vedic and Brahmanic Period has been briefly dealt with. The treatment of the Upanishadic Period is also brief. Many works on the subject have already been published and the author has therefore limited himself to the dominant current flowing through the earlier Upanishads. Regarding the Buddhist Philosophy, the author says:—"My treatment of early Buddhism is in some places of an inconclusive character. This is largely due to the inconclusive character of the texts which were put into writing long after Buddha in the form of dialogues and where the precision and directness required in philosophy were not contemplated. This has given rise to a number of theories about the interpretations of the philosophical problems of early Buddhism among modern Buddhist scholars and it is not always easy to decide one way or the other without running the risk of being dogmatic, and the scope of my work was also too limited to allow me to indulge in very elaborate discussions of textual difficulties. I still I also have in many places formed theories of my own, whether they are right or wrong, it will be for scholars to judge."

In one place the author says:—"With the Upanishads the highest truth was the permanent self, the bliss, but with the Buddha there was nothing permanent. This is the cardinal truth of Buddhism. There is no Brahman or Supreme permanent reality" (page 111). Yes this is the accepted opinion. But we venture to differ. Buddha has, at least in two places, posited the existence of the Absolute (Vide Udāna, Pāṭaligāmi, 2-4 and Iti-Vuttaka, 43). What is called the unborn, unoriginate, uncreated, uncompounded in these places is the same as the *Brahman* of Yājñavalkya and Sāṅkhya. Moreover the *Nirvāṇa* of Buddha is nothing but the *Nirguna Brahman* of the Upanishads.

The chapters on the Jaina Philosophy and the Kapila and the Patañjala Systems are well written. The author has criticised the Samkhya Philosophy from the Nyāya standpoint. Some of his remarks are acute. But in one place he says:—

"Again their cosmology of a mahat, āhankāra, the tānmatras is all a series of assumptions never testified by experience nor by reason. They are all a series of hopeless and foolish blunders" (p. 276). This structure is unjustifiable. We may well compare *Prākṛiti* to *Sukṛiti* (Deep sleep) and *Āhankāra* (egoism) is the fully-developed stage of self-consciousness. The *mahat* which is also called *Buddhi*, is an intermediate stage. Whatever may be the modern interpretation of *Buddhi*, originally it must have been the 'just awakened' state of *Prākṛiti*—a state which may be compared to that of a child or that of a man who is just awakened from sleep. The five *tānmatras* are psychic elements of sound, touch, colour, savour and odour. The *Mahabhūtas* are externalisation of the five psychic elements.

The stages of the development of *Prākṛiti*, according to our interpretation of the original Samkhya, are (i) *Prākṛiti* (in Deep Sleep) (ii) The awakening of *Prākṛiti*, (iii) Self-consciousness (iv) The psychic elements, (v) The material world, as the external manifestation of the psychic states.

In one sense the Samkhya system is subjective Idealism which has been fully by Fichte.

The author's treatment of the Nyaya-Vaisesika Philosophy is excellent and exhaustive.

The ninth chapter treats of the Mimamsa Philosophy and is well written.

In chapter X the author deals with the Sankara School of the Vedanta. On receiving the book, the first thing I did, was to turn over the leaves with a view to seeing how Gandapada's philosophy was interpreted and I was perfectly satisfied. Some of the chapters of the *Harika* might or might not have been written by Gandapada but there is no denying the fact, that it is the 'Neo-Vedantic' version of the Buddhist Philosophy.

It is a very valuable contribution to the literature of Hindu Philosophy and we congratulate the author on the production of the work. He has in this book, combined eastern culture with western scholarship. The exposition is clear and explicit. It will supersede all the histories of Indian Philosophy that have been hitherto published. We doubt not, it will be prescribed as a Text Book for Higher Examinations in all the Universities in and outside India. It is indispensable to the students of Philosophy.

THE NEO-ROMANTIC MOVEMENT IN CONTEMPORARY PHILOSOPHY By Shishir Kumar Mahtia M.A., Ph.D. Late Director Indian Institute of Philosophy, Amalner. Published by the Book Company, Ltd., College Square, Calcutta Pp. vi+263 Price Rs. 5

The book is divided into nine Chapters viz.—(i) General Idea of the Neo-Romantic Movement (ii) The Individualistic Romanticism of Nietzsche (iii) The Race Romanticism of Chamberlain (iv) The Rhythmic Romanticism of Keyserling and the poetico-religious romanticism of Dilthey (v) Voluntarism and the doctrine of Freedom (vi) Pragmatism (vii) Philosophy of Values (viii) Vitalism and Energism (ix) Philosophy of Bergson with concluding remarks and Index.

In the preface, the author has given a definition of Romanticism. It is an attempt to view the real in its concrete totality. It is his love for the total, the complete, which makes the romanticist dissatisfied with the rationalists' interpretation of the world. The romanticist is not tied to feeling or the will or any other single principle, though in his anxiety to escape narrowness of rationalism he very often stops at or other as a temporary resting place, as a provisional halting ground in his onward march towards a full and complete realisation of the nature of reality. Romanticism is different from irrationalism for it aims not merely at a demolition of the rationalist's structure but at a positive construction of its own. The romanticist in fact is never satisfied with a merely negative attitude but always seeks a positive constructive world-view. His view point also embraces the rationalist's as part of a wider whole as we see in Bergson who assigns to intellectualism the whole of our practical life.

The book is well written and worth reading. But instead of drawing his materials for some of the Chapters from Aliotta's Summary he might have gone to the fountain sources.

In Chapter VII, we miss the name of Hoffding whose 'philosophy of value' should have been described by the author, though it has been ignored by Aliotta.

MAHES CH. GHOSH

HINDI.

PATTWA DARSAHA, PTS. I AND II—By Swami Atmanandaji. Publisher Seth Ranchhoddas Bhawanbhai, Duncan Road Bombay Pp. 997 Price not mentioned 1921.

The problems of philosophy are treated in this work from the stand point of both eastern and western thinkers. The general tendency of the author is to explain things in the light of Vedānta doctrine. This is a good comparative study of many knotty points of philosophy, and the attempt to ransack materials from every important doctrine is praiseworthy. Though the conclusions of the work may not everywhere be justified, yet the mode of writing is commendable. The unique feature of the work is that there are 2084 sutras divided into 4 chapters, and these sutras are written in Hindi and explained at great length. This work adds to the thoughtful literature in Hindi. The glossaries are useful though somewhat too much elaborate. Printing mistakes abound all through the work.

SWARNA DESHA UDDHARA By Indra Prasad Anand, Published by Nandlal, Garukul, Kangdi. Pp. 78 Price 10 as 1921.

This is a political drama showing how the evils of a country were cured by the efforts of its own inhabitants. The style of the play is chaste and songs are often full of charm and grace.

VARWAR MEN BEGAR O LAG-BAG By Ganes Narayan Srivastava, B.A. Published by Kunwar Chand karan, Savada, Rajputana. Madhyabharat Sabha, Ajmer Pp. 32

Mr. Srivastava is to be thanked for the yeoman's service he has done towards the depressed classes of Varwar in which state begar, i.e., forced labour, and other unjust taxes and practices prevail. This sort of social evils should be mercilessly exposed and criticised. We hope the author will direct his searchlight on the other native states which foster the same and similar evils.

CHITRA VAMSA NIKHAYA, PT. I—By Kamtuprasad Srivastava. Published by the author, Kalmahal, Benares Pp. 134 and 111 Price 12 as 1921.

The author has laboured for 20 years and amassed materials for a complete history of the Kayasthas of the Chitragupta clan who are divided into 12 classes outside Bengal. Both the traditional and historical records have been brought under contribution and the author has made some original researches into the matter of the origin of the Kayasthas. The history has been traced from the earliest to the modern times. The Kayasthas of the Chandravanshi clan are incidentally mentioned. The introduction by Prof. Ramdas Gaur, M.A., is judiciously written.

SWARAJYA By Sridhanprasad Singh, B.A. Published by the Hindi Grantha Bhandara, Benares City Pp. 43+1 Price 6-as 1921.

A few ideas on Swarajya or self government are expressed in this little book in a good style. The Urdu poem of Syed Meherunn Ali which is added at the end of the book is quite out of place.

1. *Sarbanjanit Seva*—pp. 24.
2. *Tairne ki Bidhi*—pp. 16.
3. *Bansi Babu ki Bihuni*—pp. 17.
4. *Scout Burnham*—pp. 39.
5. *Pancha 'Sarakars'*—pp. 13.

All these five pamphlets are edited and published by Kaba Sitaram, Santabag, Jubi, Cawnpur, under the auspices of the Cawnpur Aryakumar-Sabha.

The literature of the Boy Scout Movement is fast growing in U. P. All these pamphlets are sure to be useful and interesting to the boys. The first is an exposition of the duties of a Boy Scout. The second teaches the tactics of Swimming. The third is a story showing how tamed birds may be trained to render useful services to men. The fourth is the short life of Scout Burnham of South African fame who endangered his life on many occasions. The fifth teaches how the culture of the 'self' is at the bottom of every enterprise of men.

RAMES BASI.

MARATHI.

TILAK CHARITRA By Gangadhar Krishna Lela, B.A., and Vaman Tryambaka Apte, B.A. Published by Sankar Hari Mule, Budhwar Peth 596 Poona. Pp. 350 + XI. Price Rs. 2. 1921.

The life and work of the late B. G. Tilak are delineated in this work in their various phases. The authors have tried to be as comprehensive as possible. This work has supplied a long felt want. The short introduction written by Ganesh Srikrishna Khaparde is interesting. The get-up should have been improved.

LOKMANTYANCHA SWARGIYA SANDAS By Lakshman Narayana Joshi. Published by Sankar Hari Mule, Maharashtra Granthalaya, Poona Pp. 96 Price 20 as. 1921.

A few thoughts on politics and the last war are recorded in this work. The message of the late B. G. Tilak whose life-mission was 'work' and nothing else, will inspire those who lack courage and inspiration.

KABITA-SANGRAHA, Pts I AND II By Sitaram Maharaj. Published by Krishnarao Sitaram Desai, Malwan, Ratnagiri. Price Re 1 + Re 1 1920 21.

Philosophical poems of the author are collected under various heads. The poems are of the old day type 'abhangas', written expressly to teach moral lessons, without any touch of imagination. The life of the author is given in the second part. This sort of poetical exercise cannot enrich a literature especially any modern literature cannot suffer such didactic poems to be ranked with creative literature.

RAMES BASI.

TAMIL

MAHATMA GANDHI A translation of the Rev. Holmes' second speech in full and of the extract of his first speech. Publishers V. Narayanan and Co., 4, Kondi Chetty St., Madras Pp. 50 + 11 Five annas.

This is an useful addition to the political literature of Tamil Nadu. The language of the translator is simple and elegant and maintains throughout the tenour of original speeches. The book could have been well printed on better paper and printer's devils too avoided.

MADHAVAN.

GUJARATI.

Haji Mahomed Smarak Granth (હાજો મહમદ સમારક ગ્રંથ) By Ravishankar Mahasankar Raval, of Ahmedabad. Printed at the Diamond Jubilee Printing Press, Ahmedabad. Cloth bound Pp. 526. Price Rs. 6. (1922).

The Late Haji Mahomed Allarakhna Shuvaji, a Khoja Mahomedan, in the very short public literary career he was destined to run, had achieved much, and the illustrated monthly he edited, called the *Twentieth Century* (Vismusadi ચોવીસીમી સદી), was an epoch making event in Gujarati literature. Just as in the writing of novels, the fashion set by Saraswati Chandra was being imitated for a long time, so in his publication of periodicals Haji Mahomed has been imitated by his contemporaries, and successors. A man of great refinement and taste, the possessor of one of the finest libraries in India of books bearing on Omar Khayyam, he was by nature adapted for the work he inaugurated. He knew how to make others write for his periodical, he knew whom to send for a particular subject, he discovered latent talent. Sweet persuasiveness was a trait of his character, and needless to say, he made a host of friends. His ambition was to produce a *Strand Magazine* in Gujarati, and his inborn aptitude for selecting proper illustrations and going to proper artists for his work went a long way in the carrying out of his ideal. Every issue of his periodical was always properly, profusely and attractively illustrated, and during its brief existence, what with its humorous skits and what with its historical romances it was able to penetrate into almost every house of Gujarati. The enterprise however did not pay. It died with the death of its editor, and that for two reasons. Excessive expense, in spite of a high rate of subscription, had made it insolvent, and secondly no one else could be found to continue it, possessing Haji Mahomed's intuitive equipment for the task. This memorial volume, which contains various accounts of Haji Mahomed's life and activities from the pens of his numerous friends, and articles contributed in his memory, is the loving tribute paid to him by a close friend and constant artist, Mr. Raval. The artistic get up of the book with nearly one hundred and thirty-five illustrations of the very best type and its contents leave nothing to be desired. If the deceased himself had thought of bringing out a memorial volume, he could not have improved upon this. The love, affection, and regard which his friends bore him, have been fully reflected in the feeling mementos furnished by them. The volume, in our opinion, is a unique work and will take a high place in the ranks of such books.

SHRI DHANYA KUMAR CHARITRA (શ્રીધનકુમાર ચરિત્ર) By the Late Ratilal Girdharlal Kapadia, B.A., published by the Jain Dharma Prasarak Sabha of Bhavnagar, printed at the Sharda Vijay Printing Press, Bhavnagar. Cloth bound Pp. 707. Price Rs. 28. (1922.)

This is a translation from Sanskrit of a prose work, which itself is an amplification of a poetic work (by a Jain Sadhu Jaiakurti Suri, and called the

दान कलपद्रुम), on charitable gifts by Shriyut Jnan Sagar Gani. It sets out in very simple Gujarati in the forms of stories and sub-stories, the merits of gifts and help to the deserving (सुपाब्दान). The style is made specially easy, so that even children and women can understand the blessings of donations to the deserving poor.

VASANT, a very short story of 12 pages, written by the late Mrs. Aryaman Mehta, deserves notice simply because it is written by a woman. It is the story of a little boot black, who because of his honesty succeeded in life.

VIBHUSHAN NITI. By Brahmanis Satyabrat and Narendra published by Kavi Popatlal Sharma. Printed at the Purandara Pathak Printing Press, Bombay. Paper cover Pp 84. Price Rs -8 (1922).

The well known dialogue between Vibhushan and Ravan has been rendered into Sanskrit and their translation into Gujarati. It necessarily is concerned with moral truths.

RUP LILA. By Bhagandas Lakshminankar Mankad, B. A., of Rajkot. Printed at the Adarsha Printing Press, Ahmedabad. Cloth cover Pp 176. Price Rs 2 (1922).

A collection of original songs and poems relating to the loves of Krishna and the Gopi and scenes of Nature, couched in sweet language, with just a flavor of Kathiawadi dialect the book is well worth reading.

JAY BHARATI. By Shayda. Printed at the Akhbari Islam Printing Press, Bombay. Cloth cover. Pp 112. Price Rs 1 4 (1922).

A most spirited poem written in a heroic vein in the form of *musaddis*, i.e., six line stanzas, as written in Persian and Arabic. It brings out very feelingly the love of the poet for India and recalls her past with an exhortation to all her sons to unite in bringing about her regeneration without distinction of caste or creed. The writer is a Mohamadan but he is equally at home in the religious literature of the Hindus as of his own community. The stanzas are very often according to the canons of prosody, but when we remember that the composer has received education of the most elementary kind, we should be prepared to overlook this fault in view of the composition being very well executed on the whole.

RAILWAY NAYDA (રેલવે નાયદા) Part II. By Jaiyay Gokaldas Nenty.

This is a very small handbook containing Railway rules in Gujarati for information of the travelling public.

RAS (રસ) By Keshavlal Hargovind Sheth, printed at the Saraswati Printing Press, Umreth. Paper cover. Pp. 64. Price as. -12- (1922).

This collection of poems written with a high ideal, viz., to give ladies some popular songs in the new style, contains compositions good, bad and indifferent, but all the same, many of them can be sung well, and that is at least a favourable feature of this book.

KAVI VANT (કવિવાંતી) PARTS 1, 2, 3. Published by the Vile Parle Sahitya Sabha, printed at the Lady Northcote Printing Press, Bombay. Cloth cover. Price 3-6 0-5-6 0-6-6 (1922).

The new National schools required text books of select Gujarati poems—old and new, and these three parts furnish a very representative selection.

THE PRESENT POLITICAL STATE OF RUSSIA (રુસીયાનું વર્તમાન રાજાનું) Printed at the Hindustan Printing Press, Bombay. Paper cover Pp 95. Price as 0-6-0. (1922).

It was necessary that those who do not know English should become acquainted with the present "soviet" state of Russia. William Foster's book is one of the latest productions on the subject and this translation furnishes a very good picture of that unhappy country at the present moment.

NAGAROPATTI (નાગરોપપતિ) By Manshanakar Pitambardas Mehta, Bhavnagar, Printed at the Diamond Jubilee Printing Press, Ahmedabad. Cloth cover Pp 102. Price Rs 1 0 0 (1922).

The Nagar Brahmins of Gujarat and Kathiawad are a most important and intelligent community, almost the premier one in this province. No systematic attempt was till now made to trace their origin. Mr. Manshanakar certainly deserves to be congratulated for the way in which he has utilised all available sources to compile his book, though one may not agree with all his conclusions. It is sure to furnish interesting reading to members of other communities also.

PRACHIN SAHITYA (પ્રાચીન સાહિત્ય) By Mahadev Haribhai Desai and Narahari Dwarakadas Parikh, Printed at the Diamond Jubilee Printing Press, Ahmedabad Pp 125. Price as. 12 (1922).

A series of books for resuscitating the past of India has been planned and this book, which is a translation of Dr. Rabindranath Tagore's Prachin Sahitya, telling the tales of the Ramayana and other events in his own inimitable style, is a laudable effort to acquaint Gujaratis with it. We are afraid, however, that the book will be found difficult to be understood by the masses.

K. M. J.

SAYAJI SCIENTIFIC TERMINOLOGY

(श्री महाजी वैज्ञानिक मन्त्र दण्ड । प्रकाशक, विद्यार्थिकापी कचेरी—भावाक्षराभावा बहोदरा राजा ।

बहोदरा द. स. १९१०)

THIS list of about 8000 Scientific terms in Gujarati has been compiled by the Translation Bureau of the Education Department of His Highness The Maharaja of Baroda with a view to enrich the language for the diffusion of western science among the people. As such it is one of the acts of His Highness which have made his administration progressive in his State. Western science must be made accessible to those who do not and cannot learn the English language. For, apart from the value of scientific knowledge as an instrument of education our material prosperity depends on the study of the sciences not by the few of University education but by the majority of those who form the backbone of our country. We have therefore to consider how best the object may be obtained and what system of scientific nomenclature and terminology adopted.

The list has been before us for some time and the delay in reviewing it is due more to the intrinsic difficulty of the task than to the want of leisurely study which it demands. The importance and difficulty of preparing a list of scientific terms which may satisfy all who have bestowed any thought on the subject can be appreciated only by those who have ever attempted to write on any scientific topic in their Indian vernaculars. We therefore welcome this list as a contribution to the solution of one of the most intricate questions which confront us.

We shall briefly state the problems which are involved in the preparation of scientific terminology for India. (1) Should the terms be such as may be adopted in all Indian languages? In other words should the terms be common to all the principal languages or should each language have a set as different as its common words? The importance of the question will be easily realized if we point to analogous problems. The idea of having one language for the whole of India which may be used by the masses and not by the few educated only is certainly Utopian. But the idea of our common script for the various languages may not be extravagant. There was in Calcutta a society एनडिपिनिहारा परिषद् whose object was to introduce a common script (Devanagari) for the whole of India. The task is undoubtedly beset with difficulties but all well wishers of the country will hail with

delight any practical scheme for the unification of our various scripts. Europe and America have various languages but most countries have one common script viz the Roman script. Similarly, in spite of the differences in the languages most of the scientific terms are essentially the same. The advantage is obvious, and as an illustration we may state that it is possible for a student of science of our Indian universities to be able to understand scientific literature in German in less than three months study of the language. There are more than one hundred and fifty different languages in India but these are reducible to half a dozen types and there is no reason why we should not have a common set of scientific terms. Mahatma Gandhi has advised us to learn the Hindi language and if our brethren speaking the Dravidian languages can take to it the question of a common vehicle of thought is to a large extent solved. For there still remains the question of unifying Hindi and Hindustani or Urdu. The two languages have the same grammar but not the same vocabulary and the consequence is that pure Hindi drawing its words mostly from Sanskrit is unintelligible to an Urdu knowing person as much as Urdu drawing its words mostly from Persian and Arabic is to a Hindi knowing one. Gujarati we understand has analogous difficulties. There are Hindi Gujarati Parsi Gujarati and Mahomedan Gujarati the three generally agreeing in grammar but not in vocabulary. When we desire to have a common scientific terminology we want all the languages to adopt a certain set of words which will be an addition to the stock of each just as they have been assimilating English words.

(2) The difficulty is however not yet solved. For Sanskrit being the language of the literature of Hindu civilization a Hindu will naturally understand a Sanskrit word more easily than an Arabic word. The contrary is the case with a Mahomedan. Bengal is peculiarly fortunate in this respect. It may not be known to the readers outside Bengal that though Mahomedans form as large a population as Hindus both speak and write the same language which sometimes as in the famous song बम्बेभातर close approaches Sanskrit. If this has been possible in a large province in the matter of its language of every day use, it

is perhaps not idle to expect in view of the preponderance of the Sanskrit languages in Sanskrit languages to adopt Sanskrit terminology. Of course this will undergo such changes as the peculiarities of each language will demand. So long as the stem is visible it matters little what the forms of the leaves and flowers are. At any rate Sanskrit can easily be made the basis of the scientific names of natural objects such as animals and plants for the simple reason of these being known mostly by Sanskrit names however modified or corrupted they may have been. Here again an exception has to be made to the Dravidian languages whose words for natural objects are entirely different. Yet it is preposterous to think that we can assimilate into our languages thousands of Latin names of things with which we are familiar by their Indian names. We shall have to construct our Floras and Faunas to which the Latin names of Europe will find mention only for the use of advanced students. This alone is a stupendous task requiring patient labour for years. But once these are prepared time-honoured medical sciences of India at least will be saved the confusion caused by the various vulgar names by which the medicinal plants are known in each province sometimes in different parts of the same province.

There are yet other issues which require careful consideration. (3) Should all scientific terms in use in English be rendered into Sanskrit or come into Sanskrit some into the language of each province and others bodily taken into it? This question is far more intricate than the above and there was discussion for years in the Journal of the Bangiya Sahitya Parishad at Calcutta in which the present writer took some part. There are two classes of words in use in science viz (a) words expressing action or process and (b) words which may be called proper names. There was unanimity in the opinion that the first class of words should be translated into Sanskrit or into Bengali which ever comes handy. But the second class of words could not be so easily disposed of. Besides the names of natural objects there are the names of artificial objects which owe their origin to some act or process. For instance take the simple word engine with its various adjectival adjuncts like the steam engine, oil engine, gas engine, locomotive engine etc. The word *engine* is too vague to stand for an engine which name by the way has been adopted by the common people. Take again the name theodolite or the level of Engineers. There are hosts of such names some of which in our opinion should be bodily taken into our languages. But where is the line to be drawn? And we know every controversy hinges on details.

The name of chemical elements and compounds were found to be most difficult to deal with. There were cathusasts who would not be satisfied unless each of the hundred elements

and their thousand compounds were given Sanskrit names and the latter names formed in conformity with Sanskrit grammar. And the advocates of this opinion among whom there was the late talented Principal Ramendra Sundar Trivedi formed the majority. The present writer was the only person who was opposed to this idea and wrote an elementary text book of chemistry in which the English names were shortened and given a Bengali appearance. These names may have a history but are mere symbols to a foreigner. In the majority of the names the etymology is of little value. It was found that whatever ingenuity might be displayed in coining Sanskrit names of the elements it was almost impossible to preserve Sanskrit grammar in naming the compounds. There was again the larger question of symbols, formulae and equations. When these were devised a new chemistry would be created to the utter bewilderment of the teachers who had been taught in English and the taught who might seek further knowledge in that language. We cannot forget that the language of chemistry is highly technical and that a large number of chemical compounds are commercial products and as such are sold by their English names. Will our Doctors practising European system of medicine persuade themselves to eschew the Latin names and use the names of medicines which an Academy might coin? Will the druggists learn two sets of names of their drugs? If these were few or if the drugs were occasionally required only in large towns we might insist on the doctors and druggists learning the Indian names. There are also European doctors who cannot be expected to prescribe medicines in our way. Our Homoeopathic practitioners whose status and relation with their Western brethren are not rigorously defined never think of discarding such names as Aurum or Natrium muriaticum however common the articles bearing the names may be. The simple reason is that when any one learns an art from another he adopts the equipment and learns the names from his teacher. Go to an engineering workshop and you will find the Indian workmen naming not only the tools but also their work as they have heard from their masters or in the way their ears could catch the sounds. In the same way the ancients did not hesitate to accept Greek names of the signs of the Zodiac in spite of the Sanskrit names they had been using. Because they are mere symbols and symbols are an insignificant part of a language. How many of us know or care to know that *गन्धक* is so called because it emits a peculiar smell when thrown upon fire or that the common tree *अज* received this name because it covers a large space? Look at the English language which has incorporated many of our Indian words. In fact the test of a living language is found in the power of assimilating foreign words and the ideas conveyed by them and it

is precisely in this way that a language grows just as our body grows by assimilating food which is foreign to it. It was principally these aspects of the question which led the writers of the chemistry freely to incorporate English names and treat them as Bengali in forming the compound names. He was ridiculed by an eminent critic, but has the satisfaction of witnessing after two decades a complete change in the attitude of his opponents. For practical world is not a dream land where fancy's creation can have an abiding place. English names are now freely used in books and lectures, and no one, we believe, is worse for them.

There is yet a fourth issue, and we have to decide whether the English terms should be literally translated or the concept expressed by a suitable word. It is well known many scientific terms have undergone changes in definition since they were invented. For instance, the term 'cell' as understood in modern Biology is no more a closed cavity than oxygen a generator of acids in Chemistry. In the majority of cases it seems advisable to examine the derivation and to coin suitable equivalent in order that we may easily recall the original if we happen to know them in English. The task of finding equivalents again is by no means easy. A term has however, no chance of currency even in the limit of the language of a Province unless it satisfies three conditions, viz., (1) it should be easily understood, that is to say, it should convey some idea of the fact itself (2) it should be short and easily pronounced and (3) it should easily lend itself to the formation of adjectives and compound words. It is not possible for a single person however competent he may be in his subject, to be happy in coining new names, or to discover the desired equivalent in Sanskrit literature, if Sanskrit be recognised as the chief basis.

The Baogiya Sahitya Parishad took up the question of scientific terminology more than a quarter of a century ago, and lists of terms relating to different branches of science were published from time to time in the Journal of the Society. It was however, soon recognised by some of the leading members who were interested in the preparation that such lists were almost as useless as hoarded wealth since Bengali was not the medium of instruction in schools and colleges and no text books were wanted in the language except a few elementary ones for use in Bengali schools. Moreover it was found that authors of standard works and not necessarily compilers of terms are the best judges of their suitability. The initial impetus being thus lacking the lists were not collated, amended and enlarged and published in a book form. In the mean time, writers on scientific topics in Periodicals and Newspapers have been freely coining fresh words according to their ability and temporary necessity often oblivious of the fact that the scientific terms of a language are of more permanent value than

the metallic coinage of a country. We fully appreciate their difficulties, but the fact remains that they have often added fresh difficulties by giving currency to terms which have to be discarded because the authors have confined their attention to portions of a vast domain instead of surveying the whole. It is often hard to check the spread of wrong terms especially if some reputed writer happens to be the father. To give a few well known instances from Bengali. The name 'thermometer' means an instrument for measuring (*thermos*) heat and it was given the name তাপ মান accordingly. The word has long been in use and physicians and Para writers of Newspapers have been writing such nonsense as 100 degrees of heat. Imagine the confusion of ideas for which this single word is responsible. It is no argument to say that the English name is equally faulty. Why should we go through the same earlier stages of evolution which the English names underwent when we have the correct idea before us? Far more appropriate would be the word উষ্ণ মান, if not ঘনমান. Both the words উষ্ণ(ত্ব) and ঘন convey the idea of temperature exactly. We speak of ঘন (which is गरम in Urdu) as bearable or unbearable and it may not be generally known to the readers that our almanacs annually publish forecast of summer temperature in the name of ঘন as they do of cloud proportion rainfall wind and many others. It is an undoubted advantage to restore a word of common use and make its meaning precise by definition. The idea would then filter down to the masses without their being aware of it. Besides we want a word for calorimeter and তাপমান is the right word for it.

We are glad to note that thermometer has been named উষ্ণা মাপক in the Sayaj list but feel surprised that the same word has been made to stand for calorimeter also which has been named উষ্ণা মান. There is no difference between মাপক and মান in meaning. We find that 'heat' has been translated as উষ্ণা and that temperature has been omitted though the instrument for measuring it is there. Sanskritists would perhaps find fault with the form উষ্ণা instead of উষ্ণ in the compound words. We are however personally in favour of the form উষ্ণা in spite of Sanskrit grammar for the simple reason that the people are not expected to know Sanskrit. Besides it is simpler to use the word উষ্ণা for temperature and উষ্ণা মান for thermometer.

Take again the word coined for Eucalyptus. It is *सुखजनन विद्या*, much in evidence in our mouths. The word is barbarous, to say the least.

of it and shows how recklessly writers have been coining new words many of which are bound to be still born. The word has this additional weak point that compound words cannot be easily derived from it. We suggest *सुनय विज्ञा* for the science and easily derive *योजनविज्ञा* for Eugenists and eugenic and *योजनविज्ञा* for the principles and practice of the science. (We find the Sayaji List has *सुनयन शास्त्र* for Eugenies which though somewhat better is not free from the defects stated just now.)

The two examples given above will show how difficult it is to satisfy the primary conditions for successful preparation of scientific terminology. The field is vast but workers are few. A large number of words so far coined are undoubtedly satisfactory though we cannot forget that a larger number is nothing but haphazard creations of jumble by writers who had apparently no thought for a system—many have faith in Dictionaries Anglo-Sanskrit or Anglo-vernacular. But dictionaries are seldom reliable because the authors are precisely in the same position as we are. They are helpful in suggesting words which however cannot be accepted without critical examination. If the words occur in Sanskrit even then we are not sure of correct identification by the authors of the dictionaries unless there is evidence to show that they possessed scientific knowledge sufficient to enable them to hit at the right thing. A regular search in Sanskrit literature is necessary before we bring forward a new word not only because the old words offer connecting links with the present but also because we may be sure they are more expressive than their modern substitutes. Sometimes we find the required terms in unexpected quarters. A syphon for instance is *सङ्कुच* in Bhaskaracharya whom few would consult for such an instrument. It is however far more descriptive than *वक्त्रवाद्य* invented by us. In fact we are struck with admiration by the simplicity elegance and suitability of the names invented by our ancestors. Look at the surgical instruments of Susruta and think of the names given to them.

We doubt if any of us could invent half the names so well. The fact is we translate English ideas while the ancients had the real things before them. The same difference is observed in the mental attitude of the English educated and the uneducated at the present day. A motor car is a *वाहन गाड़ी* to the latter while it is *वहन गाड़ी* in the Sayaji List because there is the word motor obtruding itself.

The Nagari pracharini Sabha of Benares showed commendable zeal in the cause of education by publishing a good sized volume of scientific terms under the name Hindi Scientific

Glossary. We cannot too highly admire the earnestness perseverance and devotion of the Sabha in bringing the work to a successful termination. The services of a large number of well informed gentlemen among whom there were some whose authority was well recognised not only of the United Provinces but also of others were requisitioned. And what we value more is the system followed in the selection of words. The Glossary dealt with seven branches of science and was published in 1906. It was the result of assiduous labour extending over eight years under the able and indefatigable editor, Sriyut Bhyamsundar Das. It has imperfections as the Editor acknowledges but it must be justly said that it serves the most useful purpose of a working basis. The chief defect if we may venture to call it, is the fact that the Glossary was intended for use in Hindi only as the name indicates. There are certainly hundreds of terms in the Glossary which only Sanskrit language may adopt because these are Sanskrit. But there are others for which every other Sanskrit language must find equivalents to suit it. It was premature at that time to attack the larger question of our Indian terminology. But we are sure this question would have arisen had the Sabha included Biology and Geology in the Glossary.

We have too long let the Dravidian languages alone and do not consider it our duty to be in touch with them. Yet the four principal languages of the south are spoken by no less than one fifth of the population of India and have a history more ancient than those of the north. These languages also must have felt the necessity of scientific terminology. We are not aware what lines they have adopted. We understand a Translation Bureau has been established under the Education Department of His Highness the Nizam's Government. Urdu is the medium of instruction and we suppose scientific terms in Urdu have been coined. We imagine also that Arabic which once gave science to Europe has contributed a large number of terms. The terminology will however be of considerable interest to us by showing what chance there may be of a common terminology and especially of nomenclature for the whole of India. Mysore and Travancore like Baroda where the medium of instruction is the peoples vernacular cannot have remained idle far in their case the matter is urgent. We hope some of the readers of this Review will kindly give us brief accounts of the attempts which have been made in the different languages known to them.

The attempts so far made in the different languages may not have been successful but being more or less independent will show the line along which a common nomenclature and also terminology may be prepared. The first step should therefore be to appoint a Central Committee for the whole of India and a standing committee of specialists and non specialists in each Province if it does not exist and the first

business of the Central Committee will be to collect opinion of and discuss general principles with the Provincial Committees. These will then be reviewed at a Conference of the representatives of the committees and passed with such modifications as may be considered necessary. Each Committee will now be asked to prepare lists which after scrutiny by two editors from the Provincial Committee will be placed before the Conference for discussion and final adoption by the country. The list thus prepared should of course be published in *Agari* for use of the public, subject to revision and emendation every tenth year. It is needless to remind the readers that many a question affecting India as a whole has to be decided in a similar way. To name another outside politics a common almanac (not of course the calendar) cannot have chance of adoption unless it is backed by an authority the opinion of the country. Conferences are neither new to us they date at least from the pre-Buddhist period and one remarkable instance is recorded in *Charaka* at which physicians met to discuss matters relating to medicine.

We have dwelt at length upon the fundamental problems involved in the preparation of scientific terminology as an introduction to the *Sayaji* List in the hope that the enlightened and forward Baroda will kindly take the lead. For we are informed by the Editor of the Hindi Scientific Glossary that the first organised effort to publish a series of scientific work in any Indian vernacular was made in the year 1888 by Prof. T. B. Gajjar under the patronage of His Highness Maharaja Sayaji Rao Gaekwar of Baroda. In that year His Highness was pleased to sanction a sum of Rs. 50,000 for the purpose of creating a vernacular series of works on scientific and technical subjects. There is no wonder that Prof. Gajjar did not find the task as easy as he anticipated. We have enumerated some of the difficulties which he had to overcome. But times are now somewhat changed and the chaos of early days has now taken definite shape.

Now let us turn to the *Sayaji* List and see how far it has succeeded in meeting the issues. In the preparation we are told many dictionaries of the English, Sanskrit and Marathi languages, the Hindi Scientific Glossary, the terms proposed by the *Bangiya Sahitya Parishad* and various books by reputed authors including *संस्कृति* and some of the *Purans* have been consulted. Even a partial survey of the books mentioned is sure to furnish a stock of words at once appropriate and useful.

But as we glance at the contents of the List three facts strike us. (1) That out of the 8000 words a large number has no claim to be regarded as technical. For instance *harley* बा, bear garden *बाग* garden *bicycle* *द्विचक्र*

charcoal कोयलो *dairy* गैरसपादा *dry* *घोराख* (?), *garlic* लवण *hall* मध्य (?) *imitation* अनुकरण *kiln* भट्टी *local* स्थानिक, *madeira* मदिरा (?) *news* समाचार *News paper* समाचार पत्र *pomade*, *pometum* केसाभ्यङ्ग &c &c (2) That the words having been arranged in an alphabetical order it has been difficult to ascertain whether any important terms have been left out and whether the differences in the definition of related terms have been maintained. The authors would have been well advised had they treated the terms of each branch of science separately. The nomenclature of Chemistry has been dealt with at one place much to the convenience of readers. One should have liked to see the same plan followed in other cases especially because the List is a tentative one and as such subject to revision. We believe this procedure would have enabled the authors to avoid the apparent mistakes which have crept into the List. For instance *sinew* मांस, *muscle* मांस, *नास्यपेशी* *notochord* पुच्छ म *vertebra* कर्कोन्ना *vertebrate* पुच्छ म *Sapotaceae* राखपेशी नम (of the order *राख* which however we do not know) *Santalaceae* चन्दनकुटुम्ब (the family of चन्दन). More numerous are the cases of omission. For instance there is granite but not *gneiss*, genus but not species, induction (of Logic) but not deduction, hybrid but not cross and (of Botany) but not internode, catabolism but not anabolism, *musae volitantes* (of medical science) but not cataract, *mastodon* but not mammoth &c (3) There are names or terms many of which we confess we seldom came across. For instance *hydrophore* in physics, *hydrophyle* in Botany, *myetology* in meteorology, *Oenology* in Chemistry &c. Our attention is drawn to these little known terms in the List which is by no means exhaustive. It seems the compilers went through a large English Dictionary like Webster's and called the words for which they could suggest equivalents. A far easier and wiser course would have been to collect the terms from the Index of standard books on each science elementary or advanced, according to the requirement.

In naming the subjects of which terms are given the authors do not appear to have been consistent. Some are called *विद्या* others *शास्त्र*. *Anthropology* is named *नृप* *मदिरा* at the opening page but *मदिरा* in the body. Similarly *philosophy* *वस्तुविद्या* and *तत्त्वज्ञान*, *politics* *नयशास्त्र* and *राजनीति*. We do not know why the authors could not make up their mind in naming the subjects. We are however opposed to the use of the word *शास्त्र* to mean a science. To the

majority of Hindus the word conveys the idea of a sacred treatise or scripture and though we have such names as ज्ञानिदिव्यान्त्र, व्याघ्राष्ट, or अष्टभुजाष्ट, these naturally imply branches of knowledge written in Sanskrit often by persons who are considered as authorities

The nomenclature of Chemistry has been given in one place. We notice that except the few Sanskrit names of metals known to us all the elements have been given either Sanskrit or Sanskrit looking names. Thus

Actinium क्रिया
Aluminium आलुमिनियम
Bismuth बिस्मथ
Cadmium कादम
Cobalt कोबाल्ट
Didymium दिडिम
Hydrogen हाइड्रोजन
Oxygen ऑक्सीजन
Nitrogen नाइट्रोजन
&c &c

In this attempt at Sanskritizing the names we find neither rhyme nor reason. We cannot discover any principle followed in the choosing. At any rate it is unsystematic whatever ingenuity may have been displayed in certain cases. We admit certain boldness is required in naming new things but unless the names indicate some obvious and striking property they have no chance of being accepted. We are not in favour of some names ending in *क*, some in *इय* some in *ष्ट*, some in *व* &c &c. Hydrogen has been named हाइड्रोजन which in our languages can mean only moist air. Far better is *जलजन* given in the Hindi Glossary.

More systematic is the attempt at finding the names of compounds. For example *nitre* is इत असुल्फेट गन्धकित *ite* चायित असुल्फेट गन्धकयित *ic* *क* as phosphoric फस्फोरिक &c. Such desperate attempts to give an Indian garb to mongrels serve no useful purpose. If we can re-orient ourselves to इत for *nitre* why can we not make *nitre* एत? Where is the harm if we call *ide* इद instead of इत as proposed? The nomenclature of Organic Chemistry would have revealed to the authors the absurdity of fanciful creation. The few names of Organic compounds given in the List which are unfortunately not put together, do not give us much hope of success.

Fewer still are the names of rocks and minerals. Neither are they available unless one goes through the entire List. We therefore pass

on to physics. Let us take the units of measurement

Metre मीटर
Decimetre दशमीटर
Centimetre सन्तमीटर
Millimetre मिलीमीटर
Kilometre किलोमीटर

These few examples will show that this part of the work did not receive much attention. There is novelty in translating 'Gramme' and 'Kilogramme' by ग्राम्म and किलोग्राम्म. Perhaps the idea occurred from our weights मापक, but while our weights रति (रत्निका) and पात्रा represent actual weights of the seeds a पात्रा would be fictitious. As a Kilogramme and seer (Sansk. मयान) are equal, it is possible to construct a metric system based on this fact.

None of the units of heat, work, and electricity occur in the list, though curiously enough Volt वोल्ट and Volt ampere वोल्टअम्पेयर are there. But पान cannot stand for ampere. Electricity has been called विद्युत्, but we want a word for lightning which in Bengali at least is known to the people as बिजुत्. The Sayaji List has omitted lightning and has therefore no need for it. We notice that in the Hindi Glossary too electricity is विद्युत् and lightning is तड़ित. As far as we know the popular word for the latter is बिजली or बिजुत् and not तड़ित. It will be no useless attempt to take up common words in use by the people and to give them the definitions of science without sacrificing accuracy. In Bengali we have adopted तड़ित and even तड़ित to distinguish it from बिजुत् and to signify that it is something related to it.

In Astronomy no attempt has been made to name the constellations or the principal stars except a very few. But Cepheus has no claim to be called किराटी. The term ecliptic does not occur but there is longitude रेखा. It is not clear whether रेखा is terrestrial or celestial. In either case it is a misnomer. On the other hand दिग्बल certainly denotes celestial equator. It is more difficult to guess why a circle has been translated as चतुर्ष which we ordinarily take to mean a ball a globular body. It seems the authors of the List did not consult the Hindi Glossary or the Bangiya lists which

or two or half a dozen candidates are readily taken by the indiscriminating public as altogether vitating the examinations, conducted on unimpeachable lines, of thousands of candidates every year. The improper expenditure of a few hundred or thousand rupees on one or two matters in ten years, attacked with vehemence, creates the impression that the lakhs and lakhs of rupees spent every year are all wasted. Single cases of real or plausible misdeeds of the University are magnified into types and the entire scheme of beneficent activities of the University is at once brought to discredit.

While admitting that there is a risk of such consequences of every criticism of abuses on anything like a large scale, I think it all the more incumbent on critics who wish well to the University to provide as best they can against such contingencies, just in the same manner as it is incumbent on the authorities of the University to take the utmost care not to give grounds for such criticism. The critics of the University have undoubtedly seriously impaired the efficiency of the University by creating an atmosphere of distrust about it. What I want to bring conspicuously before the mind of the public is that on the whole the Calcutta University has been doing admirable work that we should be proud of and work which we should foster and promote to the best of our abilities, while we never let our vigilance go to sleep over the abuses that there are. The greatest of its achievements has undoubtedly been the work in the much abused Post Graduate Department. We have only to compare the work done in this department and in the College of Science with the achievements of the other Universities of India, to mark the amount of advance that this department marks beyond the point reached by the Calcutta University in the past to realise the magnitude of the institution. Here the University has brought together a large body of scholars of undoubted ability, who are steadily engaged in efforts to assimilate all the advances made in their respective sciences in the world, and to push forward the advance by their own researches. They are associated with students, a great many of whom have already distinguished themselves by their scholarship in after life and in the admirably equipped libraries and laboratories, facilities are provided for their carrying on their work on a scale never dreamt of before, and not approached anywhere else in India.

I am quite prepared to concede that this picture is not without its shadows. That side by side with scholars of undoubted merit and ability others have been introduced who are worthless and who owe their posts to nepotism. I quite agree that all the students or even the bulk of the students in the post graduate classes are not earnest in their studies and perhaps undesirable bye-ways are provided which many avail themselves of to get good degrees. But I do not believe that there is any University in the world in which such students are not to be found in varying numbers. A University is judged by its best students and not its worst. The function of post-graduate teaching is not to ram knowledge down the throats of students, but principally to provide facilities for study which it is for the student to take advantage of. If the bulk of the students are not of a character to take advantage of facilities of their own initiative, the reasons are to be found at least as much in the abnormal social economic and educational conditions of the

country as in the arrangements for which the University is responsible. Perhaps there is a great deal of evil for which the University is responsible. Perhaps it has spread itself too much.

Perhaps the teachers are not always up to the mark. Perhaps the system under which the classes are managed demoralises, to a certain extent both teacher and pupil. But these are defects which are curable and, in so far as they exist they must be cured. But because there is illness you don't say that the human body is no good. The fever is a very slight thing compared with the big current of life that is flowing in the body. It would be sheer blindness on our part to shut our eyes to the great good work that the post graduate department is doing. It will be a most excusable folly on our part if we allowed the great and progressive beneficent activities of the University to die out because we have complaints against its face. It would be as much a dereliction of duty on our part to do anything to undermine its great good work as to shut our eyes to complaints about evils in it. While we criticise it and pillory its abuses let us not forget that all that we want is that the abuses should go and every one who has anything to do with the University should make up his mind that go they shall and the University should grow more and more.

Before I conclude I shall take the liberty of saying just one word about the outcry that is raised against the University on such a large scale. Wherever you go you find critics trotting out the criticism from the files of the *Prabasi* and the *Modern Review*. I ought to feel happy that so many people take such genuine interest in the affairs of the University and want its abuses to go. But I cannot feel the satisfaction when I remember that an infinitesimal number amongst them only are prepared to do what lies in the power of each to remove the abuses. Only a few hundred of the thousands of qualified graduates of the University are enrolled as registered graduates. The rest refuse to exercise their franchise, and to help to send in independent men of ability and character to the Senate. Why should not those who are dissatisfied with the conduct of affairs of the University come in their thousands and enlist themselves as registered graduates and send only such candidates as they can trust to keep the University straight? Incidentally they would then be helping to solve the financial problems of the University. Ten thousand registered graduates could contribute a lakh every year to the funds of the University to which they owe their education. But the criticism of the doings of the University comes with the least grace from the representatives of the Government who have the nomination of 80 per cent of the Fellows of the University. The Government could easily remove all abuses if they will nominate such men as Fellows who can be trusted to keep things straight. They could help a great deal if they would take courage in both hands and refuse to reappoint as a matter of course a number of do-nothings who simply remember the list of Senators, and, perhaps, earn a decent income in travelling allowance. If on the contrary the Government is quite content with the list of nominated Fellows, any rebuke of the criminal wastefulness of the University comes with a bad grace from the Minister of the Government though the Minister is not personally responsible for the present appointments. At any rate the rebukes and

unless it is put on upside down. It is just possible that such alternative words have been recklessly copied from Anglo-vernacular Dictionaries. It is also surprising that calyx, 'a cup', did not suggest कटोरी. Sepal is कपल, but we find no such word in Sanskrit Dictionaries. If it be a misprint for कपाल we would reserve it for carpels (omitted in the List) which become valves in certain ripe fruits. The term corolla is absent. The word पटल has sound resemblance with petal, but lacks the idea of distinct parts of a covering. दल is such a common word for petals as in पद्मदल that we should think twice before we abandon it.

The English terminology has an advantage that it has drawn upon two languages, Latin and Greek. We have only one source and feel handicapped in choosing words for expressing allied ideas. It is, however, possible to choose many of the terms out of the lists of synonyms given in Sanskrit lexicons. For instance, we have for leaves the words पत्र, पत्राक्ष, वृक्ष, दल, पत्र, वृक्ष in Amarakosha. It is to be noted that though the words are looked upon as synonyms, each conveys a distinct idea

when we examine the root. We have no time to discuss the point here, but feel no hesitation to say that some of the most important physiological truths of modern Botany are hidden in these names. It is also noteworthy that some of the words can be easily transferred to denote floral leaves such as वृक्ष for calyx, and दल for petals. Another fruitful source is the names of animals and plants, which on careful scrutiny will yield a rich harvest to the seekers of Biological terms.

We are afraid we have already tired the patience of our readers and feel we have devoted more space to the enunciation of principles and methods than to the examination of the terms. The Sayaji List has been issued as specimen evidently for inviting criticism which cannot but be more or less destructive in the limited space of a review. We wish we had space to notice the terms in which the authors have shown considerable judgment and practical sense. But such terms are numerous, and no comments are necessary. We shall, however, await with interest the publication of a revised and systematized edition which will benefit not only Baroda but other parts of India also and pave the way for a better understanding of the problems of modern education.

JOGES-CHANDRA RAY.

CORRESPONDENCE

The Calcutta University and its Critics

The Editor of *The Modern Review* and Professor Jadenath Sarkar have no doubt done a real public service by bringing into the lime light complaints about the abuses, which are believed to exist, in the administration of affairs of the Calcutta University. What they have publicly stated is not new to us. The air was always thick with rumours about these abuses and worse things. By courageously stating them as definite charges in public print, these gentlemen have made it possible for the public to arrive at a judgment about it, they have made it possible for those in authority in the University to repudiate the charges and prove them false if they are false to eradicate the of Organical attention is drawn, if the allegations the authors' and on the whole, to put themselves the few names of the Every one interested in the the List, which are Mater will be glad that instead together, do not give up all over, we have now defi-

sity by trying to know the real truth about these matters and, either to join in the repudiation of these allegations or to strive to remove the evils, as the case may be. After all this, they will have no excuse for remaining inactive about these matters. I shall be really delighted to see the Senate appoint an independent committee to investigate and report on these allegations for the enlightenment of the public and for the removal of such evils as are found to exist. What is necessary is to place the University on a really sound footing. I do hope that the Vice-Chancellor of the Calcutta University will himself come forward with a proposal for such an enquiry. If he does not, some other member of the senate ought to take it up.

I deplore very much, however, the way in which these controversies are helping to prejudice the public mind against the University as a whole. The worst of acrimonious controversies like this is that it altogether distorts the outlook of the public and makes them lose the sense of proportion. If all the allegations of the critics are admitted to be true, grave as they are, they only affect a small fraction of the wide sphere of the activities of the University. But the abuses of the examinations alleged in respect of one

or two or half a dozen candidates are readily taken by the indiscriminating public as altogether vitiating the examinations, conducted on unimpeachable lines, of thousands of candidates every year. The improper expenditure of a few hundred or thousand rupees on one or two matters in ten years, attacked with vehemence, creates the impression that the lakhs and lakhs of rupees spent every year are all wasted. Single cases of real or plausible misdeeds of the University are magnified into types and the entire scheme of beneficent activities of the University is at once brought to discredit.

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rebuffs of the Government of India who were entirely responsible for the present personnel of the nominated members were entirely out of place.

NAREN C. SEN GUPTA

NOTE BY THE EDITOR.—We have omitted from Dr. Nares Chandra Sen Gupta's letter a passage relating to the application of the University to the Government for a grant because the grant has already been made. Some autobiographical passages regarding his own motives in writing the above letter and some showing that he has no axe to grind, as also some other passages criticising the tone, temper and methods of both the critics and the defenders of the university, have also been omitted. Exigencies of space have compelled us to do this. What we have printed is also rather verbose no doubt, but we have no time to condense it.

We have been criticising the university for years, but the senators and syndes have not properly done their duty. The senate itself not being independent, cannot appoint a really independent committee of enquiry. Dr. Sen Gupta may hope that the Vice-Chancellor himself will come forward with a proposal for an independent enquiry, but we have no such hope.

Dr. Sen Gupta blames the critics for, intentionally or unintentionally, prejudicing the public mind against the university. He appears to take it for granted that, whereas he wishes only the removal of evils, the critics have no such desire but want to kill the university and its post graduate department—a very charitable judgment. He seems to think that all the doings and proceedings and items of expenditure of the university are spread out before the public for its information and scrutiny and that, therefore, the evils, irregularities, misdeeds, jobberies, etc., complained of, are not greater in number and quantity than the few that have been commented on by the critics. But the real fact is that the affairs of the university are very often treated like state secrets, and what we have exposed have been due to information which has occasionally and very often accidentally reached our hands. Therefore, there is no ground either for the generalisation that everything connected with the university is rotten or for the generalisation that the corruption is very small. Only an exhaustive and independent enquiry can reveal the extent and nature of the evil. We have pressed for it repeatedly, and some M. L. C.s also have done so but in vain.

Dr. Sen Gupta is wrong in taking it for granted that the examinations are conducted on unimpeachable lines. He is also wrong in taking it for granted that the improper expenditure is of no larger amount than a few hundred or thousand rupees on one or two matters in ten years. Has he audited the accounts or seen the auditors' notes, or does he know what has been done in the past to make the official auditing valueless? We have never suggested or insinuated that all the university expenditure has been sheer waste. But considering that from what little of its affairs has become known, some waste has been brought to light, there is undoubtedly reason to suspect that there may have been much greater waste. Suppose, however, that the waste or defalcation or whatever else of an irregular character it may have been has

been small or slight, is that to be overlooked? A fever may be a small thing in the beginning, but it may kill the body. Of course, Dr. Sen Gupta says that whatever evils exist should be remedied, but how could that be done without exposing them? What, however, he seems to drive at is that the critics have made too much of the defects of the university. That is a matter of opinion. Supposing, however, that his opinion is correct, what the critics can fairly ask is, why no learned and cultured person has yet shown how to criticise the university in the most angelic manner possible.

Dr. Sen Gupta seems to think that the critics of the university are blind to its achievements. He seems to be in the mood of mind of some advocates of the Anglo-Indian bureaucracy, who, whenever the Government is criticised, bring forward a list of the achievements of the British people in India and accuse the critics of ignoring them. The ideal thing to do, then, is to preface every bit of criticism either of the Government or of the University with a full list of the achievements of either. We are ready to stitch with every issue of this Review statements of these achievements, provided we are paid the postage, price of paper and printing and binding charges necessary for the purpose. We may assure Dr. Sen Gupta that we know and appreciate the achievements of the university and have not left them unmentioned in either the *Modern Review* or *Prabasi*.

The critics have seriously impaired the efficiency of the University, &c. Of course! Those who expose the evils are the evil-doers. But those who are responsible for the evils are injured innocents!

Idlers and undesirable students there certainly are in all universities, but will Dr. Sen Gupta name a few universities where 'undesirable' by-ways are provided which many avail themselves of to get good degrees? Such as are 'perhaps' provided at Calcutta.

He lectures those graduates who have not registered themselves on their duties. But even if ten thousand of them had registered themselves, and sent independent representatives to the Senate, these would have been a hopeless minority, and there would have been only more money to waste.

Dr. Sen Gupta says that as Government nominates 80 per cent of the Fellows, therefore it or the Education Minister has no right to complain of wasteful expenditure, thoughtless expansion, &c. We do not feel called upon to defend either the Government or the Education Minister. But Dr. Sen Gupta should try to know the whole process of nomination of the nominated Fellows. Perhaps he has also read Mr. Ram Prasad Chandra's defence of Sir Asutosh Mukherjee in the *Manasi* in which it was stated how the latter had striven and managed to get the votes of a majority of members in the university bodies 'in his clutches'.

Dr. Sen Gupta will perceive by a careful perusal of our file that we have repeatedly placed before the public a definite and clear programme of university reform. Our work from the very outset has been constructive and inspired by anxious thought for the intellectual and moral betterment of Bengal's youth. But a long and intimate acquaintance with the inner working of the Calcutta university, mostly corroborated by the private revelations of many of the

very men engaged in its work,—has made us less optimistic than Dr Sen Gupta as to the possibility of reform under the present regime.

We press for the introduction of popular control over the policy and executive of the University, businesslike and respectable management of its finance, the reign of law and the maintenance of a proper standard (irrespective of money or personal considerations) in examinations, and the entertainment of a teaching staff possessed, without exception, of real scholarship, strength of character (in the widest sense of the term) and power of initiative in their own department.

European Missionaries

To
The Editor, *The Modern Review*

With regard to the ("spiritual") difference between Europeans and Indians in East Africa" pointed out by Mr. Andrews in the *Young Men of India* and reproduced therefrom in your issue of April last, p. 490, the following in my opinion is very pertinent.

"All along the (African) native is told by the missionary that he, the native, is the equal of all men, that there is no colour prejudice in the eyes of the creator and that whites, browns and blacks are equals of one another. Then (after his education) the negro comes for the native to leave the missionary and seek employment. He gets a smart kick from the first European he meets and is told that the kick is very wholesome for him. He is also very emphatically told that the European is the master of the land and the native is the drawer of water and hewer of wood. This is where the trouble starts. So writes Mr. Mangal Das in the *E A Standard* in a letter reproduced in the *B Chronicle* May 9th, apropos of the Harry Thuku affair. The whole letter is luminous reading, and I would draw the attention of Mr. Andrews in particular thereto.

From this passage it would appear that the European missionaries ought to have begun by reforming their own brethren amongst the lay whites out of their greedy exploiting instincts by bringing all their influence and resources (denied to poor, subject Indians) to bear upon that object. Ought not their charitable and philanthropic energies to have been expended, so to say, at home, i.e., amongst the benighted of their own race before ever they sought to achieve their godly ambitions amongst the latter's victims? A course of self-purification entered upon by the missionaries before ever they took to enlightening the benighted, or at least the two objects pursued side by side and with equal zeal would have put them to rights with themselves. But no, as said an African chief long ago in high indignation and not without insight born of experience: 'First the missionary, then the trader, then the gunboat and then—Oh Lord!' (Quoted by Bosanquet) Cetewayo, king of the Zulus, that martyr to European's ferocious greed, is also credited with a similar remark: 'First comes the traveller, then the Missionary, then the Merchant and lastly the Soldier. When

the Soldier comes, there is an end of the blacks." Was not the Shantung Peninsula sliced off China by the Germans in the wake of some of their missionaries having gone there through the pretext of their murder by the foolish Chinese?

No doubt the European missionaries as a class have done great spiritual good to benighted parts of the world—but I should think that they have scope for doing equal if not greater spiritual good in the shape of reviving the human conscience of their fellow whites so as to prevail upon them to let their weaker and less enlightened fellow humans alone in God's peace and stay their enslaving and exterminating hands from their human though non-Christian and non white brethren in all parts of the globe.

Karnar

Yours etc
S D NADKARNI

Mr. C I Andrews has written, on the above, the following note—

'Let me relate two incidents from my own experience in East Africa—

(i) On my first and second visits to East Africa I was taken ill when I reached Uganda, across Lake Victoria Nyanza. The leaders of the Indian Community at once took me to their devoted friends, Dr Albert Cook and his wife and his brother Dr. Albert Cook was the greatest Doctor in all Central Africa. Patients were sent a thousand miles to get his treatment. He was living a life of the purest sacrifice in the name of Christ whom he served. The whole Indian Community as well as the Baganda and the Europeans were under the deepest debt of gratitude to him and to the other missionaries of Namtembe new Kampala who were showing love in the name of Christ to all mankind.

(ii) I was taken out from Tinja (which is close to the Ripon Falls and the source of the River Nile) to a small township called Igarga, which was above 30 miles away through country which was still in a half savage state. On the way my Indian friends—three Hindus, a Muhammadan and a Parsee, if I remember rightly—insisted on my turning off the Tinja main road to visit an old Roman Catholic missionary with some Sisters of the Poor. I found that the Indian Community at Tinja were devoted to these missionaries just as the Indian Community at Kampala were devoted to the missionaries at Namtembe. It was most touching to see the old padre trying to entertain us. He had hardly any thing in the world with him he was so poor. He found some bread, but there was no butter, and he was much distressed because he could not offer us more and we felt, all the time, that we might be depriving him of his own evening meal. He was spending his whole time simply seeking to show love to the children of the native Africans around him. And the Sisters, who were there, grown old and grey-haired in their loving service, had the little African children round them and were nursing those that were orphans. It was a sight of purest love, offered simply and humbly in the name of Christ.

I give these two incidents, without any comment except the one question—whether they do not serve to correct the one-sided impression that would be likely to be conveyed by the picture presented by Mr. Mangal Das in the extract quoted above. It is said that these instances are exceptional,

experience in Africa would distinctly and emphatically deny it,—though in Kenya it saddened me beyond words to note how feebly the missionaries acted in face of injustice done by the Europeans both to the Africans and to the Indians.

Like every movement that is human the missionary movement has had its terrible weaknesses. Men and women who have gone out with pure love for Christ in their heart have given way to the temptations of racial pride or narrow bigotry or desire for

comfort. But this should not blind our eyes to the fact, that there has been another aspect—that men and women inspired by the constraining love of Christ have shown as missionaries in Africa, a marvellous nobility of character, a conquest of human weakness, and a pure devotion to humanity. This I have seen again and again with my own eyes and therefore I have a right to bear witness.

C. I. ANDREWS

VISWA BHARATI

(*Santiniketan University, Bengal*)

DEPARTMENT OF AGRICULTURE AND VILLAGER ECONOMICS

(FOUNDED FEBRUARY 1922)

THIS department is located in the village of Surul, within two miles of Santiniketan itself, and a mile and a half from the Bolpur Railway Station (E I Ry loop line), in premises which were once occupied by E I Ry sheds, and before that by a collecting station of the East India Company. It is administered by the Director and the Surul Agricultural Board, a constituent body of the Visva Bharati.

Its aims and objects include the following—

1 To win the confidence, friendship and affection of the villagers and cultivators by taking a real interest in all that concerns their life and welfare, and by making a lively effort to assist them in solving their most pressing problems.

2 To take the problems of the village and field to the class room for study and discussion and to the experimental Farm for solution.

3 To carry the knowledge and experience gained in the class room and experimental Farm to the villagers, in the endeavour to improve their sanitation and health, develop their resources and credit, help them to sell their produce and buy their requirements to the best advantage, teach them better methods

of growing crops and vegetables and keeping live stock, encourage them to learn and practise arts and crafts, and bring home to them the benefits of associated life, mutual aid and common endeavour.

4 To work out practically an all round system of elementary education in the villages based on the Boy Scout ideal and training, with the object of developing ideas of citizenship and public duty such as may appeal to the villagers and be within their means and capacity.

5 To encourage in the staff and students of the department itself a spirit of sincere service and willing sacrifice in the interests of, and on terms of comradeship with their poorer, less educated and greatly harassed neighbours in the villages.

6 To train the students to a due sense of their own intrinsic worth, physical and moral, and in particular to teach them to do with their own hands everything which a village householder or cultivator does, or should do, for a living,—if possible more efficiently.

7 To put the students in the way of acquiring practical experience in cultivation, poultry and bee keeping, dairying and animal husbandry, carpentry and

smithing weaving and tannery in practical sanitation work, and in the art and spirit of co-operation

8 To give students elementary instruction in the sciences connected with their practical work, to train them to think and observe accurately and to express and record the knowledge acquired by them for their own benefit and the benefit of their fellow men

The system in operation is as under

The length of the ordinary course is two years. General knowledge up to the matriculation standard is presupposed. It is hoped to hold short courses in special subjects later on. The aim of the Department is to provide practical training but it is not proposed to allow education to be replaced by drudgery or money making. The students are required to carry out the whole cycle of work on the Farm during the year and since most of such work is of direct value to the Department the students are paid for it at a fixed rate thus enabling them to realise as perhaps they could not in any other way the value of their own labour and feel their responsibility and be stimulated to a corresponding keenness. Part of the student's earnings on the farm goes towards the cost of their board and part is left for their pocket money. Each student is also supplied with a small plot of his own on which to live and work for himself and is allowed to keep the net proceeds of the produce of his plot

Fees	Rs
Cautory money	10
Admission Fee	20
Monthly fee	26
Initial Deposit	5

The monthly fee only partly covers the cost of tuition residence light, diobi hospital and games the balance being provided out of the funds of the Department

The initial deposit is to cover the cost of farm clothes and implements books and stationery etc and must be replenished from time to time when notice is given by the office

Parents guardians or friends should on no account send any money directly to

any student. All fees etc should be remitted to the office. Any request for extra money made to his parents or guardians by a student for any purpose should be made known to the office by the parents or guardians concerned and such money should only be remitted by them to the office if the Director notifies his approval of such purpose

Only such gifts of fruit or food or for purposes of entertainment are allowed which can be shared by all in common

A certain number of scholarship are set apart for poor students. No special arrangements can be made or allowed for well to do students and parents and guardians are earnestly requested in the interest of the student himself not to ask for any such indulgence

Students completing their course to the satisfaction of the Director and the Surul Agricultural Board will receive a diploma from the Viswa Bharati

There will be no room for the admission of any more students until the 1st June 1923

NOTES ON THE WORKING

Friends of the institution have been pressing for some account of the progress of the Department up to date. While the Director is anxious to take the public into confidence and would welcome their sympathy and support he makes this somewhat premature report under protest feeling that the work so far done has not stood the test of time

The following facts may be of interest

The night school which has been started for the children of the depressed classes is regularly and well attended and so are the lantern lectures in the neighbourhood. Two troupes of Scouts have been organised in different villages and there has been a keen response both by the boys and the village elders. There is already a daily attendance of poor patients in search of first-aid and a constant stream of villagers and cultivators who come to watch the students working on their plots or the tractor in operation or the sinking tube well. All this testifies to the breaking down of the wall of suspicion and

which is always a great preliminary difficulty

As to internal progress

The Scouts are being introduced to First Aid and Fire Drill. The Carpentry class is developing considerable skill amongst the students. The Smithy is not yet fitted up. With the help of the government Research Tannery in Calcutta we hope to open a local tannery within a few weeks some of the students and local *muchis* having received a full preliminary training. Poultry keeping has been started, but a great deal of experimental work is still needed, which is expensive and therefore slow. The dairy needs a better building than the old ruin in which it is at present and also the addition of some good milking cows. We are still hunting for bees. In regard to other subjects that we hope to take up so little information is available from outside that much preliminary and experimental work will have to be done by ourselves, before we can actually make a start. On the farm, we seem to be well ahead of our neighbours and so far our crops compare well with theirs. The students are carrying out their own scheme of sanitation and are

daily experiencing both the trials and pleasures of farming and gardening work. Their plots are already green with Groundnut, Maize and Cow pea. Cucumber, Brinjal and Tomato have yet to be planted. It has taken some five months to transform a malarious piece of jungly garden land into a place fit for habitation and vegetable growing. Those who know the locality need hardly be told that much still remains to be done.

There is a "Surul Farmer's Union" of which the students and staff are members, each with one vote. At its monthly meeting all suggestions, grievances, complaints and matters of discipline are considered and settled. Each student contributes an article, usually on the subject at which he is working to the "Chashia" which is the monthly magazine of the Department. The students look after their own messing arrangements, and elect their own captain every fortnight. They spend one evening a week at Santiniketan joining in whatever readings, lectures or discussions may be taking place. They also regularly play games and matches with the Santiniketan boys.

GLIMINGS

The Youngest Radio Operator

Robert Garcia, seven year old son of Allen Garcia, director for Charlie Chaplin, is the youngest licensed radio operator in the world. Official confirmation of his success in passing the amateur's examination with a percentage of 92 was recently received from the U. S. Radio Inspector at San Francisco.

He had but five weeks in which to prepare for his examination.

Several lads many years his senior fell by the wayside and several men tried in vain to pass the test.

And he, only a child of seven years did what very few ever accomplished—passed with 92 per cent.

Since passing the examination two manufacturers have honored him with parts for the set he is going to install. He has filed an

application for a station license and is going to put it up himself. He has declined an offer to install the set and begs his father to let him do it all alone.

Latest Figures on the Earth's Age

Thirty years ago Lord Kelvin said the earth was cooling at a rate which made it seem certain provided no new sources of heat were discovered that 20 000 000 years ago it was unfit for the existence of life. The same reasoning with the same qualification showed that in another 20 000 000 years the sun would no longer be a source of light and heat for its planets. The geologists and zoologists objected that the time was too short but they had no very definite data to found their case on.

Within recent years the discovery of the release of intra atomic energy by radio active substances had put an entirely new aspect on the question at least as regards the earth. Uranium was changed through radium to lead by a long series of transformations in which "chips" of helium were thrown off with enormous velocity producing heat as one of their results. Indeed the difficulty just now was to understand why the earth should not be getting hotter instead of cooler in view of the quantity of uranium present in the earth's crust.

How could the transformation of uranium into lead be made a clock for measuring past eras? The rate of the transformation per annum was accurately known. It was exceedingly small, only 1/22 ten billionths of a given quantity per annum. If they took a mineral containing uranium lead and estimated the relative amounts of these substances present they could calculate the time of the formation of the mineral in question. The result showed that the oldest or archaic rocks had an antiquity of 923 000 000 years.

But the earth's crust in some form or other was older than the oldest rocks, and from an estimation of the total quantities of uranium and lead present an antiquity of something like 6 000 million years was probable.

Cotton That Grows on Trees

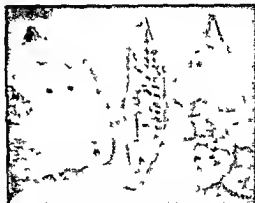
Kapok usually known as silk floss cotton or silk cotton is obtained from the fruit of a tree found in the Dutch East Indies, the Strits



Clothes Made of Kapok

Settlements, Ecuador, Brazil and India. Under the microscope this floss shows a very delicate construction consisting chiefly of fiber shaped like miniature pipes and hollow, thus the substance is filled throughout with air which imparts to it a buoyancy which renders it particularly adaptable to manufacturing purposes.

The bulk of the world's supply of kapok at present is imported from Java. The production of India, Brazil, Ecuador and the Straits Settlements combined is comparatively negligible. Furthermore the varieties coming from these latter countries are not as well standardised as those coming from Java and are therefore not in as great demand in this market which is exacting in its quality requirements. Indian kapok for instance besides being heavy



Fruit and Cotton of Kapok

and musty is not always completely cleaned and freed from seeds and other foreign matter, and has neither the elasticity nor the resiliency of Java kapok. On the other hand the Ecuadorian and Brazilian varieties are coming to the fore as trade prospects due to earnest efforts on the part of planters to standardize the article in accordance with export needs.

The major part of the land in Java devoted to kapok culture is native owned, although there are a number of estates under European management. The tree is found everywhere, even along the roads, and on the estates the plant is grown in conjunction with the coffee and cocoa plants.

Before the war most of the production was shipped to Amsterdam, but since 1915 due to scarcity of freight and poor market conditions in Europe most of the trade has gravitated to America.

As time passes it would seem as if it were entering into an increasingly large measure of usefulness. During the war each who braved the dangerous

around his wrist a life preserver made of kapok and ever and again there comes the rumor out of Germany that at last science has found a way to spin silk from this delicate Asian fiber

Freak Radiophones

A more or less apocryphal announcement from Paris assures us that the newest thing in street costumes includes a parasol equipped with a receiving radiophone. A young Parisian inventor we are told hopes to enable the damsel promenading the fashionable boulevards to enjoy the strains of the orchestral music sent out by the Eiffel Tower wireless hear the latest scandal and receive a report from her cook concerning the progress of the luncheon. The inventor placed the radio antennae in a parasol so that when expecting a communication from home or desiring to hear a concert



Freak of Radio on the Umbrella

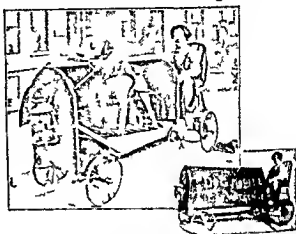
Madame has only to raise her dainty parasol and listen in.

An American lad Kenneth R. Hinman makes receiving radiophones that make the Parisian model seem cumbersome by comparison.

This youthful inventor has reduced his miniature set to the simplest possible form. All the apparatus except for the headphones is confined within the dimensions of a regular safety match box. With it he is able to receive not only telegraph signals but music, stories, sermons and news items given out by the broadcasting stations twenty and thirty miles distant.

"Dogmobilo"

Coy Watson, a 10-year-old boy of Los Angeles, California, motors about town in a car propelled by a Belgian work dog. The patient animal operates a treadmill concealed in the large hood and with the aid of gearing drives the car at a very fair speed.



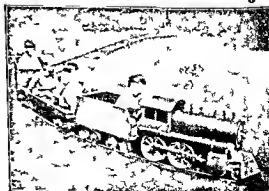
Dogmobile

Dogs of this breed are trained as work animals in Holland and Belgium and the treadmill is no novelty to them. Coy's dog enjoys the ride nearly as much as his young master who finds it easy to avoid engine trouble.

Electric Toy Train Carries Backyard Travelers

Backyard railways are growing out of the toy size. The latest model is run by an electric motor and is big enough to carry a young engineer and all the kids in the neighborhood.

The current is carried in the rails, which are



Electric Toy Train

insulated from the ground by wooden trestles. The motor is of low power and little current is used so that running the train is comparatively inexpensive and it is impossible to increase the speed to a point where an accident might result on the sharp curves.

One Wheeled Chair

In Portuguese East Africa a one-wheeled roller chair is the name of luxury in travel.

Man power is cheaper than gasoline in that part of the world and good roads even good footpaths are so scarce that more than one



One-wheeled Chair for Travel.

wheel would be useless. Over the jungle trail the traveler is carried by his bearers for the greater part of the distance. Only when nearing a village can the porters lighten the load by resting the wheel on the ground.



Tree Felled by Device.

fell the tree. It was dropped squarely on the trunk of the tree in order that the animals would have a shorter distance to carry the branches.

First Woman Marine Engineer

For the first time in the annals of the sea a license as a marine engineer has been granted to a woman Mrs. Carl S. Westcott of Seattle, Wash., and she is now at work as chief engineer on a seagoing tug—no easy berth as any sailor knows.



Mrs. Carl S. Westcott, the first Woman Marine Engineer.

Mrs. Westcott declares that women are particularly well fitted for steam engineering since the work is light and the chief requirements are watchfulness and close attention to duty.

Beaver Fells Aspen Two Feet Thick

What is said to be the largest tree ever felled by a beaver was recently discovered by rangers of the United States Forest Service in the Carson National Forest, New Mexico. The tree is an aspen and the stump measures approximately 26 by 32 inches at the point where it was gnawed through by the industrious animal.

Beavers seldom fell trees so large for they are unable to move the trunk even after they cut it into sections. But this tree nearly two feet in diameter was evidently cut down for its branches. All the limbs and small twigs had been removed for food or for building the dams and houses of the beaver colony and only the trunk was left where it fell.

The animal exhibited the usual beaver skill in

How to Dance on Swords

How do street jugglers in India dance upon sword blades whetted keen as razors. They step about the lattice of steel in perfect time to music and when the dance is over there is not the slightest cut on their foot soles.



Dancing on Sword Blades

The secret lies in the fact that the blade of a sword is not perfectly smooth. Under a microscope a knife blade looks like a saw. It is possible to press the palm of your hand upon it without cutting yourself if you are careful not to move the hand across the blade. And this is the secret of the juggler's trick. Though he seems to dance he never moves his feet along the sword blades but raises and lowers them slowly with a perfectly vertical motion.

Fishermen Catch Monster

The octopus is dreaded by bathers in the tropics. A rare specimen shown at the left recently fell into the hands of New England fishermen. This monster devilfish has eight prehensile tentacles each with double rows of



Prisoner Octopus

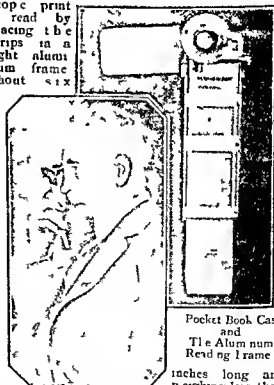
suckers and a large horny beak like a parrot's with which it tears the prey held fast in the tentacles. A most unusual characteristic is a thin umbrella-like membrane or web connecting the long snake-like arms.

Pocket Bookcase

Rear Admiral Bradley M. Fiske U. S. N. retired author of a recent book on invention has produced a machine that he believes will reduce the cost of a book to about one sixtieth of its present value.

The typewritten pages of a book are reduced by photo engraving to one hundredth their original size and printed on strips of paper two inches wide and five inches long. Printed on both sides five such strips contain the reading matter of an entire novel. Admiral Fiske estimates that 10,000 copies of a 100,000 word book can be produced in this way for four cents a copy.

The micro scope print is read by placing the strips in a light aluminum frame about six



Pocket Book Case
and
The Aluminum
Reading Frame

six inches long and weighing less than five ounces. To which a powerful reading glass is attached. This glass is moved along the printed strips by the reader's finger. The glass magnifies the characters until they become as large and easy to read as ordinary print. A roller on the frame brings the reading matter into focus. With this invention in general use it would be possible for engineers and scientists to carry com-

plete works of reference into the field. Enough read matter might be sent in a letter for 10 cents postage to last a prospector for six



Glands Make Man

months. A person who likes books but who must move so often he cannot collect them might carry a 50 or 100 volume library in a cigar box.

Are Little Hidden Glands our Masters?

Personality—the complex, mysterious quality that makes us different from each other and by which alone we succeed or fail in life—some scientists believe to be explained at last by the new knowledge of the ductless glands that regulate our system.

The issue that has set off the latest explosion of popular interest in this biological subject is a book, *The Glands Regulating Personality* (Macmillan) by Dr. Louis Berman, physician and biological chemist at Columbia University.

From the length and curve of our eyelashes to the innermost quirks of mind or soul we are according to his theory creatures of our own ductless glands.

Any arch villain may be explained not as a consciously responsible criminal but as the victim of tiny chemical producing cell groups in his own system which determine his temperament and acts. The whole history of a nation may be traced to the blindly officious activity of hidden centers of chemical production in the bodies not only of its leaders but of its citizens.

Stationed at various parts of the body—in

the neck at the top of the kidneys in the skull—these small groups of cells are constantly manufacturing certain chemical solutions and sending them through the blood stream to the parts of the body that need them. Some of the glands have their own pipe lines or ducts that dispatch their products; others cause their output to slip through the walls of the structure in which they are made. The latter are known as ductless or internal secretion glands.

The ductless glands for centuries have baffled physicians but we now know that the fluids they produce tend to speed up our various bodily functions. Their active principles have therefore been named hormones from the Greek words meaning something that sets other things in motion.

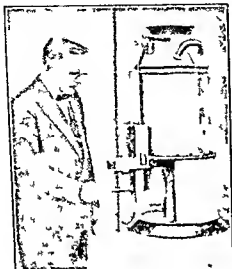
The ghost of every one of the personalities pictured above not to mention hundreds of others lurks hidden in your body from birth ready to seize upon you and make you over into a genius or a giant or a dwarf in body or a child in mind—in fact to change your whole life.

This is one meaning of the new theory of glandular influence on our bodies and souls. If the theory is correct then the character which you actually resemble among the ghostly group of persons you might have been depends on the mere chance of the glandular balance of your system and the particular group of chemical secretions that finally get control of you.

Street Corner "Cow" Gives Milk for a Nickel

A melon in the slot milkman has recently been invented.

The purchaser places an empty bottle under the neck of the machine deposits a nickel and pulls the lever. A melon's worth of milk is poured into the bottle. The milk in the container



Street Corner Cow

is kept cold by a surrounding watertight tank filled with ice on the principle of the water cooler. A large flushing box just over the spout thoroughly washes it with water after the bottle is removed.

Copra Cake for Beefsteak

Copra cake, the residue after the oil has been squeezed from the dried coconut meat, is as nourishing as beefsteak, say experts of the Rockefeller Foundation who are trying to popularize the food among the natives of the Philippines. It is not only nourishing but is said to prevent beriberi common among Orientals who live chiefly on polished rice.

Python Kills Itself by Its Own Gluttony

Disahled by its own gluttony a gigantic python that had swallowed a half grown hog was killed recently in the French Congo as it lay helpless in the sun. The power of distention in the snake's jaws and body were sufficient to allow it to swallow the pig but the meal once down was so heavy the snake could no longer drag itself over the ground.



Voracious Python's Sad End

Before swallowing the pig the python wrapped its coils round and round the animal's body breaking the bones by its terrific power of constriction.

Meat—A Height Increasor

Japanese soldiers have increased two inches in average height since meat was added to rice diet as part of their rations.

What Orangs Know

The almost human intelligence of the orang utan is illustrated by anecdotes in an article by W. Heary Sheak contributed to *The Journal of Mammalogy* (Baltimore). The orang he tells us is much quieter and less obtrusive than the chimpanzee. In captivity this great ape is much inclined to sit in a corner of his cage motionless and voiceless. But when captured young he takes fairly well to captivity, becomes friendly and attached to those who feed and care for him, and seems to enjoy human society. Mr. Sheak goes on:

I have seen the orangs in the New York Zoological Park follow their keeper about on the lawn and when he would attempt to run away from them they would hurry after him using their long arms as a man would use a pair of crutches but often putting their heads to the ground and turning a somersault in their efforts to overtake their human friend. I have also seen them sit at table and use knife fork



Can't Do without Fork and Knife

and spoon in eating and drink out of an opaque bottle looking repeatedly down the neck to see how much of the delectable fluid might be left.

The orang-utan does not laugh aloud as often as the chimpanzee but he has a smile that is strikingly human like. When two young orangs are kept together, they become quite playful romp and chase each other about but in a more sedate and deliberate way and not with the frantic haste and daring so characteristic of the chimpanzee. When thus engaged at play there is often a pronounced and joyous smile on their beaming faces. Now and then there may be a low chuckle but not often.

They are also devoted to their own kind and will often fight for each other and especially for



Even the Chimpanzee Moves

their young. They will sometimes make pets of other animals, as cats, dogs and rabbits. I once knew an orang that became much attached to a young pig tail monkey. They spent much time together the pig tail usually sleeping in the ape's arms. The orang was very affectionate often fondling and caressing his little pet, and showing great patience for the pig tail was quarrelsome and vindictive and often resented the familiarity of his food foster father.

While the orang-utan is quiet and unobtrusive and not as good an animal for exhibition purposes as the chimpanzee I believe him to be almost if not altogether as intelligent. He is not always inventing countless new ways of amusing himself and working off a superabundant store of physical and mental energy as does his African cousin but when it comes to solving problems to satisfy his own needs or desires and to doing things that are really worth while he manifests wonderful intellectual power.



Work while You Work

A large orang-utan which was called Joe, was remarkably intelligent and learned the meaning of about seventy words and expressions. He knew all the coins from the silver dollar down to the copper cent and would invariably pick out the one asked for. One day the janitor made a mistake in filling a lamp with gasoline instead of coal oil. When lighted the lamp which was directly in front of Joe's cage took fire all over and exploded, burning Joe severely. After that he was always afraid of a lamp. If he wanted anything he gave a peculiar call and then when one of the proprietors or one of his keepers came to the cage, he gave him a push to send him off in the direction of the object desired.

One day there chanced to be a walnut lying near the cage but just just his reach. He made several ineffectual to secure it by stretching out his long

Then he tried to twist some of the straw on the floor of his cage into a rope or wand, but the straw was too brittle and too much broken. It is no uncommon thing for the ape, and even some of the lower monkeys, and especially the spider monkeys, to twist straw into a rope or wand to serve some of their needs. At length the orang began to take off his 'sweater,' a knit woollen jacket which he was wearing. We wondered why he was doing this, as he was not in the habit of taking off his clothes without permission. With the slow and deliberate movements so characteristic of this ape, he carefully removed the

garment, poked it through the bars of the cage, swung it out till it dropped over the walnut, rolled the nut to within reach, secured it with his hand, then after he had cracked the shell with his teeth and eaten the kernel, he just as deliberately and carefully put the sweater on again.

In his final sickness he was treated by a skilled physician. It was necessary to give him an injection. On the third visit he amazed the man of medicine by getting ready for the treatment just as soon as he saw the syringe. The doctor declared that this was more than he could expect from his human patients."

THE FORTHCOMING CONFERENCE OF GERMAN ORIENTALISTS

THE second annual Conference of German Orientalists is going to be held this year at Berlin and will comprise three days from 4th to 6th October. The German Oriental Society (*Deutsche Morgenländische Gesellschaft*), under whose auspices the conference will hold its session, has celebrated last year at Leipzig the seventy-fifth year of its existence, and as is well known is a scientific association for the advancement of German studies relating to the Orient in all its aspects and relations.

The difficulties of the times have pressed heavily upon German scientific work in regard to the Orient. But thanks to the industry and interest of Germany's scholars, the wealth of data for research which has been collected during the last fifty years is so enormous that quite a few generations of Orientalists will be needed to work it up into finished material.

Undisconcerted by the need and noise of the moment German scholars are determined to carry on scientific work in a silent and steady manner, transmit the results of their labour to the younger generation of researchers and by all means inspire these latter with the same high aims through which their great predecessors have achieved world renowned success.

Conferences of scientists have in these days become all the more valuable for Germany because for years both inland and foreign intercourse had been interrupted and are only slowly regaining their former role.

Berlin is arranging to receive Orientalists and friends of the Orient who wish to be present at the Conference in a worthy manner. There are to be organized such lectures and exhibitions as will leave a permanent impression on visitors and serve as enduring influences in their pursuit of science.

A local committee has been elected to take care of all preliminaries and make the necessary preparations. An interesting and, as far as possible in the present state of affairs, an externally impressive programme is the end in view. And it is being directed by men like Professors Sachau (Arabist), von Le Coq (Central Asianist), Lueders (Sanskritist), Meyer (Hellenist), von Luschan (Anthropologist), Rector Nernst of the University of Berlin, Dr. Rosen (Persianist), present president of the *D. M. G.*, Dr. Becker, Secretary of State for Education, as well as Directors of the State Museums, Akademie der

Wissenschaften and the Staatsbibliothek, and so forth.

The committee has issued an appeal to all friends of science in general and of Oriental studies in particular for financial assistance. The forthcoming Conference is to furnish them with an occasion for extending their patronage to the *Deutsche Morgenländische Gesellschaft* in order to enable it to carry on its investigations in a more secure manner than is possible under the present economic stress of Germany.

The committee is already in receipt of donations ranging from 1000 to 1000 marks. According to the regulations of the *Gesellschaft* those who make gifts of 1000 marks are to have their names permanently recorded in the *Zeitschrift der D. M. G.* in the list of *Stifter* (Donors).

Here then is another chance for India to exhibit her love of science and scientific research as well as to cooperate with the other nations of the world in the advancement of learning. And as the field of oriental studies is one in which India owes so much to the services of brilliant German pioneers, Indian scholars and publicists such as would care to offer donations to the *D. M. G.* would in reality but be acknowledging a part of India's spiritual debt to Germany.

At the present rate of exchange the sum of 400 marks is not more than £3 10s, i.e., about Rupees 50. Several donations of Rs 100 or Rs 75 may be expected from the different university towns of India. Not only individuals interested in the promotion of oriental scholarship but also societies like the *Sahitya Sammelans* are likely to come forward to advance India's international sense by contributing some material assistance to one of the most distinguished scientific associations of Europe.

Cheques may be addressed to Dr. G. Luedtke, Manager, *Deutsche Morgenländische Gesellschaft*, Genthnerstrasse 38, Berlin, W. 10. Money should be sent in English currency. In Germany the pound buys more Marks than the equivalent amount of rupees does in India. The discount charged by Banks in India for the conversion of the rupee is often high and involves a great loss to the persons who receive the value in marks.

Berlin
June 12, 1922

BENQY KUMAR SARKAR

INDIAN PERIODICALS

Technological Studies.

Dr. D. N. Mallik discourses briefly on the opportunities for technological studies which Indian students may have abroad, in the July number of *The Calcutta Review*. Some of his experiences and conclusions are to be found in the following paragraphs —

Prof Perkin of the University of Leeds told me that it would be extremely difficult for any student of dyeing to get admission into works for training. In most cases, he himself found it difficult to gain admission even for a cursory inspection. He suggested that in view of the prejudice that obtained against the admission of apprentices into English dye works, the proper thing for Indians to do would be to start works of their own with English experts on a contract for a number of years and take a certain number of apprentices who had already been trained at a University. When the period of contract is over and the apprentices will have learned their work these Works would then do without English experts and employ their own men.

Professor Barker of the Textile Department of the University of Leeds, however, assured me that he was trying to gain admission for his Indian students with whom he was very very satisfied into suitable Textile factories, and was hopeful of success.

At the same time, it seems to be true, as a general proposition, that the plan suggested by Prof Perkin seems to be the only feasible one for all the various industries which claim Indian pupils in this country.

As regards the continent of Europe the writer says —

The facilities available on the continent for technological studies to our young men are as yet an unexplored field. That they are available in some measure seems to be the opinion of those who have at all inquired into the matter, but the difficulty of language presents almost an insuperable barrier. We have to make adequate provision for the teaching of French and German in the Indian Universities if continental facilities are at all to be availed of. The same difficulty does not present itself in the United States, but I am afraid our students will, as a rule meet with similar opposition there as in Great Britain.

On the whole, therefore the problem of technological studies for our students (and other students) will only be solved if Institutions like the Tata Institute can be made to be successful and works started on lines suggested by Prof Perkin.

News of Woman's Advance.

We take the following items of news relating to women's progress in many countries from *Stri-Dharma* for July —

VOTES FOR BURMESE WOMEN

In the Burma ratified draft Rules the Government of India has directly removed the disqualification of sex as regards voting for the Legislative Council.

INDIAN COUNCILS MUST GET THE SAME RIGHT

A further advance over Indian conditions has been made in the Burmese Rules by the grant of power to the Legislative Council to adopt a Resolution at any time they wish in favour of allowing women to become members of the Council, and there is no embargo placed on their nomination to the Council even before they are admitted to eligibility for election. In India the Councils have no power to remove the sex disqualification for Council membership for ten years. This power is retained in the hands of Westminster. With the Burma precedent before us we shall press for similar powers being given to our Indian Councils in this particular. The unnecessary tag provision was put to the power of the Burma Council that though it may vote to allow women to enter its precincts, still the consent of the Governor to the Resolution will have to be obtained before the Government proceeds to give effect to the Resolution.

COMPULSORY EDUCATION FOR GIRLS

The meeting of the Madras Corporation called to consider the Scheme proposed for Compulsory Free Elementary Education for Madras City had to be postponed for want of a quorum. Several ladies attended to hear the proceedings and they received a hearty welcome. If the City Fathers are assured that the Madras women voters in their own wards are opposed to the application of all the money to boys only and if the women strongly call for the application of the scheme to girls also, it is almost certain that the present scheme will be remodelled on better principles. Wherever women have met to discuss this matter there has been unanimity in favour of the inclusion of girls.

A LADIES CO-OPERATIVE BANKING SOCIETY

It has fallen to the women of Salem Madras Presidency, to be the pioneers of Women's Co-operative banking in India. Two years ago eleven women clubbed together and started a Co-operative Bank of their own through the help of Mr Vedachala Iyer then Registrar of Co-operative Societies and Mr Yogneswarayana Iyer, Principal of Salem College. The Present number of members is 41 with a total number of 210 shares and a share capital of Rs 1100 which may be increased up to Rs 4,000.

POLITICS AND JAPANESE WOMEN

The first women's Political meeting in Japan was held in Kobe on May 10 at the city Y M C A. It became possible as the result of the recent passage of a measure granting women the right to engage in political discussions and meetings. The Kobe branch of the New Women's Association was in charge of all arrangements.

FIRST WOMAN IN D. IN AMERICA

The first woman to receive the Degree of Doctor of Philosophy in America is a Japanese Miss Tomi Wada, who has made a special study of psychology in the American Universities since 1917.

Causes Contributory to Spread of Tuberculosis

In an article contributed to the June number of *The Calcutta Medical Journal* Rai Bahadur Gopal Chandra Chatterjee, M.B., considers the causes which contribute to the spread of tuberculosis in this country. Some of the causes which lower the power of resistance of the system in tuberculosis cases are

- (i) Pregnancy (ii) Diabetes (iii) Alcoholism (iv) Strain of life

Many medical men in their practice have often to see and treat tubercular glands in unmarried girls and these cases remain quiescent for several years and are for the time being harmless for several years. In the course of time these girls get married become pregnant and after delivery become again their patients, but this time, as hopeless types of tuberculosis of lungs. Cannot marriage be delayed or prevented in these cases? Our tyrant the society, stands in the way. I saw, the other day, a case of galloping phthisis of lung in a married woman. She had been suffering for several years with tuberculosis of spine and a jury mast had been applied to the neck to give rest to the neck with that on she became pregnant and thus became her death warrant.

Now, our society does not allow any girl after reaching puberty to remain unmarried. This has a profound influence on the increase of tuberculosis in this country. In England out of 100 girls between 15 to 40, about 35 are not married or in coupled state whereas in this country 70 (7) per cent are coupled. The result is that all glandular tuberculosis cases in female children run a fatal course on account of this factor. Only those who are sterile or become widow have a likely chance of escaping this fatal termination.

The writer passes on to other causes.

The next factor of Diabetes is also much more common here than in European countries and in diabetic phthisis cases tubercle bacilli are abundant in number in their sputum. These cases give origin more often than any other single factor to the massive infection among the members of the family.

Last point for consideration comes that of strain of life. Under this, are included overwork, mental anxiety, pecuniary difficulty, and living in badly ventilated rooms. Now, as money underlies at the

bottom of almost all these factors, it will be more appropriate to designate this group of cases as being caused by that masterful tyrant—money.

Some Agricultural Operations in India.

In noticing the "Review of Agricultural Operations in India, 1920-21," the *Bombay Co-operative Quarterly* for June writes —

Improving the breeds of cattle and keeping alive the existing cattle through periods of famine are being taken up by the Agricultural Departments in various provinces. The work done by the Bombay Department in the last famine in saving cattle is admirable and it will not be too much to ask Government to transfer, in future, all famine work to Agricultural Departments in order that it should be really useful.

Excepting the Poona Agricultural College, which has established its reputation, there seems to be no institution which attracts a large number of students for higher agricultural education. It is a pity that people do not yet understand the importance of this productive industry on which the life of the nation depends.

All the Agricultural Departments in India put together do not get even a crore of rupees and this is because the general public have not yet shown their keen interest in this industry. It is a matter for congratulation therefore to the Agricultural Departments that they make their influence felt despite the great difficulties that confront them.

Solution of the Problem of Racial Antagonism.

In the course of an article on the problem of racial antagonism contributed to *The Young Men of India* for July, Mr J. S. Hoyland considers the factors of colour and religion and the political, economic, cultural and ethical factors in detail, and then tries to find a solution. He rightly observes —

This problem can only be solved by some overmastering spiritual force. It remains to enquire very briefly where this force is to be found and the place which India should occupy in the finding of it.

India has from the beginning of her history been a sufferer from racial antagonism under peculiarly acute forms. As we have seen the caste system itself was built up in connection with the race-problem, and, whatever its cruel defects there is this much to be said for caste that it has in the main produced peaceful, orderly and permanent relationships.

But caste and liberty, whether individual, social or national are poles asunder, and a solution of racial antagonism is demanded to day which shall accord the maximum degree of liberty to every race.

Such a solution, Mr Hoyland thinks, will be reached in India.

The race-problem still presses with peculiar force

upon India. With her countless castes, with her intermixture of Dravidian, Aryan and Mongolian stocks, with her friction between Europeans and Asiatics, she is one of the storm-centres of the world's inter-racial relationships. Is it too much to hope that, as in the past she met the race-problem with the false solution of caste (which has yet proved so orderly and permanent), so in the future she may be the creator of a new and genuine method of racial reconciliation?

It is the profound conviction of the writer of this paper that there is a solution of the race problem, that there is a true method of racial reconciliation, and that—with her ancient religious insight, and her ever active spiritual genius—India is destined to put that method into practice, and to demonstrate before the world how race prejudice may be conquered.

But the solution is no clap-net formula, no cheap panacea. It is a way of life, and a way of life that must be followed in countless individual cases if the problem is to be victoriously solved.

What is that way of life?

That way of life is true religion—not the religion of custom and ceremony, not the religion that means membership of some rigidly defined community but the religion that is the daily practice of the Presence of God, the Father of every man and of every race of man.

The race problem will only be solved by individual lives lived in close and intimate communion with God and in unremitting service for God's Kingdom on earth—that state of society, all the world over, wherein all the relationships of mankind shall be governed by God's will, which is love and liberty.

Thus same great force has in the past freed the world from other problems, which in their day must have seemed almost as glaring and terrible as the race-problem does to us in our modern age. It was such religion, lived forth in such lives, that swept slavery from the world, that brought to an end the horrors of the gladiatorial games in ancient Rome, that abolished human sacrifice and infant-exposure and capital punishment inflicted for petty crime, and a thousand other relics of the brutal past. In our own day such practical religion was at the back of the movement which has freed the people of the United States from the grip of the drink-trade. The race problem, sombre and urgent though it is, can be solved by the same force that solved those problems, and by that force only. Its solution depends in reality upon the earnestness with which men who would wish to serve the world, conform their lives to God's will, dwell in spiritual dependence upon Him, and so go forth in His power to right the wrong, and to bring in His Kingdom.

Racial antagonism, which in the past has been so often fostered by false conceptions of religion can in the future only be abolished through true religion—through lives dedicated to the service of the God of Love.

There is a great and glorious hope that India, which in days gone by has been so fruitful in lives devoted, at the cost of all earthly possessions and all human happiness, to high religious ideals and far-reaching spiritual tasks will in the future demonstrate to mankind that through true religion, the solution of the race problem may in actual practice be triumphantly achieved.

The Lot of Indian Clerks.

The Indian Clerk writes in its inaugural number.—

The common and yet quite correct notion is that a clerk earns less than a carpenter or a mason. If in this civilized world, as we call it,—civilized because education is reported to have much advanced—a literate man like the clerk can find less means of maintenance than an illiterate manual labourer like the carpenter or the mason, we shall hesitate to believe if the times ever could be called civilized. Even in Bombay, one of the greatest industrial centres of India, the clerk has a miserable existence of his own. A full fledged graduate clerk with a knowledge of the sundry paraphernalia of clerkship is barely paid enough to keep body and soul together. He has to keep away his wife and children probably at his native place, for his earning is so low, though his work is so persistent and industrious. His home in Bombay is barely worth the name. His present is miserable and his future uncertain. All these have their concomitant evils which if will be the endeavour of the present magazine to fight against. Of the industrially advancing communities, the clerk is the most backward. We have no axe to grind against the class of employers for we do not believe in fights based upon physical vigour. But we cannot afford to look on when our fellow brother is sinking into the valley of distress. We shall struggle for him on constitutional lines till there is breath in us. Disorder, disunion discord need struggle—strong struggle—and **THE INDIAN CLERK** is intended for that struggle. But its struggle shall always be based upon principles of righteousness and truth, for no struggle wins that has no truth and righteousness as its main support. If we win we shall record the success in the books of God if we fail, in our failure shall God store great success for us.

We wish all success to *The Indian Clerk* in its efforts. We have only one remark to make. If our contemporary has the notion that the work of a carpenter, a mason, a smith, &c. requires less intelligence, training or cultivated taste than that of the average run of clerks we do not share that opinion. The work of our indigenous architects and other craftsmen is every whit as dignified and may be made as intellectual as that of any of the professions.

A Tamil Poetess's Idea of Heroism.

In the course of one of the articles on the poetesses of the Tamil land which Mrs. T. Tiru Navuk-Arasu has been writing in *Everyman's Review*, she gives the following description of a poem by Marokkottu Nappasalayar.

Poem number 37 treats of the Chola king who known as Kulamattaturunjiya Kuli Valavan. It treats his glorious strength in battle. He fought

a place called Kulamuttan, where he was defeated and killed and he is therefore called the man that died there. In those early days, at least in the Tamil land, the practice appears uniform, of praising not only the victory of the conquerors but also the valour of the vanquished. Success and defeat were counted as mere accidents. Heroism in battle was all that mattered and the consequence was of no moment. And so it came to pass that poets have praised even the death of heroes on the battle-field. It is thus that after the death of such a hero, he came to be rendered the posthumous honour of being called as the person who died on a particular field of battle. There are many such instances in Tamil literature, such as Kariyattu tunjya Nedungkili (Nedungkili who died in the battle at Kariyaru) Kottambalattu-tunjya Makkodai (Makkodai who died in the battle at Kottambalam) Kurappalli tunjya Kili Valavan (Kili Valavan who died in the battle at Kurappalli).

Status of Indians in British Colonies.

Mr H S L Polak tells us in *The Indian Review* for June —

It is now nearly a year since the Imperial Conference of 1921 separated after having with the exception of the Union of South Africa in respect of a considerable part of its area passed a resolution urging the desirability of conferring equal citizenship upon His Majesty's Indian subjects domiciled in the overseas territories of the British Empire. No one acquainted with conditions in the Self-governing Dominions and the powerful prejudices and racial superstitions prevalent therein, would five years ago, have supposed that even the nominal recognition of this equality of citizenship for Indians could have taken place for decades to come.

Curiously enough, though the statute books of many of the Crown Colonies, Dependencies and Protectorates, as, for example, in Ceylon the Malay States, Kenya, Fiji, Mauritius, British Guiana, and Trinidad, are replete with ordinances and regulations having the force of law denying to Indians rights of equal citizenship with white British subjects, it was not until the case of Kenya became acute, when Lord Milner presided at the Colonial Office, that it was generally realised in India that the worst offender on the score of racial differentiation was Great Britain herself in the overseas territories in which she exercised direct jurisdiction and in respect of which her Cabinet was responsible to the British Parliament. The general mental obscurity on this subject in India was illuminated as in a flash when Lord Milner announced his determinations, apparently in the name of the British Cabinet, to maintain the policy of racial segregation in Kenya, to extend it if possible, to neighbouring areas, including mandated territory, and to refuse the franchise even to Indians whose qualifications to exercise it could not properly be disputed. In other words, in the name of His Majesty's Government, he proclaimed the doctrine that the tropical Empire was to be administered by a privileged race, with rights of domination over all other peoples of the Empire who did not belong to that race.

Mr Polak concludes his article thus —

The Colonial Office has recently declared its provisional adhesion to the doctrine of race segregation in Uganda, where it had not previously existed. It is becoming known that, under the influence of powerful groups and corporations of white British subjects, the Governments of Fiji and British Guiana are stiffening in their objection to the grant of equal citizenship to the local Indians. But these Governments are merely local branches of the Colonial Office, which is already in the grip of similar vested interests with headquarters in London. What has the Government of India done, apart from sending Mr. Sastri on his historic and highly important mission to three of the Dominions, to ensure that effect is given to the Imperial Conference resolution? Has it yet asked for categorical information regarding the steps taken by the Colonial Office to procure the removal of disabling legislation and differential administrative methods in the territories for whose good government the British Cabinet is responsible to Parliament? Will it not be a significant thing to find in fact, Australia, New Zealand, Canada, and India on one side, and South Africa and Great Britain on the other? It will be a new and quite unexpected ranging of forces, but unless Great Britain hastens to restore the equilibrium, by implementing with all possible speed the agreement into which she entered with India before the whole world last year, she will only have herself to thank if vested power, privilege, and interest weigh down the balance against India and bring about not a new Imperial integration known as the British Commonwealth of equal and free people, but the dissolution of an Empire of greed and exploitation that has outlived its usefulness and that denies the new spirit of human brotherhood. The Viceroy and the Secretary of State for India must, if India is to survive as an equal partner in the Commonwealth and preserve her self-respect as a world nation, wage a remorseless war with the Colonial Office until the principle embodied in the Imperial Conference resolution is applied fully in the spirit as well as the letter.

Production of a True Picture

Rupam for April contains some "discursive notes" on the last exhibition of the Indian Society of Oriental Art, Calcutta, translated by Mr Surendranath Tagore from the Bengali of Dr. Abanindranath Tagore. In one of them the artist says.

"When we say that both eye and mind must join to produce a true picture we have not said all. There is also something left over which transcends both. There is a secret chamber where the human artist communes with the Divine Artist, and plays with him at creation. News of this comes to us now and then in a work such as the *Uma of Nandalal*. In such as these we see at last a glimpse of the real artist's studio—the picture rapt in their own dreams, creating dreams in all beholders, but all the while behind the veil—the innermost sanctuary of the spirit where the simplicity of perfection reigns, and where the mind is a child, and smiles and plays, and thinks or thinks not just as a child."

The Age of Consent

The June number of *Prabuddha Bharata*, an organ of Order of Ramakrishna-Vivekananda, writes thus on the above subject—

The Hindu Society has at present lost its power of initiative and original thinking. Its members are content to "tread the path their forefathers trod," and follow the rules and injunctions whether sanctioned by Society or Scriptures, like mere automata, without taking the trouble of enquiring into their meaning. Any departure from the old rut, however beneficial it may be, is looked upon with dread and suspicion and is met with great opposition. A bill has been introduced in the Indian Legislative Assembly, with a view to increase the age of consent of a married girl from the 12th to the 14th year. Meetings are being held and correspondences are pouring in into the Press, protesting against the proposed bill. If the opposition be due to the interference of the Legislative Assembly in a purely social matter, there may be some meaning in the protests. But instead of that we are told that Hinduism and Hindu Society would perish if the new amendment be passed into law. As if religious and social welfare can be insured by making a girl a mother at the age of twelve. Those who seem to be most solicitous about the morals of Society would do well to consider whether or not social morality can be better maintained and even improved by making our boys and girls live a life of self-control and self-discipline until they attain full majority, and are able to take up the responsibilities of the family life. Such a course would be in full conformity with the true spirit of the Hindu Scriptures, and will certainly improve both the health and morals of the would-be parents as well as those of generations to come. Emphasis on Brahmacharya and abolition of child marriage will stop premature child bearing which is greatly responsible for the physical degeneration of the Indian people and will check the high mortality of young mothers and their weak and undeveloped children. These will also check child widowhood which is one of the greatest curses prevalent in the Hindu Society, and will conduce to increased social purity and greater well being of Society in general.

Dye stuffs and Chemical Warfare

Sir Alfred Chatterton writes in the May number of *The Mysore Economic Journal*—

In this matter of dye stuffs, there is really a great responsibility thrust upon those who, in the future will be responsible for the fiscal policy of the country. If Germany obtains the Indian trade in dye stuffs, German chemical industry will again dominate the world and civilization will again be exposed to the dangers from which it is hardly rescued but recently. Let India prohibit the importation of German dye-stuffs and she will strike a deadly blow at the German chemical industry and even though it be at some cost to ourselves the cost will be small compared with the enhanced security which must come from the weaken-

ing of the German chemical trade. What will India have to pay for this renunciation of German dyes? In reality, very little. Possibly, dye-stuffs will cost a little more, but in the long run, it must either be the British or the German manufacturers who will dominate the market and will ever rule supreme and will try to make as much out of it as he can. On this score, therefore, the loss or gain to India will be nothing, but it must be admitted that if German dye-stuffs are excluded, the Indian dyer will have to put up with, for the present, inferior dye-stuffs. Still, these dye stuffs are good enough for all practical purposes and it will be foolish to give encouragement to the German chemist simply because he is in a position to supply dye-stuffs of a slightly better quality than can be obtained elsewhere. Synthetic indigo very nearly killed the Indian indigo industry.

Dye stuffs are a luxury. For 5 or 6 years we have done very well with a comparatively limited supply and if, in the future India gives no employment to the German chemist, at worst, she will simply have to go without a few very fine dye stuffs which, however, are of comparatively little economic importance as the quantity used is not large.

But if instead of giving "employment to the German chemist," India gives employment to, say, the British chemist, will that strengthen the position of Indian Industries?

The University of Nalanda.

Mr A. Karmlyer has contributed to the May number of the *Madras Educational Review* an article on "The University of Nalanda compiled from a Bengali booklet on the subject by Mr Phanindranath Bose. We read therein

"Recent investigations have shown that the site of Nalanda was the present village of Badagaon in the district of Patna. Among the few relics that have been unearthed from this place is the great seal of the University bearing the inscription "*Sri Nalandi Mahavihari Arya Bhikshu Sanghatya*"

The University grew into mighty proportions in the course of a few centuries and students in their hundreds began to flock from far and near. As, under the beneficent influence of Buddhism caste distinctions were obliterated, and the restrictions on foreign travel disappeared, an active intercourse was set up between India and foreign countries like Tibet, China, and Japan. Students and travellers from these remote countries came to Nalanda for study and the collection of Buddhist literature.

It was a great residential University.

Some idea of the greatness of the University may be had from the fact that, in its best days, it provided accommodation for some ten thousand persons, the monks and students included. Thousands of small rooms, each twelve cubits by eight, were provided for residence while the classes were held in lecture halls. A wide choice of subjects was open to the students—Hindu and Buddhist Literature, Philosophy, Medicine, Architecture, and other

and sciences. There was a magnificent library of palm leaf and *khurjapatri* manuscripts.

Intending students who reached Nalanda at night had to stay in the *Atithi-Sila* or Guest house outside the main gate, till the next morning. The 'keeper of the gate' was invariably a great scholar as it was his business to examine the students and adjudge their fitness for admission. Those who were tried and found wanting had simply to return the way they came. Admission to the University was based solely on intellectual qualifications. All who satisfied this test were admitted without distinction of caste or creed. The discipline was of a most stringent kind. All tendency to softness or self-indulgence was sternly repressed as self-control and simplicity were of the essence of monastic life. Early in the morning the monks chanted their favourite invocation to Buddha, and went out to bathe in batches. The whole day was devoted to study and instruction. The meals consisted of rice, camphor oil and butter, limes, dates and nutmegs. There were big mango groves and gardens with beautiful lotus ponds which provided recreation at the close of a busy day.

Financial stability was ensured as more than 200 villages had been given in free gifts by many kings and princes.

The Duty of Indian States Towards Rural India

Rao Bahadur Sardar M V Kibe writes in an article in the *Feudatory and Zamindars India*, March and April, 1922 —

The two most outstanding features of Rural India are Poverty and Waste. On every side extreme poverty is accompanied by various ruinous waste. There is waste of life, energy, time, raw materials and what not?

Waste of life is the greatest evil from which India, especially rural parts of it, suffers. In other countries in ancient time, three score and ten years was the maximum of life. In India it ranged from 100 to 120. In modern times, reverse appears to be the case. The Indian expectation of the duration of life at birth is less than 22.59 for males and 23.31 for females, against the expectation of life in England which is 46.03 and 50.02 years respectively.

Poverty is undoubtedly the main cause of this appalling state of things.

Poor physique due to starvation easily succumbs to insidious conditions. Epidemics rage with fury and sickness is the normal condition of life.

Almost half the population of India is condemned to waste by the disregard of its women folk in the life of the people. In rural tracts of the country they work as inefficient labourers, yet full use is not made of them. If they were not absolutely necessary for the propagation of mankind they would have been completely disregarded.

He suggests various remedial measures.

Active measures for combating the evils of poverty and waste are required. Increased production is the first necessity. More efforts should be devoted to the preservation and utilisation of manure, the selection

of seeds and experiments with the object of improvements in crops than is the case at present. For preserving grains, grain elevators and other improved forms of stores should be established.

The introduction of free primary education and the subsequent diffusion of the principles of science as applied to industry is a necessity. People should be taught to utilise their own resources, in their daily wants as far as possible and utilise their spare time in promoting some industry. The spinning and weaving of cotton is an occupation at once most useful and capable of being followed by the people. In order to increase these tendencies of the people, such Indian States as can introduce such measures as the imposition of high tariff on foreign manufactures, especially as can be classed as luxuries, should not hesitate to do so.

Not only Co-operative Credit Societies but productive and distributive co-operative Societies should be widely established. Panchayats entrusted with the work of improving the condition of villages should go hand in hand with them. A sum should be set apart every year for the improvement of rural areas.

They should be opened up by means of communication. No village should be without some means of communication all the year round. Contact with the more improved parts of the country will raise people from the slough of despond in which they have fallen.

Other suggestions are —

Economic holdings should be formed and as far as possible they should be concentrated simultaneously with the establishment of the work houses. Begging should be stopped, old age pensions may be introduced. Religious instruction should be introduced by regulating religious grants.

The cult of beauty should be propagated. It will beautify surroundings and fields, as well as houses and their interiors. It will relieve monotony and remove moroseness of life.

The State of Moroda alone has shown a conscientiousness to some extent of its duty towards its subjects. Railways have been carried to all the parts of the State, seaports are being developed, raw materials and minerals are being worked by indigenous Agency, masses are being trained by free and compulsory primary education and by the establishment of libraries. In their midst, attention is paid to village sanitation, model villages have sprung up, various social abuses are being done away with by legislation and above all Panchayats are becoming a potent factor in the State.

Idols of Indian Research

Prof. A Chakravarti, writes in the *Jaina Gazette* for May.

When the period of modern Science was ushered in by Lord Bacon, he insisted on getting rid of what he called the Idols or Prejudices. Inborn and traditional prejudices ought to be removed before scientific research could be successfully carried out. The removal of such idols was considered the

since qua non of entering into the Temple of Knowledge Had Bacon been alive to-day he would have similarly insisted on the removal of certain *idols* which have crept into the researches pertaining to Indian History and Indian Literature

We have a description of some of them

When European scholars first undertook the Study of Oriental Literature, they went into them with an unwarrantable assumption that Indian Civilisation and Culture are distinctly inferior to the Civilisation and Culture of Europe. Deeply possessed of this prejudice Orientalists whenever they came across anything really valuable in Indian Art Indian Philosophy, or Indian Literature, they tried to trace that to Greek origin.

It is not such an easy affair to determine how much Ancient India owed to Greek Culture and how much the Greeks owed to ancient India. That there was regular communication between India and Europe both by land and sea, that India enjoyed international trade, that valuable articles from India were carried to the markets of Egypt and Babylonia Greece and Rome, are all recognised facts now a days. And therefore the Greeks and the Hindus had every facility to know each other both directly and indirectly is a certain fact. Beyond this to dogmatically assert as to the indebtedness of the East to the West indiscriminately is just being victimised by a kind of intellectual idol.

As against this prejudice we have to notice a converse prejudice which is the peculiar symptom of modern India. With the growth of Indian Nationalism there has grown up a sort of sentimental reverence for the past, stimulated by patriotic fervour the modern Indian Student of research subjects himself to a converse error of imagining that even the most up to date scientific discovery is but the inarticulate echo of what was definitely known to and recorded by the ancient Hindus.

Besides the above prejudice as to originality there is another prejudice pertaining to antiquity.

On the one hand there is a craving to go as far back as possible, whereas on the other hand there is an equally unjustifiable desire to come down as near as possible to the present. It is quite necessary to dissociate value from antiquity the two are quite different things. The value of a thing has nothing to do with its history. The thing is not more valuable because of its earlier origin or of its longer existence.

The writer then dwells on two other prejudices which are peculiar to Southern India, namely,

- (1) The prejudice relating to Dravidian Sanskrit.
- (2) The prejudice relating to religious rivalry. About the time of the Maurya period in Northern India there were well-known Tamil Kingdoms in the South evidently well advanced in Civilisation. That the Pandyan Kingdom enjoyed an enviable foreign trade is reported by Greek literary references and also by numismatic evidence. There are mythic stories immortalised in Indian Epics connecting the South with the North. Who the early Dravidians

were, whether they were originally related to the Aryans and when the Aryans first came to the South, are still open problems of South Indian History. Until recently there has been a tendency among Indian Students dominated by Sanskrit influence to belittle the importance of Dravidian Culture and to speak of the inferiority of Tamil Literature and depending upon flimsy philological evidence even to speak of Tamil Language as but a degenerate dialect of Sanskrit Language. This Sanskrit dominance has been recently resented by Dravidian Scholars. As a revolt against the Aryan dominance there has been a movement of revolt among Dravidian students to sing the praise of Tamil Language and Tamil Literature. This academic and literary movement is very much strengthened by the formation of the political party known as the Non Brahmin party. Socio political aspirations have very often blinded academical acuteness and historical sense of proportion. With the same mad fervour that actuated the Sanskritists to discredit Dravidian Culture the Dravidian scholars in their turn are now trying to establish the absolute independence and the unsullied purity of Tamil Language and Tamil Literature from Sanskrit influence. On either side we notice a good deal of waste of erudition for an unworthy cause.

Kumarajiva the Buddhist Monk

Prof Phanindranath Bose thus introduces a short biographical sketch of Kumarajiva the Buddhist Monk, contributed by him to the *Maha bodhi and the United Buddhist World*.

This life of Kumarajiva the Buddhist monk is collated and translated from a long paper of Prof Sylvain Lévi, *Le Tokhatien, la langue de Koutcha* which appeared in the *Journal Asiatique*, Sept Oct 1913 11th Series Vol. II. It is no use gainsaying the contributions of Kumarajiva to Indian culture. He came from an Indian father, and belonged to that Greater India which was fast being established in Central Asia in the fourth century A.D. When he was carried away to China from Koutcha near Khotan he did there marvellous work. He translated no less than 100 Indian Buddhist books into Chinese. He was also a perfect master of Chinese. His Chinese style is charming and is regarded as classical even now. So it is hoped that this life of that Buddhist monk, "The greatest perhaps of all translators who preached in China the genius and work of Indian Buddhism," will be interesting to general readers.

Postal Revenue

The following passages from the presidential address of Babu Kshitish Chandra Neogy at the last Bengal and Assam Provincial Postal and R.M.S. Conference, printed in *Labour*, will be found instructive.

In the first place, I would draw attention to the strange confession made by the Finance Member last year that it was not easy to say precisely what Government were making or losing over the administration of the Post Office, because the accounts were not kept on a strictly commercial basis and that too much reliance could not be placed on the administration reports of the department in their attempt to work out the profit and loss.

My contention is that Government have no moral right to annex for general financial purposes any surplus of Postal revenue. Indeed, the Government of India, since the days of the East India Company, are committed to the principle that the Postal department is to be administered without any consideration for the general revenue interests. In 1906 the Right Hon. Mr. Massey then Finance Member of the Government of India went so far as to declare that 'the Post Office was so potent an engine of civilisation that no Government would be justified in allowing fiscal considerations to stand in the way of any improvement'. The only consideration that seemed to weigh with him was whether or not the postal rates did act as a check on correspondence and if they did, they must be made liberal no matter what the financial effect was. And to-day, Sir Malcolm Hailey is out to demolish the generous principles established by this broad minded predecessor of his. I maintain that the Post Office need not always be even self supporting. The Post Office is a public utility department and any check on its usefulness must be condemned. The recent increase in Postal rates has already resulted in a great shrinkage in the volume of correspondence. A similar circumstance has been lately considered sufficient to justify a reduction in the rates in the British Isles in Sir Robert Horne's budget though it involves the imposition of the financial burden on the general tax payer.

The Royal Commission on Oxford and Cambridge Universities

Sir Michael Sadler devotes his monthly letter on education in England to the current number of *Indian Education* to the Royal Commission on Oxford and Cambridge. He quotes the following passage from its report:

The attempt of the State to control opinion in the Universities and Colleges broke down in 1688 and was never revived. This is a great fact that has distinguished our English University system from that of France and Germany. It is a precious part of our intellectual and moral heritage as a nation. If there were any danger that grants of public money would lead to State interference with opinion in the Universities, it might be the less of two evils that they should decline in efficiency rather than lose their independence in order to obtain adequate means. But the ways of thought and feeling of the modern British Community are hostile to any development in the direction of State control of the academic spirit and the public grants already enjoyed by the old Scottish and the new English Universities have not led to State interference with opinion and tendency in those institutions.

And then observes

May this continue to be true. The words of the Commission are a further safeguard of its so continuing. But the history of the ancient English Universities and especially the history of Oxford at the last great intellectual and social crisis—that of the sixteenth and early seventeenth century—shows that English statesmen are not loath to bring pressure to bear against unpopular opinions or against dangerously dissident opinions in our Universities if they think that the safety of the Government calls for repression. Circumstances might well arise in which the Government of the day might feel itself endangered or seriously attacked by the political opinion in the Universities. In that case interference would come, and come all the more easily and dexterously through the machinery of supervision set up for the purpose of administering the Parliamentary grant.

In India, too, State control of the academic spirit is not required and would be unwelcome, but a "machinery of supervision", similar to that in England, should be set up for the purpose of administering the State grant and all other financial resources.

The Scope of Agriculture

For the sake of those who have not yet determined what profession to follow, Mr. Gundappa S. Kurpad, Vice-Principal, Mysore Agricultural School, thus indicates briefly the scope of agriculture in the *Journal of the Mysore Agricultural and Experimental Union*—

Agriculture, while it is concerned with the raising of the various crops also includes the marketing both of the raw and manufactured products. A bald statement like that may not convey the importance of the subject but when it is realized that man's food and clothing, many medicines and raw materials for manufactures are obtained from Agriculture, its importance at once becomes apparent. In recent times the Science of Agriculture has outgrown its old limits and has become so extensive that it has been found necessary to cut it up into various branches such as Agronomy, Horticulture, Animal Husbandry, Forestry, etc., and even these are further subdivided so that we now have subdivisions in Agriculture more or less clearly defined such as Agronomy, Pomology, Floriculture, Soil Technology, Soil Physics, Agricultural Bacteriology, Agricultural Chemistry, Agricultural Botany, Agricultural Engineering, Mycology, Entomology, Sericulture, Dairying, etc. The process of division into narrower and more homogeneous groups has gone further still leading to specialization in very restricted fields of Agriculture. Such specialization has yielded some wonderful results which would not have been possible if such detailed attention had not been paid.

Just as the ordinary methods of investigation are insufficient, so also the customary divisions of

science cannot be rigidly maintained in soil work. The chemist is constantly confronted with physical and biological problems, the biologist constantly needs the help of the statistician the physiologist and the chemist, most of the work is essentially 'teamwork', requiring the close co-operation between experts in different branches of Science.' "A body of workers by harmonious co-operation is able to make advances that would be impossible for any single individual, however brilliant." When it is added that most of the progress of modern Agriculture in the West has been the result of such research work it will at once be realized what a useful and fascinating subject Agriculture really is.

Indian Railways, 1919-20.

We learn from *Indian and Eastern Engineer* that of the 33,16 lakhs of rupees earned in 1919-20 by Indian Railways by passenger traffic, nearly 27.69 lakhs were received from 3rd class passengers the 2nd class coming next with 2.18 lakhs and the 1st and Intermediate classes each number 2.00 lakhs. Yet the wants convenience and comfort of 3rd class passengers are consulted the least, if consulted at all.

The Working Man of Bengal.

Mr Percy Brown, Principal, Calcutta Government School of Art, writes in the course of an article on "Decorations for the Royal Visit," contributed by him to *Journal of Indian Industries and Labour*

Unfortunately, the same praise which is recorded here of those engaged in the artistic portion of the scheme cannot be so freely accorded to those who undertook the constructive portion, viz the Calcutta workmen. A large number of carpenters *daftaris* *darsis*, painters, coolies, cartmen, and others had to be employed and these gave anxiety throughout the whole period of the work. The unreliability and irregularity of the daily labourer in Calcutta is known, but, during the weeks of industrial unrest that occurred about this time, these failings were so serious as to add considerably to the responsibilities of those in charge. Hol days and *hartals*, domestic reasons and laziness, besides numerous other excuses, were so common that it is calculated that on an average one-fourth of the subordinate staff of workmen was absent during the whole period of the work. The writer understands from employers of unskilled and semi-skilled labour that this is the usual state of the attendance in factories in Calcutta. If this is correct and the writer's own experience points to it being so, such a serious defect will certainly require to be removed if the working man of Bengal is to compete successfully, not only with his confreres in Europe and America, but with the workman of other Asiatic countries, as, for instance, China and Japan.

Mining and Geological Education in India

Mr D Penman, B.Sc., M.I.M.E., Principal, School of Mines and Geology, writing on the above subject in *Journal of Indian Industries and Labour* thus concludes his article by pointing out the "need for adequate facilities for mining and geological training" —

At the present time there are many students who have already passed the B.Sc. or I.Sc. examination of an Indian university attending the evening classes held in the Jharia and Raniganj coalfields. The facilities for training such men in the evening classes are totally inadequate, and it is evident to anyone who knows the circumstances that much good talent is going to waste simply because of the lack of adequate facilities for a proper training in mining engineering. The number of university graduates and undergraduates who are turning their attention to the mining profession is considerable. Although no effort whatever has been made to advertise the proposed School of Mines and Geology, nearly 300 students have applied for admission and of these many already possess the B.Sc. or B.A. degree or have passed the I.Sc. or I.A. examination. The writer is constantly coming into contact with students who have previously studied for the legal, medical and teaching professions who have now taken up the study of mining. Such students have however, many difficulties to overcome. For one thing their previous education has not been such as to develop an aptitude for practical things which is the essential characteristic of the mining engineer. The writer believes that especially in the case of the Indian mining student, the nature of his training should have a practical bent from a comparatively early age. In the acquisition of book knowledge he is difficult to beat. It is on the practical side that he is weakest. Mining is essentially a practical profession and training in mining engineering, to be effective, must be along lines which keep ever prominently before the mind of the student the practical aspect of his profession.

He has faith in the capacity and character of Indian students.

The Indian student is, as a rule, keen, ambitious and industrious. He is not easily discouraged in the endeavour to attain the goal of his ambitions. In mathematics and in the sciences he can hold his own with the student of any other country. In engineering he is dexterous and skilful. With attributes such as these, careful training is all that is required to make the student into a capable mining engineer.

The provision of high grade mining and geological education in India is a question of vital national importance. India is as yet in its swaddling clothes, so to speak, so far as industrial development is concerned and there is a great future before its mining industry. Trained mining engineers and geologists with a knowledge of mining are certain to be in ever increasing demand.

This demand cannot be adequately supplied from sources outside the country. Indians will be called upon to take a greater and greater share in the industrial development of their country and they cannot do so unless adequate facilities are provided for high grade training in mining and geology. There is not the slightest doubt but that, if proper provision is made, the number coming forward for training will be sufficient for the needs of the industry.

Producers and Non-Producers

Our educated and moneyed classes would do well to pay attention to the following passages selected from Mr. E. E. Cove's article in the same *Journal* on producers and non-producers —

The vast majority of the people of India are in need of more food, more clothes better and bigger houses. Good houses and woollen garments save people from dampness and chills which often sow the seeds of chronic disease. If the people were better housed clothed and fed there would be very much less sickness and less mortality. But there are other aspects namely mental and moral. A lack of physical necessities results in mental and moral sickness. A people's mind and morals are always influenced by their environment and the conditions under which they live. Poverty benumbs the human faculties the possession of a sufficiency of material things enables the body mind and soul to develop.

What is the remedy for poverty?

The answer is production. Here indeed is a big order! Millions of people to be provided with better houses, household equipment and clothes. The materials are in the country waiting for manufacture. More producers are needed. He who produces adds to the wealth of the country. He must be given a higher status and those who are inclined to be proud of their inability to do more than write must be made to feel ashamed of themselves. The tradition that has placed the non-producer on a pedestal to look down contemptuously on the man who provides him with all his material wants will die hard. This tradition still survives in western countries, and until quite recently even large manufacturers were considered, in certain circles, to belong to a lower stratum of civilization. In the West it is now a days considered impolite for the non-producing class to show any feelings of superiority, but nevertheless the feeling exists and is sometimes all concealed. This feeling is much

stronger in India and is responsible for keeping men with brains out of industry. It would, perhaps, be well for India if every man were required to learn a trade, as was the custom with the Jews when they were a nation. Men would then not be ashamed of working with their hands.

Not until the best brains of this country are given to industry will the country advance industrially.

If the people of India are to be provided with commodities in abundance to make them happy and comfortable, false ideas of dignified and respectable callings must be given up. Manual labour must not be looked down upon. Youths belonging to moneyed families must enter manufacturing industry. Only by this means will Indian money be made available for industry. Without money no industry can be carried on. There is plenty of money in India with men who are impractical and therefore afraid to invest it. This money *never* will be invested in industry until a race of practical men is reared who will inspire confidence in their ability to manufacture with profit.

Indian Consulting Engineer's Success in England

Industrial India, edited by Mr. J. R. Sargentson, writes the following note in its June number to introduce an illustrated account of the first Indian consulting engineer's achievements in Great Britain to be published hereafter exclusively in that journal —

"The most comprehensive construction works amounting to £2,000,000, and involving reinforced concrete structures of every description—the largest scheme in 1921—is now in course of completion at Govan Gas Works of the Corporation of the City of Glasgow, in the exclusive design and economic system of construction developed by B. N. Dey, B.Sc. A.M. Inst. C.E. (of Economic Structures Company, 94-96 Kensington High Street, London W.8 and a director of the International Engineers' Syndicate) who is acting as Consulting Engineer for the work. The contractors Messrs. Gray's Ferro Concrete Company (late Mc Bride and Gray Limited) 155 St. Vincent Street, Glasgow, are carrying out the erection under close and direct supervision of Mr. Dey's resident engineer in Glasgow and to the calculations, designs, detailed working drawings, specifications, bills of quantities, etc. issued by Mr. Dey from his London office."

FOREIGN PERIODICALS

Prisons and Prisoners

The imprisonment of a large number of literate Indians—many of them leaders of local or all India fame, has enabled the public to know more of prisons and the treatment of prisoners in this country than ever before. In consequence, the impression has gained ground that Indian prisons make greater or less approximations to hell, morally and physically. Jails in many other countries too have this character. Take the following extracts from the Russian General Demkin's reminiscences, which have just been published at Paris. The English rendering is by *The Living Age*.

Chamber No 1. About six square yards of floor. One little window with iron bars in the door a small peephole. Bunk table and a bench. It is hard to breathe—on one side is an ill-smelling place. On the other side of the wall—in No 2—is General Markov pacing with long nervous steps. For some reason I remember to this day that he was able to take in his cell only three steps while I contrived seven in mine along a crooked path. The prison is full of obscure sounds. The strained ear begins to distinguish them and it little by little catches the routine of prison life and even its moods and feelings. The guard—perhaps detailed from the guard battalion—consists of rough revengeful men.

Early morning. Someone's voice sounds. From where? Out of the window gripping the iron bars and hanging from them are two *voluntiers*. They watch me with hard evil eyes and in hysterical voices they heap me with vile abuse. They throw into the open window all smelling dirt. There is nowhere to go to escape their eyes. I turn toward the door—there in the peephole are a pair of eyes glaring with the same hatred and from the door also choice epithets are hurled into my cell. I lie down on my bunk and cover my head with my cloak. I lie so for hours the whole day—one day two days—while these public prosecutors constantly change at the window and door. The guard lets everybody who wishes come to look at us.

And into the narrow suffocating cell pours a constant stream of loathsome words shouts revilings—the creations of monstrous ignorance

blind hatred and benighted savagery. The whole soul seems drenched with a drunken spittle and there is no escape from it there is no exit from this moral torture-chamber.

Lugen V. Debs the famous American labor leader, has told the story of his prison life in the *July Century*, in which we read—

A prison is a wonderful place in the opportunity there afforded not only to study human nature in the abstract to examine the causes and currents of motives and impulses but also to see yourself reflected in the caricatures of your fellow men. It is also the one place above all others where one comprehends the measureless extent of man's inhumanity to man.

I hate I abominate the prison as it exists to-day as the most loathsome and degrading of human institutions. Most prisons are physically as well as morally unclean. All of them are governed by rules and maintained under conditions which fit them as breeding places for the iniquities which they are supposed to abate and stamp out.

He refers also to 'the wretched food provided for the prisoners and the disgusting manner in which it was cooked and served.

We know to what uses jails are put by the bureaucracy in India. But many of us do not suspect that they are used for similar purposes in republican and up-to-date America. Debs however, says so—

Later in life when I had become active in the labor movement and had a part in the strikes and other disturbances of organized workers in the course of which the leaders were not infrequently arrested and sent to jail, I came to realize that the prison could be used for purposes other than confining the criminal. It was used as a club to intimidate working men and women after their leaders had already been incarcerated. It was used as a silencer upon any expression of opinion that might not happen to be in accord with the administrative power.

So I understood from the beginning that all men who were sent to jails and penitentiaries were not criminals. Indeed I have often had cause to think that the time may come in the life of a man when he may consider—

necessary to go to prison if he is to be true to the integrity of his own soul and loyal to his inherent God given sovereignty as a human being. Such thoughts would come to me after my visits to jails and penitentiaries to call upon friends and associates in the labor struggle incarcerated there.

Debs says from his experience of jails that prisoners are just like other men.

During the first two months I was placed in a cell that was already inhabited by five other convicts and these inmates did everything that human beings could possibly do to make me comfortable and my stay a pleasant one. They were constantly seeking ways and means to share with me whatever they had and from these simple souls I learned something about unselfishness and thoughtfulness and respect for another's feelings qualities that are not too common in the outer world where men are more or less free to practise them without being watched by brutal guards with clubs in their hands eager to proclaim their authority with the might of the bludgeon.

We sat side by side and ate the same wretched food together and after our evening meal in the general mess we spent fourteen consecutive hours together locked in a steel cage. I found my cell mates to be just as humane as any men I had ever met in the outer world. I have heard people refer to the convict countenance. I never saw one. The rarest of human beings the most cultivated and refined among us might in time become brutal by the highlighting and brutalizing influence of the prison if they should permit themselves to yield their spirit to the degrading and debasing atmosphere that permeates every penitentiary in the land.

By far the most of my fellow prisoners were poor and uneducated men who never had a decent chance in life to cultivate the higher arts of humanity but never in all the time I spent among those more than two thousand convicts did one of them give me an unkind word.

Debs rightly holds that there is vast power in human kindness.

Every one of those convicts without a single exception responded in kindness to the touch of kindness. I made it my special duty to seek out those who were regarded as the worst specimens but I never found one who failed to treat me as decently as I treated him. My code of conduct toward my fellow prisoners had the same efficacy in prison that it had elsewhere. In dealing with human beings I know no race, no color and no creed. At the roots I think we are all alike governed by similar impulses that have more or less the same results depending upon the circumstances in which we find ourselves placed and considering the conditions that attend us I judge not and I try

to treat others as I would be treated by them.

He proceeds to say sarcastically

The clubs and guns in the hands of guards present a picture well calculated to reveal the true character of the prison as a humanizing and redeeming institution.

As a matter of fact, the prison is simply a reflex of the sins which society commits against itself. The most thorough study of prison inmates that I was able to make in the course of my intimate daily and nightly contact with thousands of them convinced me beyond all question that they are in all essential respects the same as the average run of people in the outer world. I was unable to discover the criminal type or the criminal element of which I had heard and read much before I had the opportunity to make my own investigation. That there are moral and mental defects in prison is of course admitted but the number is not greater nor are the cases more pronounced than may be found outside of prison walls.

Debs thinks that prisoners ought to be paid for their labour.

Soon after I entered prison the question occurred to me why are men who work here not paid for their labor? They are here under punishment for having stolen perhaps a few dollars and promptly upon their incarceration the Government or the State proceeds to rob them of their daily earnings compelling them to work day after day without a cent of compensation. The service which the State exacts from a convict should be paid for at the prevailing rate of wages to be placed to his credit on the books, or shared with his family so that on leaving the prison he would not have to face a hostile world in a shoddy suit of clothes and five dollars in his pocket as his sole capital with which to start life anew.

"The Lamp of Fellowship"

In the July number of *Chambers's Journal* Judge Parry concludes his articles on the seven lamps of advocacy, the seventh being Fellowship. Says he—

A man who joins the Bar merely as a trade or business and does not understand that it is also a professional community with public ideals misses the heart of the thing and he and his clients will suffer accordingly.

Yitzjames Stephen wisely said of the English Bar that it is exactly like a great public school the boys of which have grown older and have exchanged boyish for manly objects. There is just the same rough familiarity the general ardour of character the same

kind of unwritten code of morals and manners the same kind of public opinion expressed in exactly the same blunt, unmistakable manner"

The Queerest Foods in the World

The same journal contains a curious though unsavoury article on the queerest foods in the world. Let us make a few extracts therefrom.

We think the Chinese are pigs for eating salted dried rats and smelly old eggs and the Chinese think us pigs for eating salted butter and smelly old cheese. In Siberia the people enjoy mare's milk, but won't touch hare deeming its relation to the domestic pussy too close. We enjoy woodcock but the Scandinavians consider its flesh unwholesome as that bird has no crop. The French or quite a lot of them recoil with disgust at the notion of eating eels as most of us do at the idea of eating frogs and snails.

Despite a proneness to famine hardly less than China's India with her strict caste system ferocious probably the most striking example in the world of rigid restrictions of dietary. The Australian black fellow again lives a simple life naked and feeding from hand to mouth but his clubs and spears and his understanding of the potentialities of fire and the abundance of fish flesh and fowl in usually quite accessible hunting-grounds do not seem to provide him with an adequate excuse for much of his repulsive wormy diet. But why repulsive? asks the Cantonese. You loat mid mites in your gorgonzola. Why look too closely into our dried and flattened mice?

What next?—the reader may ask.

Pickled and roasted monkeys are eaten to day by far more people than eat herrings.

Live centipeds—big fellows too—are eaten by the Indian tribes of the Amazon basin.

Drunken snails were a Roman delicacy. A big species *Helix pomatia* was kept on wine soaked bran in special fattening cages where the molluscs remained tipsy for some days before they were wanted for the table.

Lizards are eaten alive in Guatemala to cure cancer. Dead and cooked they are eaten in many parts of the world. Lada Lizard is popular in Burma, which is the chief reptile eating country in Asia. Lizards are eaten by the Shangallas of the Abyssinian border by the natives of Dahomey and other parts of Africa and in China.

The huge goliath beetles of South America and West Africa are roasted and eaten by natives. Turkish women frequently eat the cockroach *Blaps suhata* cooked in butter considering it fattening. And beetles are eaten in East Africa.

As to the elephant the toes of that interesting animal pickled in vinegar and liberally spiced with cayenne-pepper, are a great delicacy in Ceylon. Elephant is eaten wherever it occurs.

Kippered rats dried and flattened, are a standard article of diet in China. Rats were extensively eaten in the siege of Paris. The Sooths of Bengal eat them as do millions of people in East Africa the Polynesian Islands, and elsewhere. Spiced rats are eaten in the West Indies.

Chickens tongues and unhatched chickens are Chinese delicacies. Lamb wine which is described as being very strong and having a disagreeable smell is drunk by the Tatars, sloth is eaten on the island of Demeterna in the West Indies a pale blue mole and two mice were the tasty supper that Livingstone's guides gave him one night after crossing the Kasai.

More disgusting things follow.

Maggot or insect grubs chiefly the larvae of beetles are often devoured.

Leopard makes good eating if the beast is young the eat well selected and the cooking skilful.

Lion too is extensively eaten from Rhodesia to Morocco. In its best cuts it tastes not unlike veal.

Mermail is very good eating unebivalrous as it sounds. You are probably aware that the mariners mermaid is that queer beast the dugong or manatee.

I never met a man who has consciously eaten cat yet any man who has taken many meals at humble Continental restaurants is certain to have partaken of this camouflaged addition to the stewpot.

Lap-dogs are reared for eating in West Gondoland in Africa and the chiefs of the Waror in Central Africa dote on fattened dog.

Among other people who have found man pretty good eating was King Thakumbo of Abau in the Fiji Isles.

Alligator is sometimes good eating some times not. At its best it reminds one of sucking pig. It is eaten a good deal in Brazil.

It is about time we stopped.

Strips of cattle-hide are the chewing gum of Java.

Sea slugs brined and bamboo sprouts were my main diet when living in a Manchuan inn at Tsitsikhar during the pneumonic plague.

Prairie wolf is readily eaten by the West Canadian Indians. In a tender cut it is good.

The toucan that queer gully tailored fowl with the huge semantic beak is wholesome and delicious though its flesh is blue. They eat it in Trinidad.

I've plucked from the own matted hair are eaten by the hairy Anus of Sakhalin who crack them between their teeth like

as the Russian traveller, Golovin graphically describes the process

Yes it is a lucky creature that is not eaten by man somewhere or other. From the adn and the zhu to the yak and the zebra practically every creature that swims runs flies burrows creeps shuffles or crawls on or under the earth is appearing, at table this evening while you are eating your commonplace mutton-chop

A Weakness of Democracy

D S Miller writes in the *New Republic*

A certain deep-seated vice or weakness of democracy was pointed out long ago. It is that for the individual democracy is uninteresting. Taken by himself alone he has so little power that it seems to him unimportant whether he exercises it or not. To Frederick or Napoleon the business of government was interesting. It was creative work on a colossal scale. He could see his own strokes shaping a nation. His material of course was more or less intractable but still it again and again was fashioned to his purpose. To govern is for a despot an exciting occupation. To exercise the elective franchise of a single citizen under democracy is not exciting. Nothing can make the citizen believe that it is a vital matter whether he as a single unit casts his vote or not or even for whom he casts it.

In order to suggest the remedy writers say

Now the curious thing is that there is a very similar vice or weakness in the scheme of morality.

Morality exists for the welfare of society and for that only. But an individual cannot be made to believe that one particular lie or one unobserved petty theft or one small and unpunished breach of contract will do any great harm to society. He admits at once that if everybody did the like society would suffer. Indeed he sees that if he on every occasion did the like society would suffer not to mention himself.

Now what has morality done to meet the difficulty?

Morality introduces one of the most momentous of ideas the idea of the sacred. It says truth is a sacred thing. It says honesty and contract are sacred things. It puts a peculiar stigma of discredit and disgrace quite apart from the thought of consequences on those who disregard the taboo. To make a moral law take effect and secure a volume of good consequences it is necessary to give it a certain prestige and majesty to make it

'inviolable, to secure in its favor a dumb uncalculating instinct of obedience

If we follow the same clue as to democracy we should endeavor to make the citizen's exercise of his elective franchise a sacred duty. Public opinion in a well-constituted democracy would attach discredit and disgrace to the omission of civic duty or of anything that it involves.

Internationalism.

G P Miller writes in *The Indus* for June

The real unit of organized society (that is the unit within which people participate in the development of their common life) was for centuries something less than the national group and there is no reason to suppose that altered conditions may not require something more.

Next came nationalism, and now we must advance towards internationalism.

The present generation in the West at any rate received the kind of education which led it to assume as a matter of course that the national group organized as a state was the final unit of political organization and the supremest thing in human society. It was through their sublime adherence to this creed during the nineteenth century that the peoples of Europe were able to acquire a vastly increased share in determining the conditions under which they were to live. Splendid as were some of the consequences of this faith in the national being there were others almost equally calamitous. It tended to divide European society spiritually into a series of sharply defined types each represented by an extremely suspicious, sensitive and aggressive patriot scheming to enlarge his own particular holding at the expense of his neighbour and admitting no common obligation to the others which would have limited his freedom to act according to his own interests and would have involved the creation of a super national law.

Not until national groups are willing to forego some of their vaunted sovereignty and recognize the existence of certain specified obligations by which the world's corporate life could be regulated (and which would form the basis of a world law) will it be possible for the moral plane of international action to be raised and for national groups to make their richest contribution to humanity as a whole. The path of progress lies in the direction of the association of national groups. Annihilation awaits those who remain isolated.

Our immediate task as students is plain

Instead of the narrow nationalistic type of mind which conceives of itself as belonging to God's ideal type and regards with proud difference those lesser breeds without the law we must create that kind of mind which looks behind all differences of nation, or race or colour, or caste, and sees there the man. This is the true international mind. To attain it more will be required than encyclopaedic knowledge or a reconstitution of our intellectual processes—it involves no less than an entire conversion of the spirit within us. We have heretofore been loyal to the national ideal. That loyalty is no longer sufficient. It is to a higher and nobler loyalty that we are now called. This loyalty does not destroy the other, but rather supplements and enriches it. There is but one good to all the world and that is the good of humanity, not one ideal and that of the race of Man. Our loyalty henceforth is to all that contributes to this good and to all that enriches this ideal.

The Last Ten Years in Korea

In the *International Review of Missions* for July Bishop Welch gives the following estimate of the results of the Japanese occupation of Korea during the last fifteen years—

The rapid growth of population, the reclaiming of waste lands, the improvement of agricultural methods, reforestation on a huge scale, the advance of mining, fisheries, industrial enterprise and foreign trade, the extension of highways and railroads, attention to rivers, harbours, land surveys, sanitation and public health—all bear witness to the intelligence, energy and skill of the Japanese administration. Thrift has been encouraged, savings have enormously increased, taxes have been made equitable, laws have been codified, the safety of property and life has been stabilized. An educational system has been promoted consisting mostly of elementary schools but including a few of higher grade. This list of achievements is nothing less than impressive.

But, says the same authority, even these good things were accomplished in such a fashion as to leave the nation dissatisfied.

The policy of assimilation—in the sense of denationalizing the people—held up as an objective has aroused the resentment of the masses. A government military in form and in spirit (with the usual restrictions on speech and publication and assembly), a government

of discrimination between Japanese and Koreans in educational facilities, in government employ, in the use of the native language, and a government of Koreans by Japanese with no appearance or promise of self government even in future days—such a government could not fail to alienate large numbers of those whom it needed to win. It was out of touch with the real thoughts and aspirations of the nation and was seeking by mechanical means to accomplish what demanded a spiritual qualification. The Independence Movement therefore was not a thing to be wondered at.

Of the Independence Movement and how it was sought to be crushed, the writer says

This was an effort beginning in 1910 to overthrow the Japanese sovereignty. In general the plan pursued was one of unarmed demonstration although as excitement grew and feeling became more bitter and resentful on account of the brutal acts of the police and soldiers violence was employed in some instances by Korean groups. The number of Japanese killed or wounded, however, was strikingly small. Little government property was destroyed, no Japanese shops were looted and scarcely a civilian Japanese was injured. On the other hand the oppressing of the Koreans young and old, men and women, humble and noble, students and illiterate was met by the authorities with ruthless cruelty and needless bloodshed. Hundreds were killed, thousands injured and tens of thousands imprisoned. Torture was freely used to extort evidence or confession, indignities were practised upon men and upon women (yet it should be added that reports of rape were conspicuous by their absence), children were sometimes involved in this brutal treatment, sentences were often harsh (although the signers of the Declaration of Independence were not charged with treason or sedition and received a maximum sentence of three years imprisonment). Such treatment aroused the indignation of the entire country, emphasized the demand for independence and intensified the bitterness of the Koreans against the authorities. So badly were affairs handled by the officials that after five months in response to world opinion and growing Japanese protest (as the facts slowly became known) the old administration was allowed to retire and a new Governor General and staff were appointed.

The new policy was 'to treat Korea as in all respects on the same footing with Japan', and what was the result?

After two years and a half it may be said that the Governor General, Admiral Baroo Saito and some of his chief colleagues possess the general confidence and genuine progress has been made. The prevailing tone of the

government is much less military. A larger degree of liberty has been permitted. Flogging as a legalized punishment has been discontinued and amnesty has been granted to many prisoners. Discrimination between Koreans and Japanese has at least been reduced if not yet wholly eliminated. Especially in the provision of adequate educational facilities has improvement been shown. Schools are being swiftly increased in number and even an imperial university is now in prospect. A move in the direction of self-government is to be discerned in the erection of central and local advisory councils which have no legislative authority yet which may exercise a real influence upon administrative measures. In brief a more civilian and more just and more mild humane and conciliatory temper is plainly observable in the government of Korea.

But the desire for national independence has by no means disappeared."

Demonstrations are now infrequent the wisest leaders are urging the use of constructive means for the development of the natural resources for the education and moralization of the people and for their study and practice (so far as this is yet possible) of the art of self-government that they may be prepared for the larger responsibilities of the future. But patriots hungry for freedom are not satisfied with reform and it still remains to be seen whether Japan can quench the national spirit which the events of the last three years have aroused.

The Last Ten Years in the Philippines

Frank C. Laobach states in the same Review —

The greatest contribution of the American government is the magnificent school system which it introduced.

Repeatedly it has been asserted that the Filipinos have progressed faster educationally in these past twenty years than any race the world has seen.

According to the census just published the Roman Catholic population numbers 7,790,937 or 75 per cent; the Aglipayans 1,417,448 or 13.7 per cent; the Protestants 114,575 or 1.3 per cent; the Mohammedans 443,037 or 4.3 per cent; the Buddhists 24,363 or 0.2 per cent; and all others 5454.

Failure of Lloyd George at Genoa.

According to *The Communist Review* for June

Lloyd George had hoped that Genoa would turn into a conference where the differences between all Capitalist groups would be merged into one mighty and united instrument against the Soviet Republics. He had visions of conciliating Germany of breaking the chauvinistic spirit of France and of getting a united Capitalist front against the Bolsheviks. He had dreams of returning from Genoa as the champion Bolshevik pulveriser with a great European peace in his pocket and a triumphant general election within his reach. He had hoped to hear Chamberlain whining and to see the Soviet delegation gratefully accepting humiliating concessions and unstinted abuse. All this would have been pleasing to Winston Churchill and J. H. Thomas. It would also have been such splendid copy for his wife's guest—Madame Snowden of the I. L. P. Instead of these things happening Genoa showed that the internecine conflicts among the Capitalist States are deep and chronic. The British Premier had to strive like a Trojan at Genoa to preserve an element of common decency among the conflicting Capitalist Powers in their public behaviour. His wonderful eloquence was eclipsed by the non-eloquent Chamberlain whose plain facts dazzled the Conference like forked lightning. The Soviet delegates refused to take either cheap abuse or worthless concessions. Lloyd George's wonderful conference ended without solving any of the great problems and he had to come home to London cheered only by a few specially drilled automotons.

The Birth of a New Order

Dr. Frank Crane observes in *Current Opinion* for June —

The law that governs all social ideas is that they begin as necessities and end as superstitions as Huxley pointed out.

We must not forget, however, that this constant ebb and flow is not merely a fixed condition of disorder but it is Nature's method of progress. With every revolution with every change the world goes a little forward. We often cannot see it at the time but if we look back over history we can easily perceive that in the course of centuries vast advance is made.

God is not on the side of the strongest hallelujahs. No man can grasp the meaning of God unless he has a background of history. And history proves that God is on the side of righteousness, idealism and normalcy. These are the things that are evergreen through the centuries while every form of unjust tyranny, unearned privilege and ancient fraud is decaying. It is only a question of time till the place that knew them shall know them no more for ever.

He illustrates his observations by pointing out that in England hundreds of land lords and thousands of farmers are selling their estates, and "current literature in England is full of lugubrious predictions to the effect that the glory of Great Britain is passing," that the same sort of thing is found in France, that in Germany the change is still more profound, and that there are alterations almost as significant in China and Japan, in India and in the Mahometan World. The Revolution in Russia need not be described. But in spite of all this Dr Crane remains optimistic.

In all these there is nothing that need alarm a philosopher. It does not prove that the world is going back to chaos. It simply proves that the world is alive that it is a growing thing that it has energy enough within it to burst through the old forms and cast them aside.

Those who look for safety and assurance to settled institutions continuous authority and unaltering Governments forget that the world is not a dead thing but a live thing. And permanency and safety for any living thing consist in the ability of that thing to change without destroying itself.

There are those who think there is no help for this old world except as Omar suggested to smash it into bits and remould it nearer to our heart's desire. These are the iconoclasts the extremists and the narrow pessimists. To them there is no salvation except in suicide.

There are others who think that the only cure for the distress of the world is some new Napoleon some strong hand of authority some Pope or potentate or man on horseback that shall frighten the hordes of awakening life back to submission and clamp the yeasting universe in the strong box of autocracy.

Neither of these two classes understand that they are dealing with a world which is a living thing whose only hope is in life and for the progress and permanence of life the two passions are necessary one the passion for going on and the other the passion for retaining what gains we have already made.

Primary and Secondary Objects of Marriage

We read in *Current Opinion*

The primary end of marriage is to beget and bear offspring until they are able to take care of themselves. Yet from an early period in human history Mr Ellis points out a

secondary function of sexual union had been slowly growing up to become one of the great objects of marriage.

'Among animals it may be said and even sometimes in man, the sexual impulse when once aroused, makes but a short and swift circuit through the brain to reach its consummation. But as the brain and its faculties develop powerfully aided by the very difficulties of the sexual life the impulse for sexual union has to traverse ever longer slower more painful paths before it reaches—and sometimes it never reaches—its ultimate object. This means that sex gradually becomes interwoven with all the highest and subtlest human emotions and activities with the refinements of social intercourse with high adventure in every sphere with art with religion. The primitive animal instinct having the sole end of procreation becomes on its way to that end the inspiring stimulus to all those psychic energies which in civilization we count most precious. This function is thus we see a by-product. But as we know even in our human factories the by-product is sometimes more valuable than the product. That is so regarding the functional products of human evolution. The hand was produced out of the animal forelimb with the primary end of grasping the things we materially need but as a by-product the hand has developed the function of making and playing the piano and the violin and that secondary functional by-product of the hand we reckon even as measured by the rough test of money more precious however less materially necessary than its primary function. It is however only in rare and gifted natures that transformed sexual energy becomes of supreme value for its own sake without ever attaining the normal physical outlet. For the most part the by-product accompanies the product throughout thus adding a secondary yet peculiarly sacred and specially human object of marriage to its primary animal object. This may be termed the spiritual object of marriage.

Agreeable Physical Aspects of Death

Current Opinion gives reasons for believing that death is not as dreadful as it is imagined.

It seems very probable that many violent deaths are in no way terrible and often are attended with little or no pain. Even in cases of death from being torn to pieces by wild beasts physical pain is surprisingly absent. The sensation is dreamy.

Likewise persons torn on mountain rocks after a long and deep fall have a that agony was not present—there

strange exhilaration just as persons drowning will report that in the crisis they heard agreeable sounds. One of the least painful of violent deaths adds Doctor Arthur Macdonald writing in *The Inland Medical Record* is that caused by loss of blood. When one is shot through the head there is no pain possible owing to want of time in the event of instant death for the nerve current to reach the brain and to be felt. So death is probably painless in all cases where sudden physical violence causes it—as for example when we are crushed beneath a weight of rock. There seems no physical pain from death by decapitation. There is probably no physical sensation at all.

Death agony is therefore a falsehood for in most cases as just noted a person dying is unconscious of the final stages of his disease. Labored breathing and convulsive struggles do not indicate any suffering on the part of the patient. In epileptic convulsions the muscles may even be torn and the tongue bitten but the patient has no knowledge of it. Some diseases ending fatally may be attended with much pain but this is not the dying hour which puts an end to the sufferings. On the other hand many fatal diseases have little physical pain.

The idea that dying is a cramped with severe suffering may arise from misinterpretation of the physical and pathological bodily phenomena accompanying it also the death act is confounded with the symptoms of disease which precede and lead to it which are as severe and often more so in those who recover. Dying begins after these symptoms have subsided there seems to be a pause in nature the disease has conquered the battle is over the body is fatigued by its efforts to sustain itself it is ready to die and all is tranquility.

In even the most severe inflammation of the lungs there may be little or no pain tho the difficulty of breathing cough and fever which accompany it frequently exhaust the feelings as much as pain in chronic forms however it is often but little distress in even these last days.

In serious and specially tedious illness there is usually sufficient bodily suffering and change or perversion of tastes to blunt the sensibility so that the love of life lessens. There are also those to whom death comes so easily that not a ruffle is seen on the body when it is very difficult to fix the moment when life has gone. Here dozing may be dying. In old age especially death is often the last sleep not showing any difference from normal sleep.

From the experience and observations of many living in all generations almost from the beginning of history the general conclusion is that the ideas of the dreadfulness of death and its physical pain are for the most part in the imagination.

Salvation by Machinery.

It makes one optimistic to read the following in an American periodical named *School and Home Education*

Recent events have made it only too clear that the world cannot be saved by machinery alone. Power over nature does not in itself make men more human it merely makes them more terrible. It might be argued with some plausibility that we know too many of the secrets of nature already. Science is too dangerous a tool for the sons of Adam. If we increase our knowledge of science, we do so at great risk. So far as we can see at present the only thing that saved the world from utter annihilation in the recent war was ignorance. If science and invention had been fifty years further along the fighting nations would have made a clean job of it like the two bull-dogs which according to the story, started chewing each other up so that finally nothing was left of the combatants except the tails. Fortunately, the embattled nations did not quite know how to achieve such a result but if we may trust what we hear, they have made up their minds that there shall be no such failure next time. We hear hopeful talk already about aeroplanes that can be loaded with explosives and directed against an enemy by wireless and about gas bombs that can wipe out a whole city. We are not quite ready yet to be sure but with just a little more control over nature our civilization will lie in a position to commit the most elaborate and most effective suicide ever known to history.

As I have already intimated however machinery and organization and efficiency are not always esteemed and admired for their own sake even here in America. They were often the symbols of fine aspirations and noble ideals. America too for all its youth has a great national tradition.

The meaning of democracy has broadened and deepened with the years. In the course of time it was made to include all human beings without regard to race color or previous condition of servitude.

No one not even the humblest citizen is to serve simply as a hewer of wood and a drawer of water but everyone is to be recognized as a member of a great brotherhood and to share in the opportunities the achievements and the aspirations which are our common possession. There are to be no peasants no serfs as there are no hereditary privileges and titles because each citizen is to rise to the full stature of his spiritual manhood even as a son in his father's house.

Liquor Traffic Condemned By All Parties

Abkari gives a correct view of the general Indian attitude towards the liquor traffic when it writes —

From all parts of India and from every section of society welcome news has been received of a widespread determination to make an end of the liquor traffic. The pages of *Abkari* have borne constant witness to the remarkable protest of all classes of Indians against the continuance of this evil in their midst. The movement has found expression in two main directions. The power of the new Legislatures notwithstanding financial restrictions to reverse or modify the existing license policy have been demonstrated in every Province. In nearly all the Legislatures resolutions in favour of restriction, with Prohibition as the ultimate goal have been passed. Side by side with this action in the Councils there has been an extensive boycott of the liquor shops by the people and so organised effort to dissuade the drinking classes from resorting to such places. It is profoundly regretted that, in certain instances the methods adopted have led to serious disorder, though for the most part the principle of non-violence was loyally observed. The leaders of the constitutional temperance movement in India have never ceased to express their emphatic disapproval of every departure from peaceful moral suasion and it is only fair to add that Mr. Gandhi himself, who was the chief inspirer of what is called non-co-operation was foremost in his denunciation of the excesses which occurred in connection with the liquor traffic in a few districts.

It is difficult to draw the line which separates peaceful moral suasion from action which leads to disorder and the breaking of the law and whilst we fully recognise and share the convictions as regards the seriousness of the evils of drink of those who in India have adopted measures which have brought them into conflict with the law, we hold that when an order is legally made against the practice of concerted picketing of liquor shops it is the duty of law-abiding citizens to obey it, reserving to themselves the right to press for the alteration of the law under which such orders are made. There can, however, be no doubt that behind the widespread picketing of liquor shops and the action taken with regard to auction sales of licences there lies a deep-seated hostility to the present licensing system in India and whilst giving every needful weight to the operation of other factors in the situation what has taken place is a clear demonstration of the public sentiment in favour of Prohibition.

Industrial China.

Writing of the commercial future of China in *The Asiatic Review* for July, Mr. T. Bowen Partington observes that, as in political circles, so

In commercial circles she is also under consideration and is regarded to-day as one of the great industrial nations of the future. Nature has endowed her with almost inconceivable riches in minerals and metals. Her coal and iron supplies exceed those of any other part of the world and her deposits of antimony, copper and tin are prodigious. Within the past ten years the development of her steel and iron has been remarkable. Great textile mills, flour mills and other varied industries, have been developed and her transportation systems woefully lacking in extent and effectiveness are being improved.

More and more the masses of the people are being brought into contact with the current of progress and they are being educated to need things from the West. Out of the old China there has come a new China, and the differentiation between the new and the old is in the receptivity of the new as contrasted with the self-sufficiency of the old. All of China to-day is receptive with its face to the future and away from the past ready to take advantage of all that the West and modern civilisation has to offer. And the thing to be noted is that China has no old machinery or tools in a modern industrial and commercial sense to scrap. It starts in to-day where we are, and is in a position to take the best we have.

From 'The Playground'

Like many other foreign observers, Sir Michael Sadler noted the preponderance of aimless faces in our country. This is due to our lifelessness which again is the result of poverty, disease and political subjection. Play is a sign of vitality and also increases vitality. It is better to play than to observe others playing. To play is a sign of youth, to look on is a sign of age—in nations as well as individuals. America is youthful, and is, therefore, as earnestly devoted to play as to work.

The following extracts are taken at random from *The Playground*, published monthly for the Playground Association of America.

Recreation is the big brother of work. A man learns as much in his

hours as he gets from schools. And just as important as education is entertainment.

Physical Education Legislation—A revision of the bulletin called *Recent State Legislation for Physical Education* published in 1918, has been issued by the U. S. Bureau of Education as Bulletin 1922 No. 1. Price 5 cents. In addition to the analysis of the eight state physical education laws contained in the first pamphlet, there have been added descriptions of the seventeen state laws which have been passed since that pamphlet was prepared. The revision has been made by Dr. Willard S. Small and Dr. E. G. Salisbury and the bulletin now includes all state physical education legislation enacted up to July, 1921.

Hunger, cold, loss of shelter and needless pain—surely these are tragedies. Yet the climax of tragedy is not reached until one has unveiled another picture—that of a dwarfed, starved, unresponsive, joyless life. The other pictures have dealt with externals; this one deals with the spirit itself. Here is tragedy. The body is found living after the spirit is dead. Lack of food, fuel, even the lack of a home is no such tragedy as the lack of *life*. Death by accident is for the moment terrible, but not nearly so tragic as the gradual death of the spirit while the breath still remains in the body—to see an individual or a family going through the forms of living after the hours have ceased to bring pleasure! When the play spirit has been lost and the future is only one long drawn-out work-work, which taxes the body but does not engage the soul, then tragedy has reached its climax.

Women the Prisoner

As an example of what women can do for the welfare of Society the following is taken from *The Women Citizen*.

Eighty-three red light districts closed, loose conditions in nearly eight hundred cities cleaned up, and the disease rate in the army reduced from an average rate last year of 90 per thousand to about 62 per thousand—that is the record of the Interdepartmental Social Hygiene Board in the past three years.

It is a splendid record—and one of which women can justly be proud. For women have had a great deal to do with it.

All this is surely a far cry from the days when nice women were not supposed to mention the word prostitution.

World News About Women

The following items of news are taken from the same weekly—

A bill providing for full woman suffrage has been introduced in the Italian Chamber of Deputies by a Socialist member.

In Danzig the Diet has passed a bill making women eligible as judges on the same terms as men.

Fifty-nine women's organizations throughout the British Empire are supporting the bill recently introduced in the House of Commons which allows a woman to retain her British nationality on marriage with an alien. The bill is very similar in scope to the Married Women's Citizenship bill now before our Congress.

No longer will famous women have to dwell apart in the seclusion of their separate hall in the Hall of Fame. From now on they may mingle with famous men. This has been made possible by an amendment in the constitution of the Hall recently agreed to at a meeting of the Senate of New York University.

In 1900 when the Hall of Fame was originally established at New York University no provision was made for the election of women, but in 1904 a separate hall was set aside for them. Now in 1922 all sex discrimination has been abolished and the bust of Maria Mitchell, the famous astronomer, unveiled May 20 with those of George Washington, Edgar Allan Poe, and others will be the first to enjoy the newly bestowed privilege.

We are glad to have news of a real feminist triumph in Mexico. Señora Dolores Arriaga has been elected to the supreme Tribunal of Justice for the State San Luis Potosi.

An article granting civic rights to women has been added to the Greek Constitution.

Catherine G. Burke, who is the second blind girl to be graduated from Barnard College, has received a Phi Beta Kappa key. Through out her college course she has taken notes by a system resembling shorthand, performing with a stylus, paper held in a steel frame.

Personal Memories of Tennyson

Mrs. Warrre Cornish's personal memories of Tennyson in the *London Mercury* make delightful reading.

The poet's son Lionel was gifted with rare mental qualities.

Lionel was incapable of embellishing a story; his most remarkable quality was I think an uncompromising truthfulness in every word and act. Though he had a strong sense of humor and a poet's imagination, he would spoil a good story rather than not describe events exactly as they occurred.

Six years were allotted to Tennyson to mourn his son—as fathers mourn silently for

the rest of their lives—but his feelings found expression in that singular poem *Locksley Hall Sixty Years After*. Lionel is commemorated in the beautiful lines—

Truth for Truth is Truth he worshipt, being
true as he was brave
Good for Good is Good he follow'd yet he
look'd beyond the grave
Wiser there than you that crowning barren
Death as lord of all
Deem this over tragic drama's closing curtain
is the pall!

Beautiful was death in him

The poet condemned 'Zolaism'

In talks he quoted Walt Whitman as showing an opposite spirit to Zola in spite of his nakedness of expression. There is no immorality in Walt Whitman. The most indecent things are those where there is only insinuation of indecency. As in painting or sculpture the wholly nude need suggest no impropriety at all. The suggestion of impropriety is the really vicious thing. But the British workman doesn't understand the nude as the ancient Greeks did and it may be a mistake to exhibit it on the walls of the academy.

More harm can be done through had literature than through anything else the terrible thing is that man being higher than the beast can through the fact of his intellect make himself infinitely lower than the beast.

Tennyson believed in survival after death

Memory of friends can only confirm that the cardinal point of Tennyson's philosophy and religion was survival after death. Of such survival he had even a definite word. My idea of Heaven is the perpetual ministry of one soul to another.

Some poets are magnificent readers of their own work. Tennyson was one, as our Rabindranath is.

It was with Douglas Freshfield now that in 1891 in late autumn I heard *The Death of Elanore* read by the poet at Farringford. He asked me how I liked it when I replied with warmth that I liked it better even than the first *Enone* he said 'Why?' and scrutinized me with his magnetic eyes as if he doubted my sincerity. He was surely a great master of intercourse for high as was his standard of truth and integrity he could allow for the sympathetic impulse outrunning the critical in a woman. *Enone's* death as I told him must have a strong charm for a wife as an example of Indian satee to end parting—

And all at once

The morning light of happy marriage broke
Through all the clouded gloom of widowhood
And muffled up her comely head and crying
Husband she leapt upon the funeral pile
And mixed herself with him and passed in fire

For the last reading I quote my sister—

The last poem I heard him read was *Akbar's Dream*—the sound of his voice was still grand and the *Hymn to the Sun* was magnificent. During the last summer he was too ailing for any reading and on one or two occasions even for conversation but on the last day I ever saw him he was in force and as delightful as ever quoting long passages with an unfaltering memory.

France and Islam

The Outlook of London has much to say against the impression that

While we have our troubles in Egypt India and in Palestine while Italy has a precarious hold on the Tripolitan littoral while the Spaniards are being defied by the tribesmen of the Riff [while] other empires may be 'crumbling' that of France stands firm as the rock, as befits the nation that imposes its policy upon Europe.

The London paper asserts

The truth is that the French governing clique is profoundly disturbed about the situation in Algeria and Tunis in Morocco there is less reason for anxiety, since the country is still administered by the great feudal chieftains who do not object to the French Protectorate so long as they are left free in their relations with their followers. The other Protectorate Tunis is in a highly unsatisfactory condition. The Tunisian extremists are said to be in close contact with Stamboul and the propinquity of the Senussi helps to stiffen Islamic feeling amongst the lower classes.

French observers testify to the revolutionary spirit that is abroad and express satisfaction that at last a strong policy is being put into effect. The Tunisian Government has been forced to act very much as we have in Egypt. It has been found necessary to exercise a strict control over the native press and any paper preaching sedition is suspended. If the unrest were confined to Tunis there would not be so much reason for anxiety. But Algeria itself the foundation of the imposing fabric of empire the French have built in Africa is contaminated. The Mohammedan population is showing a spirit which if it continues to develop will mean the end of the French domination in North Africa.

'Atmosphere of Pure Study'

The following paragraph from the *New York Nation* bears on the bureaucratic theory of maintaining an atmosphere of pure study in our educational institutions—

Youth has spoken again and the soundness of its remarks ought to make Age blush though there is no record of that happening. The Barnard College Student Council discussing the faculty censorship on outside speakers invited to speak at the college expresses itself thus:

Resolved That there is nothing gained in shielding students during four years from problems and ideas they must face during the rest of their life.

That if they are considered incapable of rational judgment upon theories presented to them the solution lies in further training in scientific method rather than in quarantine from ideas.

That a reputation for fearless open mindedness is more to be desired for an academic institution than material prosperity.

That therefore we wish to go on record as opposing any form of censorship at the college platform.

Recognizing the impossibility of attaining this ideal at present the Student Council petitions the dean of Barnard College at least to make the certainty of incurring undesired notoriety for the college the only basis for exclusion of outside speakers. These young things are just about flapper age and have many flapper traits. But they prove the truth of the remark that the women's colleges are about the most intellectual spots in the United States.

A Catechism in Foreign Politics

The Living Age has printed some extracts from the report of Karl Radak, who is in charge of Russia's Foreign Information Service to the Communist Party of Russia upon the European situation at the time of the Geneva Conference. The extracts are from *Die Rote Fahne*. We select a few.

What was the ultimate cause of the great World War?

The ultimate cause was the rivalry between Germany the strongest industrial and maritime Power of the Continent and England the strongest maritime and industrial Power of the world. English capitalism could not stand idle while Germany supported by a vast and technically efficient industrial system by a compact and highly civilized population and by a geographical situation that favored economic expansion became strong enough to defy it.

What was the outcome of the war?

Its outcome was the destruction of the German navy by England the surrender of the German merchant fleet and the confiscation of Germany's principal foreign investments. Consequently Germany is disarmed. She has

lost her fleet her army, her colonies and a vast share of her capital. This makes England the real winner of the war.

In what position does Great Britain find herself with respect to her fellow victor, France?

France has secured the iron ores of Lorraine and has thus laid the foundation for an extensive iron and steel industry. If France can secure possession by force of arms of the Ruhr district and Rhenish Westphalia or if she can make some bargain with Germany that will give her control of the Ruhr coal to smelt Briere and Lorraine ores, she will become the leading economic power of the Continent. The object of German imperialism—the economic abjective of German imperialism in the war—will thus be reached, but by France instead of Germany.

Historical Fiction

Mr George Macaulay Trevelyan, a grand nephew of Lord Macaulay and himself a historian and man of letters, has some good things to say of historical fiction in the *Cornhill Magazine*.

Historical fiction is not history but it springs from history and reverts upon it. His torical novels even the greatest of them cannot do the specific work of history: they are not dealing except occasionally, with the real facts of the past. They attempt instead to create in all the profusion and wealth of nature typical cases imitated from but not identical with recorded facts. In one sense this is to make the past live but it is not to make the facts live and therefore it is not history.

Historical fiction has done much to make history popular and to give it value for it has stimulated the historical imagination. Indeed a hundred years ago it altered our whole conception of the past when Scott by his lays and novels revolutionized history. He found it in his boyhood composed of two elements distinctive of eighteenth century thoughts—first the patient antiquarianism that was laying the foundations of history proper and secondly a habit of sententious generalization which though much in advance of the wholly unphilosophic historical gossip of preceding ages missed a number of the most important points for want of sympathy and experience. The age of common sense had forgotten among other things what a revolutionist or a religious fanatic was really like.

Scott was able to do this because, in the words of Macaulay:

Mr Walter Scott has used those fragments of truth which historians have scornfully thrown behind them. But a truly great historian would reclaim those materials which

the novelist has appropriated. Now, if you look to see what Hume, Robertson, and Gibbon lack you will see at once how very large are the 'fragments of truth' that even the greatest historians 'threw behind them before Scott taught them better. Everything that is intimate everything that is passionate everything also that is of trivial or daily occurrence all the color and all the infinite variety of the past.

Mr Trevelyan dwells on the qualifications of an historical novelist.

An historical novelist if he is to be anything more than a boiler of the pot requires two qualities: an historical mind apt to study the records of a period and a power of creative imagination able to reproduce the perceptions so acquired in a picture that has all the colors of life.

History and Literature

Educationalists and students and the Calcutta University Senate, which has omitted history from the Matriculation would do well to pay due attention to the following observations of Mr Trevelyan on the connection between history and literature.

History and literature were regarded as sisters in the classical culture which ruled the European intellect for four hundred years and is now passing away. Under that regime both literature and history flourished in this island and much else besides. What have we put in its place? I hope we shall try to replace it by a modern culture in which history and literature will still be regarded as sisters. If not it will fare ill with both of them. They will both be impoverished. They will if isolated from one another fail to appeal to the best intellects and highest imaginations which classical education attracted of old.

Fortunately the study of modern literature as now conducted in schools and colleges is catering into close relations with history. Teachers find that they cannot explain the poets and prose men even of the last century, without giving them an historical background. To be rightly understood Shelley and Byron are already in need of the prelude of the French Revolution and the environment of the Holy Alliance: their poems can no more be studied *in vacuo* than Milton and Chaucer themselves.

And if the study of literature thus requires an historical background, most periods of civilized history have their literary background, without which they lose a great part of their meaning and value as subjects of study. To take one example out of many we should care little about the fascinating state of society in England in the eighteenth century if we

were ignorant of its literary and classical atmosphere which lent to Chatham's genius its majestic eloquence and mingled even the tainted breeze of political corruption with a perfume so delicious.

There is another way in which history and literature are allied. At bottom the motive that draws men and women to study history is poetic. It is the desire to feel the reality of life in the past to be familiar with 'the chronicle of wasted time for the sake of 'ladies dead and lovely knights—if it were only by discovering the nature of the lovely knights' fees. History starts out from this astonishing proposition—that there is no difference in degree of reality between past and present. Lady Jane Gray was once as actual as anyone in this room.

Commercial Instead of A Naval Struggle

As the Washington Conference has resulted in crying halt to the policy of continually increasing war vessels and as Britain has taken the lead in this Naval Holiday movement by giving up its insistence on naval supremacy, Japan would be able to effect an annual saving of sixty million dollars, which would have otherwise gone to increasing her navy. According to *The Detroit News*, Japan will now devote this sum to the increase of her prosperity by industries and commerce.

Commerce looks good to Japan. If, argue the Japanese there is to be no bid for leadership in navies let us see that we draw level with the leaders of the West in enterprise and industry. Let's sink this \$50,000,000 a year, more or less in fast passenger ships, good freighters, new rail beds, paved highways for motor trucks, let us import the best goods made abroad for our native workmen to study. Let us stimulate through government action native products and native consumption of them. Let us have a first-class export inspection so that our goods will win repute in foreign markets. Let us institute industrial training on a large scale. Let us engage foreign experts to teach as all there is to know about foreign competition. Let us look into hydro-electricity in a national way, look abroad for industrial material, study the fuel situation, build rolling stock and vehicles, study quantity as well as quality production, work out a low interest loan scheme to help this quantity production, promote the of workers, study the relation of culture and the marine industry.

Has India any money to do as Japan thinks of doing? And even if she had the money, are her sons as enterprising, as practical and as confident as the Japanese?

Other powers will find that Japan's industry works 24 hours a day, without sleeping.

If the plan becomes a fact it means prosperity for the Japanese, employment, a robust trade balance, improved social conditions through greater earnings and an advancing civilization. Japan has more ground to cover than some others, but the field is open to all, in precisely the same way, if they have the good sense to perceive that the day of peace is the time for work and its reward.

Japan has decided to buy prosperity instead of battleships. Instead of 19 per cent of the budget going for armaments, most of it will go for national progress. Who's next?

Happy should we have been if we could have answered, India.

The Ameer's Feelings as a Moslem Sovereign

The Muslim Standard of London printed from the Kabul paper *Al Balagh* some extracts from the speech delivered by the Ameer of Afghanistan on the occasion of the departure of the British delegation from Kabul after the signing of the Anglo-Afghan Treaty. He is reported to have said, in part—

From childhood I have desired complete freedom for all the nations of the world, and I do not desire the destruction of the liberty of any nation that exists on this earth—liberty which is the birthright of every nation. Then how can I bear any interference with the freedom of my own house and kingdom?

You must think that I am unaware of happenings in the Moslem world and careless of Moslem feeling. I assure you that I cannot be separated from these feelings even for a single moment.

Therefore the more attention you pay to making a real treaty with the Ottoman Empire so much deeper will be the friendship of Afghanistan. Do not think even for a single moment that you can cause harm to the Moslem kingdom and retain the friendship of Afghanistan, or that Afghanistan will remain unmoved if you act against the sacred law of Islam. If the uneasiness and unrest of India increase the frontier will undoubtedly be affected.

The frontier tribes belonging to the same sect, faith, and religion as ourselves are our brothers; therefore we naturally desire the same peace and prosperity for them as for ourselves. So whatever we do for their progress and for the protection of their natural rights Great Britain must do the same.

Inventions and Discoveries Made Independently by Two or More Persons.

Political Science Quarterly for March has given a list of 48 inventions and discoveries made independently by two or more persons. Some of the best known are referred to below.

It is an interesting phenomenon that many inventions have been made two or more times by different inventors, each working without knowledge of the other's research. There are a number of cases of such duplicate inventions or discoveries that are of common knowledge. It is well known, for instance, that both Newton and Leibnitz invented calculus. The theory of natural selection was developed practically identically by Wallace and by Darwin. It is claimed that both Langley and Wright invented the airplane. And we all know that the telephone was invented by Gray and by Bell. A good many such cases of duplication in discovery are part of the stock of knowledge of the general reader.

There are, however, a large number of very important instances that are not so well known. For example, the invention of decimal fractions is credited to Rudolph, Sievisius and Burgi. Oxygen was discovered by Scheele and by Priestley in 1774. The molecular theory is due to Avogadro in 1811 and to Ampere in 1814. Both Crox and du Hauron invented color photography in 1869.

The Creative Power of Silence

We read in *The Message of the East*—

What sleep does for our body and nervous system, silence does for our mind and spirit. Until we can learn to think and act with calm and untroubled attitude, we cannot make our life productive. The practice of silence is a very great help for acquiring evenness of mind and tranquillity of body.

The productiveness of our activity depends entirely on what we put into it and in order to put our best into each thought and action, we need to order our mind, to gather up all its scattered forces, to establish our equilibrium and we cannot do this unless we withdraw at intervals from the haste and noise of outer occupations. That is why Yogis and those who are seeking earnestly for light look upon the practice of silence as essential to their spiritual progress. In the first place it enables us to store up a great deal of life force which now we expend unwisely in needless talking. We wear ourselves out, disturb others, and say much which might better be left unsaid when we talk constantly. We also dull the mind and lessen its power of penetration. All spiritual vision and deeper understanding are unfolded in the hours of silent reflection. It is in the moment of silence that we hear the voices of the Infinite. When our ears are listening to the loud voices of the world, we cannot know that another voice is speaking in our heart. Therefore those who have obtained direct vision of Truth are not inclined to make their own voice heard.

PROPOSED BOARD OF SECONDARY EDUCATION REPORT OF SENATE COMMITTEE ON COUNCIL RESOLUTION

It will be remembered that about this time last year a resolution was passed in the Bengal Legislative Council advocating the early establishment of a Board of Secondary Education in Bengal for the control and supervision of all secondary schools in the province both general and vocational. The proposal was not made a day too soon. The Calcutta University Commission had spoken out in no uncertain terms as to the condition of our schools and as to the fundamental viciousness of the system which condemned them to a sort of stepfatherly protection from and under the University. If education in Bengal was to be retrieved the first and foremost reform necessary was therefore a radical reorganisation of the whole system of secondary education—a drastic change of guardianship so to speak—taking it away wholly from the hands of the University and assigning it to a body which would make it its special care. The Commission went even further than this. They would also remove the intermediate classes from the jurisdiction of the University and place them under the new authority for the control of secondary education. This part of their proposals however as is well known constituted a direct challenge to the existence of many of the degree colleges in Bengal which depended for their sustenance to a large extent on the fees derived from the intermediate classes. The Bengal Council were apparently deterred by this consideration from touching the intermediate colleges for the present and confined their proposals merely to the secondary schools. It is inevitable however that if the intermediate classes are not to be doomed to chronic intellectual anæmia they will have to be released at no distant date from the grasp of the dead hand which now heavily rests on them but it is of the greatest importance that a beginning should be made and as a beginning we have no doubt that the proposal of the Bengal Council will meet with general acceptance. The

organisation may easily be made elastic enough to absorb the intermediate classes, as and when occasion may arise.

The resolution of the Bengal Council was in due course forwarded by Government to the University for opinion. It is some consolation to find that the Committee which was appointed by the Senate to consider and report on the matter has generally expressed itself in favour of the proposal. In acquiescing in the formation of the proposed Board of Secondary Education the Committee has no doubt stipulated that certain conditions will have to be fulfilled but these conditions are on the whole so reasonable that strong exception need not be taken to them. Thus for instance in the first place the Committee demands that in constituting the Board Government must keep in view the principle that educationists should have a pre-dominant share in guiding and controlling the educational system of the country. This we believe may be easily conceded though we certainly think that a good deal of care will be necessary in selecting the educationists. There are educationists who are educationists while there are educationists who are diplomatists. Let not the wolves in the clothing of sheep be admitted. Then the Committee require that the University should be adequately represented on the proposed Board. This again is a proposition with which it is not necessary to quarrel but much will depend on the interpretation of the word adequately. Someone may think for instance that no University representation can be possibly adequate unless the Vice-Chancellor of the University is also ex officio the President of the Board of Secondary Education. Such a calamity however will require to be guarded against for adequate representation ought not to mean that the Board should only be a department of the University. In the third place the Committee demands consideration of the question of compensation which

NOTES

Baroda State and British Districts

According to the census returns for 1921, the population of the State of Baroda was 2,126,522. According to the census returns for the same year, the populations of some Bengal districts were as follows: Midnapur, more than 26 lakhs, 24 Parganas more than 26 lakhs, Rangpur, more than 25 lakhs, Dacca, more than 31 lakhs, Mymensingh more than 48 lakhs, Faridpur more than 22 lakhs, Bakarganj more than 22 lakhs, and Tippera more than 27 lakhs. Therefore, the State of Baroda contains a smaller population than many single British districts. As in the last resort Governments generally derive their wealth from taxation, and it is the people of a State who, for the most part, are taxed, the revenue derived from taxes increases or decreases according to the largeness or smallness of the population, other things being equal. For this reason, Baroda can not have a larger income than British districts with a larger population. No doubt, there is a permanent settlement of the land revenue in Bengal. But there are British districts outside Bengal where there is no permanent settlement and of which the population is larger than that of Baroda. The area of many British districts is also larger than that of Baroda. Many British districts have mines which Baroda has not. As Mr. Manubhai Nandshankar, the Dewan of Baroda says: "Our sources of revenue are inelastic. We are denied the means of expanding our resources from Customs Duties or from salt, opium, post and telegraph charges or from profits of minting." We do not know whether the incidence of taxation per head is greater in Baroda than in the adjoining British districts, but if greater, it is not very much greater,

and the people of Baroda do not appear to be less prosperous and physically weaker and intellectually more backward than the people of the neighbouring British districts.

With resources which are, speaking generally, not greater than those of British districts of equal or greater area and population, Baroda however, manages to do many more things for the material and moral progress, and enlightenment of its people than any British district that we know of. How is it done? How is it possible in an Indian State, though not considered possible in any British district?

Baroda does everything that the Government does in British districts. It has all the government departments which we have in our midst. Though only like a district it maintains a small army, and has legislative and executive councils, the judiciary, police, prisons, a registration department, court of wards, religious and charitable institutions, revenue and settlement departments, railways, departments of excise, customs and port dues, stamps and salt, Local Self-government department, departments of agriculture, commerce, forest, cooperative societies, manufacturing industries, public works, department of public instruction, medical relief, sanitation, vaccination, meteorology, etc. There is no British district which has to maintain so many or more departments.

Let us refer to some special features of Baroda. First, as regards recent legislation—

The village Panchayat is the real foundation of the edifice of Local Self Government. In the Panchayat two-thirds of the members are selected by the people, so there is the majority of non-official members. Some of the important functions in the matter of sanitation, water supply, supervision over public charities within the village area and powers to try criminal and civil cases within the specified limits.

given to the Panchayat where the popular element is expected to prevail. If the Panchayats exercised their delegated powers with a sense of civic responsibility the Government would be pleased to consider whether still higher powers should not be conferred upon them. This new piece of legislation has given every opportunity to the villages to make progress in the matter of Local Self Government.

The next Act in importance is the Agricultural Holdings (Consolidation) Act. This Act will have far reaching effects on the economic development of the Raj. When pieces of land are scattered and split into small holdings there is unnecessary expenditure in cultivation and waste of energy in labour. The present measure aims at consolidation of scattered holdings on an economic basis and the measure for the present is of an optional nature.

The policy of consolidation along such lines has already been tried in foreign countries like Holland, Sweden and Denmark and the successful working of the Act is calculated to bring about a radical change in the agricultural conditions in the Raj.

As regards laws in existence from previous years, tables have been given showing the good results of the Infant Marriage Prevention Act.

There has been an abnormal decrease in the number of applications for exemption. There have been six applications but there is not a single one from the higher and orthodox classes like the Brahmans and Banyas. Analysing the number of offences against the Act it can be clearly seen that there is a great falling off in number and that infant marriages generally prevail only among the backward classes.

Baroda has a system of conciliation which does not exist in British India. The number of conciliators during the year was 116. In addition to the village munsiffs and conciliators there were 77 village panchayats empowered to dispose of judicial work.

Baroda has a Finger Print Bureau.

There were two charitable institutions under direct government management for the maintenance of the Hindu and Mahomedan destitutes at an annual expense of Rs 88,105.

Religious and Charitable Institutions managed by private individuals under the general supervision of the State during the year under report numbered 4,469 enjoying an aggregate approximate grant of Rs 293,696 in the form of Inam Villages, Barkhali lands and cash allowances. Of these those having an annual income of Rs 200 and upwards are required by the Charitable Endowments Act,

to get their budgets sanctioned by Government every five years. The managers of 146 such institutions have already tendered their budgets.

The total receipts of revenue amounted in 1920-21 to Rs 2,08,55,605. A few heads of disbursements are worth mentioning. Police expenditure amounted to Rs 10,38,716. *Expenditure on education was two and a half times as large as police expenditure*, namely, Rs 25,42,032. It was more than 12 per cent of the total revenues. Is there any district or province in British India where educational expenditure is greater than police expenditure, or hears so large a ratio to the total revenues? Medical expenditure also was adequate, namely, Rs 5,60,022. The expenditure on public works was Rs 29,30,930.

The cash balances in 1920-21 amounted to Rs 42,73,576 and investments, to Rs 0,99,56,962. The net assets, exclusive of opium and its juice, amounted to Rs 7,01,52,712. So Baroda is not bankrupt.

As regards agriculture, some special features deserve mention.

The introduction and demonstration of tractors following on the trials at Nagpur formed the outstanding feature of the year's activities. Government had sanctioned Rs 30,000 to be advanced without interest to enterprising agriculturists for the purchase of power farming machinery in addition to Rs 10,000 sanctioned for the purchase of a tractor for demonstration purposes for the Agricultural Department.

Quite a number of students were deputed for special training in Cotton, Dairying and Statistics. An exhaustive study of the possibility of sugarcane cultivation for sugar manufacture was made by the Tata Sugar Corporation. Improved cotton seed was distributed and sold.

The thoughtful provision of grants for productive Agricultural Improvements meets with full appreciation by the people. The grant is chiefly used for the installation of oil engine and pumps. During the year a sum of Rs 99,600 has been so advanced to 19 persons.

There were two model farms, at Baroda and Jagudan. There was a dairy. The entomological office dealt with insects and other pests. The agricultural depart-

ment did propaganda work by, (1) the appointment of four agricultural graduates, who act as advisers to agriculturists in the matter of improvement, supervise trials of new crops or manure in their jurisdiction, and demonstrate implements of proved utility to farmers. (2) demonstrations; (3) an exhibition (4) by the publication of the annual agricultural calendar "The Kledut Panchang," the Gujarati agricultural quarterly "Kheti and Sahakarya," a leaflet on motor tractors, and some bulletins. The agricultural engineering section bored 76 wells with boring sets, thus greatly increasing the water supply.

There were eleven veterinary dispensaries in the State.

Regarding manufacturing industries, the Dewan writes :—

The new Industrial Companies started in the State have flourished. Of the ten Cotton Spinning and Weaving Mills promoted in the previous year, 9 have materialised and were making a fair progress. The Maharani Woollen Mill is being steadily pushed forward and the Cement Factory at Dwaraka which was opened after the close of the year is now the largest of its kind in India. Five new Cotton Mills on Mill for cotton waste and one factory for the manufacture of Hama pipes are being promoted in different parts of the Koj.

Other industries which have either been started or are receiving attention, are, oil mills, chemical works, sulphuric acid factory, pottery works, saw mill, stone manufacturing factory, dairy company, sugar factory, candle works, &c.

Loans to Industries. Four applications were received for loans of the total value of Rs 48,00,000. All the four applications were sanctioned, but the amount of the loans was reduced to Rs 24,50,000.

Construction of new railways and two new harbours will be undertaken.

Information has been given in the Baroda Administration Report about investigation of industries under the headings, employment of a fermentation expert for the Alembic Chemical Works, glass manufacture, manufacture of ruby glass, Petlad tobacco, alkaline waters in Kadi district, cinchon and lactose, wood-distillation, ceramic survey, geological survey resulting in the finding of

new deposits of calcare and bauxite, natural gas at Jagatia, granite quarrying, fisheries, handloom demonstration, experiments in wool weaving, hosiery class, publications on weaving, etc. As regards handloom factories, we read :—

The Mehtuna factory proved very successful and served as a model in the District. The most interesting feature of Krod and Ganpatpur factories was that they were started by agriculturists with the object of utilising their spare time in weaving. The weavers engaged on the looms were also cultivators and learnt weaving with the same object.

An office dealt with joint stock companies and benevolent societies.

There were 461 agricultural societies comprising credit and non credit societies. Of the 14 non agricultural societies, 5 were government servants' societies, 21 weavers' societies, 5 Chamaras' societies, and 2 Vajpayas. There were co-operative stores, milk stores, co-operative conferences and agricultural banks.

Under the heading Forests, there are some noteworthy points e.g., lac culture, experiment to propagate lac, sylviculture &c.

Under Public Works, we read of a scheme for converting the Salber village into a sanatorium.

The total outlay on Irrigation and Water Works was Rs 60,94,716 up to the end of the year under report the expenditure incurred during the year being Rs 1,41,626.

There are many water works in Baroda State. There is a State Furniture Works. There is a City Improvement Trust.

Education is the pride of Baroda.

The total number of Educational Institutions at the end of the year was 2,797. The total number of pupils attending these Institutions was 1,98,916 as against 1,79,739 of the preceding year. It is a matter of great satisfaction that the number of pupils has increased in spite of many adverse circumstances. The year up to its close had been bad, and the agricultural outlook was gloomy. The satisfactory improvement in the school attendance figures is due to greater stringency in the system of levying compulsory fines and to the exercise of greater care by the schools in their supervision of the

Compulsory Education

There has been more than 50 per cent increase in the salaries of primary school teachers.

A Central Educational Museum has been established.

Musical instruction is a special feature. There are many musical schools and the art is taught in many classes of ordinary schools too. There are a Museum and Picture Gallery. The Kalabhavan which is a school of arts and crafts and technology, has been improved.

The Government of India is not too proud to learn from Baroda.

The Bureau of Education of the Government of India sent two representatives to the Baroda Central Library to enquire into the working of its Visual Instruction Section and published a pamphlet No 10 entitled Visual Instruction in Baroda explaining the methods and congratulating the Central Library Department on the educational value of the work.

The Library Movement is very strong in Baroda.

The Library movement also maintained its normal progress. The number of town and rural libraries rose from 67 to 720 during this year. About three thousand volumes were added to the Central Library which now registers no less than 89,000 volumes on its rolls.

Great attention is paid to the education of girls and women in Baroda. The teaching of domestic subjects in girls schools is provided for.

Needle work, Drawing and Embroidery are taught to girls in the principal Girls Schools. Cookery classes are attached to the schools at Baroda Patan Petlad Navsari and Amreli and Mrs. Strong the Directress of Household Arts during her short career here did good work in spreading the knowledge of the principles of household management among different classes of students male and female through various institutions and prepared a batch of specialists so as to continue her work after her departure.

96 women were under training as teachers. The total number of lady teachers was 252 during the year. Can any British district show such a number?

The education of backward classes is specially attended to.

For the education of the children of the Antyajas or depressed classes whose population in the census of 1921 is numbered 171,821

there were 246 Antyaja schools of which 1 were exclusively for girls. The total number of Antyaja children in these schools was 8,540 (8,618 boys and 221 girls). There were also 3,005 Antyaja children learning in the ordinary Gujarati primary schools which brings the total number of such children receiving primary instruction to 12,007 which is equal to about 7 per cent of their population. There were 122 boys receiving secondary education in Antyaja schools at Baroda and Pattna and 2 in the Baroda High School. Also there were 4 girls learning English in the Maharani Girls High School at Baroda, 1 in Standard IV, 2 in Standard II and 1 in Standard I. Government gives books and other school requisites free to these children. Scholarships of the aggregate value of Rs. 122 per annum were awarded to Antyaja children in the primary schools and 9 scholarships of the aggregate value of Rs. 47 per month were awarded to Antyaja students in secondary schools. In the Training College at Baroda 8 Antyaja scholars were reading for the different courses along with other Hindoo scholars. The Antyaja Boarding Houses at Baroda, Pattna, Navsari and Amreli had 45, 10, 10 and 17 inmates respectively and free boarding, lodging and necessary clothing were as usual provided to them by Government.

There are schools for defectives, kindergarten classes, a jail school, seven military schools and physical culture and moral and religious education in a good many schools. In addition to the Kalabhavan there are district industrial schools.

The Travelling Libraries Section sent out 116 cases and circulated 4,392 books in the different villages all over the State.

The Visual Instruction Branch continued its useful activities and 89 Cinema and lantern shows in different parts of four Prants at which 178,775 persons attended as against 190,184 in the preceding year were held. A Rotary Cinema worked by electric current and 5 War Films were purchased while 40 new Standard Films were purchased in England by Mr. A. H. Cnyle under instructions from His Highness the Maharaja Sahib. This Section also circulated a large number of Stereoscopes and Stereographic views in various towns and villages of the Raj.

In addition to the ordinary hospitals and dispensaries there were a leper asylum, a lunatic asylum and a maternity home.

The increase of literacy in Baroda has been very encouraging.

The total number of literates has increased from 2,01,917 (1,34,883 males and 66,034 females)

in 1911 to 2,72,418 (2,31,118 males 41,300 females). All the literates are of five years of age and upwards. All persons below that age returned as illiterate have been assumed as illiterate. The increase in literacy since 1911 amounts to nearly 37 per cent while the increase in the total population during the same period has been only 16 per cent, so that the literate have progressed at a much faster rate than the population. In Baroda City 41 per cent of the total population (aged 5 years and over) are literate. Female literates have more than doubled during the decade. The number of literates in the English language has nearly doubled since 1911 i.e. there are now 14,773 male literates in English instead of 9,301 males and 437 females in 1911. The number of female literates in English has it will be seen doubled itself during the decade.

The literacy figures for British India according to the latest census returns are not yet available. But one may be sure that Baroda will not suffer by comparison.

A Councillor on the "Reformed Government"

The following, being a resignation letter sent by Mr Narain Dass to H. E. the Governor of the United Provinces has been published by *The Amrita Bazar Patrika* and *The Servant*.

May it please Your Excellency
I have the honour to resign herewith my seat on the Legislative Council.

I may be allowed to state in brief the reasons that lead me to take this step. It is a melancholy fact that the lot of a member of the Legislative Council as matters stand is to be associated with or be a silent witness of a policy of tank repression, terrorism, waste of public revenues and increase in taxation. The interests of the poor tenant and labourer are nowhere in the elaborate economy of legislation. A very heavy enhancement in canal rates a further penalty of 20 p.c. of the enhanced rates the land settlement with its ever increasing revenues the forest administration increase in taxation in various directions—these may or may not accord with the growing poverty of the people but the Government is as resolved to enforce its decrees on these and other matters touching the vital well-being of the people as before the reforms. Legislation to protect vested interests may yet be brought about this is possible if the interests of the people are betrayed and common cause is made with the bureaucracy to support them in their policy of repression by force.

Where the reforms provide some scope to

bring about improvement the attitude of the authorities who would like to teach responsibility in their own way, is a sufficient deterrent. The main idea of the administration seems to be to demonstrate the superiority and infallibility of the ways and methods hitherto in vogue to the utter disregard of popular representation.

Of dyarchy I would say nothing. But judging from practical results it has proved a valuable side help to give god speed to the policy of repression and persecution and to try fresh fields of taxation.

Being fully convinced that there is no scope in the Council to enforce the wishes of the electorate I have no alternative but to tender my resignation.

I have the honour to be,
Your Excellency's
Most Obedient Servant
(Sd) NARAIN DASS

Giradaban, District Vratra July 19

The 'Egypt' Disaster and Behaviour of the Indian Crew

At the Board of Trade enquiry into the loss of the *Egypt*, held on July 24, replying to a question Sir Frank Nottley, Marine Superintendent of the P and O Company, "contended that the Goanese and the lascars (the Indian crew) were quite as good as British sailors."

He had been in many tight corners and could not wish for better men than the lascars and the Goanese. He had rarely, if ever heard of lascars showing themselves as finks.

Captain Ramm P and O Docks Superintendent said that the native crew were paid almost as much as the whites. Captain Ramm refused to say that the British sailors were the best for the responsible positions in manning the boats.

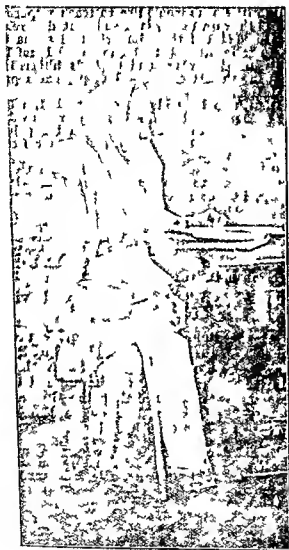
Captain Ramm re-examined said that he fancied the main reason for the employment of the natives was that they were better suited to the Eastern trade and worked better than the Britisher.

—Reuter

Picketing

Picketing has commenced again in Calcutta under the leadership of Drimati Hemprabha Majumdar, followed by other ladies and many gentlemen. There have already been some convictions. Two ladies are reported to have been pushed and shaken by the police.

Neither morally nor legally is it to request men not to buy foreign goods.



Sreemat Swarupran Nehru
(Mrs Motilal Nehru)
Mother of Sri Jawaharlal Nehru



Sri Jawaharlal Nehru

or to try to persuade them by reasoning not to buy foreign cloth. It is only when any kind of force is used or shop fronts are obstructed that picketing becomes objectionable. But whether there be any moral or legal objection or not, picketers are sure to be punished as was the case with Pandit Jawaharlal Nehru at Allahabad. When he was sentenced to eighteen months' rigorous imprisonment, his mother appealed to the public and the cloth dealers of Allahabad not to buy and sell foreign cloth, and said that if

the men of Allahabad would not do their duty, she and other ladies of Allahabad would begin picketing. The men of Calcutta not having done their duty, the daughters of India have taken the lead. What was the duty of the men? Clearly, it was neither to buy nor to sell foreign cloth. Therefore if any suffering result from picketing the general public and the cloth dealers must shoulder their share of the blame.

There is no virtue in buying foreign cloth nor is there any sin in buying

country made cloth Country made cloth serves the purpose of covering the body and protecting it against heat and cold as well as foreign cloth. As for the difference in prices that orgomeot was trotted out during the days of the agitation against the partition of Bengal, when foreign dhotis and saris were cheaper than country made ones only by a few annas per pair. This difference many persons pretended to be unable to pay. But now the some persons buy foreign cloth at more than twice its pre-war price! Such is the elasticity of men's capriciousness to pay. Where there is a will there is a way. An ample wardrobe is not a necessity. We can do with scantier clothing than we think.

"Jaw" and Logic and Economics apart we cannot but respect the pluck and patriotism of the ladies and gentlemen who are trying at considerable risk to themselves to inlode the public to use swadeshi cloth. Here we must add that picketing alone cannot bring about the general use of swadeshi cloth and prevent the import of foreign cloth. There must be greater production of swadeshi cloth and greatly extended facilities for buying it.

Suppression of Cow-Killing

If cow killing has to be prevented and we are distinctly of the opinion that it should be put a stop to, it should be done by reasoning and persuasion. No attempt should be made to stop it by legislation or municipal rule. That may stir up ill feeling and lead to the sacrifice of more cattle than if no such attempt were made. At the same time if any municipalities make such rules, the Mussalman community should not consider it a proof of Hindu conspiracy, and get irritated in consequence.

Indian Art for London

At a largely attended *conferance* of the India Society Professor William Rothenstein, Principal of the Royal College of Art, London revived the pre-war proposal for a great depository of Indian art and literature in Central London.

Professor Rothenstein said it was strange that the English had not before other European nations realized the importance of Eastern art. Even to-day while Japanese and Chinese sculpture occupy the minds of our collectors there was a very imperfect understanding of the importance and significance of Indian sculpture. Yet it was the ingenuousness of Indian invention both of form and subject matter which fertilized the whole of Japanese religious art. For instance the invention of the Buddha figure was one of the greatest inspirations which had entered the mind of the artist in the natarajas and other dynamic conceptions the endless and ordered motion of the universe had been symbolized in enchanting and profound forms. He doubted if any civilization had invented a greater variety of artistic conceptions than the Indian races.

He proceeded to observe —

The Victoria and Albert Museum and the British Museum certainly contained beautiful examples of Indian art but more than this was required. European scholars unable to travel in Asia should find in London a centre of Eastern artistic culture. He pleaded for a collection of casts, worthwhile housed of the masterpieces of Indian art. A building containing the India Office Library a noble collection of Indian painting and sculpture and objects of art should form a centre where Indian and European students could meet on common ground. We thought of India too often in political terms only and had paid too little attention to her magnificent contribution to the culture of the world. England should lead the way in paying homage to the achievements of the Aryan civilization.

We are entirely in favour of the idea—provided India is neither asked nor made to pay for its materialization.

Votes for Women in Calcutta Municipality

When the Corporation of Calcutta met to consider the report of a special committee on the provisions of the Calcutta Municipal Bill there was a lively debate on the question of extending the franchise to women. It was finally decided by a large majority to recommend that women be given the vote. Good. The Bengal Council should follow suit.

Hand Spinning and Hand Weaving

The official provincial joint conference, which had to do with agriculture, trades and co-operation and which

other day at the Dalhousie Institute, has passed the following resolution:—

"The Committee recommends to government to issue a communique supporting the introduction of *charka* as one of the principal home industries in Bengal."

The resolution as originally moved had the following concluding words: "Declaring that spinning by *charka* and weaving of home-spun cloth will not be looked upon with disfavour by Government officials." But these were omitted.

Why not say, the wearing of *Khaddar* will not be looked upon with disfavour by government officials?

We do not think, the passing of the resolution will make the *charka* more popular than it is.

We note that Mr. G. S. Hart, collector of Burdwan, gave credit to the non-cooperators for what they had done to increase the incomes of hand-loom weavers, and that Mr. G. S. Dutt, Collector of Bankura, "never thought that the *charka* would find disfavour at the hands of Government officials."

"The Vanguard of Indian Independence"

A newspaper named *The Vanguard of Indian Independence*, coming from overseas, has been proscribed by Government, and all copies of it found anywhere will be confiscated. Therefore, the first thing that Government ought to do is to raid the P. and O. Mail steamers soon as it is at Bombay harbour and search the mail bags for copies of this paper and other similar proscribed material. That will save the police in the provinces and districts a lot of trouble.

The Vanguard of Independence is, as far as we are aware, hostile to Mr. Gandhi's movement. Why does not Government, then, encourage it on the principle, "one poison kills another"?

Police Searches for Proscribed Papers.

Recently some newspaper offices and bookshops were raided by the police in search of seditious and inflammatory newspapers and leaflets coming from abroad.

Nothing incriminating was found anywhere. If these searches were not uselessly annoying, their faulty character would impress the public most. A newspaper office or bookshop sends any order for the printed matter which the police seek to find. Nor have any editors or booksellers any steamers or railway lines or aeroplanes of their own by which these things are imported. The bringing of the mails from abroad is entirely in the hands of Government. And it is the Government Post Office which sends these things all over the country. It is very funny that one Government department should throw into people's houses objectionable matter without their seeking and knowledge and another Government department should try to find them out in order to incriminate people.

We know it is difficult to censor mails effectively; and it is expensive, too. There was censorship during the war. But in spite of it, people used to get many "seditious" foreign newspapers and leaflets which were afterwards sold by weight along with other waste paper.

Na; censoring is useless, as police searches are futile. The only wise way is so to change the government that no indigenous or foreign "seditious" matter can inflame the people or serve any other similar purpose.

That means the establishment of Swaraj.

Revision of Pay of Ministerial Services.

In a resolution issued by the Government of Bengal, dealing with the revision of the pay of ministerial officers, that is to say, clerks of various kinds, it is said:—

"In the event of a material reduction in the cost of living the rates of pay in full will come under further consideration and will be liable to such reduction as may appear necessary in the interest of economical administration."

When the pay of officers in various Imperial and Provincial services was largely increased, was any such condition as the above laid down? If not, why not? If such a condition was laid down, will some one quote it, giving references?

Titles and Councillors.

(Associate) Press of India)

Madras, July 20

Mr. C. V. Venkatraman Iyenger proposes to move at the next session of the Legislative Council a resolution recommending the Government that, as a general rule, no title be recommended for award to anyone while he is a member of the Council, except when it is approved in special cases by a committee of the Council.

Someone else may propose that so long as one is a member of Council, no relative of his should have any Government contract or appointment. But can one circumvent self-seeking men ready to sell their independence for a price and a bureaucracy ready to buy it for the same, by such devices?

Some Resolutions of the Indian Journalists' Association

The following resolutions have been passed at a meeting of the Council of the Indian Journalists' Association —

That a sub-committee be formed, consisting of the members of the council mentioned below to prepare a statement of cases of libel instituted against newspapers in Bengal by Government officers with the approval of the Government, for news or comments published in the papers relating to the conduct of such officers in the discharge of their public duties, and that the same be submitted to the council for such action as the council may take. — *Sy Krishna Kumar Mitra* (President), *Mr J Chondbury*, *Sy Hemendra Prasad Ghosh* and *Sy Murali Kanti Bose* (Secretary).

That in the opinion of the Council the proper course for the Government, when an allegation relating to the conduct of a Government servant in the discharge of his public duties appears in any paper, is to send a communication to that paper, after proper enquiry, for publication and if the paper publishes that communication and makes no adverse comment on it, no action should be taken against that paper.

The first resolution has our support. The second calls for some words of comment.

When any wrong criticism or statement regarding a private individual appears in any newspaper, he either remains silent, or contradicts it, or asks his lawyer to send a letter to the offending journal. It is necessary in the public interests that it should not be made more

difficult to criticise a Government servant than a private individual. In fact, provided there is no proof of malice or absence of ordinary care in ascertaining facts, even wrong criticism or statements regarding public officers should not be penalised. Ordinarily, therefore, when a public officer finds himself misrepresented or wrongly criticised in any newspaper, the proper course for him to adopt is to obtain the permission of Government to send a contradiction to the journal himself or through the publicity officer. As in the case of contradictions coming from private parties, editors have and use the right to comment on such communications, so in the case of the aforesaid official contradictions the editors should, as at present, have and exercise the right of commenting thereupon. The aggrieved parties, whether public officers or private individuals, should also have the right of reply or rejoinder.

Our suggestion that the aggrieved public officer should send a contradiction himself or through the publicity officer, would not introduce any material change in the present practice. For the communications which Governments have hitherto issued after "enquiry", have been generally issued without any other enquiry than asking the criticised officer himself what had happened. Ordinarily, therefore, the procedure suggested by us would quite serve the purpose. In case of malice or extreme carelessness in ascertaining facts, the aggrieved officer may, if his contradiction is commented upon unfavourably by the editor, obtain the permission of Government to sue the latter for libel.

As regards the procedure suggested in the second resolution, we agree that if Government adopts it, and if a journal does not make any adverse comment on the communication, no legal step should be taken against it. But we may take it that it is not implied that Government should take such action or would have the right to take such action in case adverse comment were made. At present journalists have the right to criticise all official publications and published official documents. We do not see any reason

why communiques of the aforesaid kind should be considered sacrosanct and above criticism. We would rather suggest that Government should exercise its right to issue a further communique on the journal's comments. Such a course may, no doubt, be thought to militate against the dignity of Government. But would it be dignified on the part of Government to say, big stick in hand "Publish this communique without comment, or you will catch it?"

As all Indian journalists know, Government communiques are often full of sophistry, often evade the points at issue, and not rarely embody inaccurate statements made by the officers criticised in the public press. It is better in the public interests that some journalists should be prosecuted and suffer imprisonment for boldly standing up for truth and justice than that Government communiques of the kind described above should go uncriticised.

'The Servant' and Mr Kidd

An appeal has been filed against the conviction of the editor and the printer of *The Servant* for alleged defamation of Mr Kidd Deputy Commissioner. Hence we refrain from making any comments.

"Saraswat Asram"

Bahu Nripendra Chandra Banerji was Vice principal of the Chittagong Government College when in response to the call of the country he resigned. He established the Saraswat Asram 'to train a body of young men who would take to educating the people in an ascetic and missionary spirit. Subsequently he was prosecuted and imprisoned. We are glad to learn from *The Servant* that his Asram has not been left to die uncared for.

When Nripendra Chandra went to jail the Asram had only two looms at present nine are working. During the year under review four thousand one hundred and fifty yards of khaddar were woven on the Asram looms of which eight hundred and eighty yards were pure i.e. both the warp and woof were Charkha yarn. Five looms are being worked by five teachers and the rest are used in teaching boys. More than fifty students of the Asram have after learning weaving migrated to different centres carrying the message of the Charkha and Khaddar to the homes of the people.

Non-co-operation and Calcutta University Finance

The official statement of reasons for giving the Calcutta University a grant of Rs. 2,50,000 during the current year to meet a huge deficit contained the following wards—

The deficit is due mainly to the fall in the receipts from examination fees owing to the unexpected fall in the number of candidates for some of the University examinations in 1920-21 and to some extent owing to the (1) foundation of the Rangoon University (ii) the establishment of the Dacca Intermediate and Secondary Education Board and (iii) the non-co-operation movement.

We are not aware if any statistics of the number of candidates in different years and the fees realised from them were placed before the members of the Bengal Legislative Council. We have been able to get together from different sources only the numbers of candidates for the Matriculation Examination in the years 1919, 1920, 1921 and 1922. They are as follows—

Year	Number of Matriculation Candidates
1919	15922
1920	17563
1921	19125
1922	17133

Our authorities are a statement of the number of candidates at the Calcutta University Examinations from 1837 to 1920 published by the University, *The Calcutta Review* for October 1921, and *The Indian Daily News* for July 19 last.

If the figures for the higher examinations for these years could be obtained, the exact situation could be understood. So far as the Matriculation Examination is concerned which is the biggest held by the University, there has not been any falling off in the actual number of candidates.

Russian Famine Horrors

A special cable to the *Statesman* gives a shocking description of the condition of famine stricken Russia.

M. Jean de Lubersac the economic expert whom Dr. Naansen sent to the Ukraine has



SRIMATI HEMAPRABHA MAJUMDAR AND HER TWO SONS

The elder has been sent to Jail for non-violent protesting

returned to Geneva and reports an appalling situation in Kiev, Kharkoff and Odessa. These places he says are flooded with famine refugees who are compelled to remain foodless at the railway stations owing to the lack of municipal resources. Bodies are being collected daily some half eaten by rats.

The rich agricultural country between Odessa and Poltava is now uncultivated houses being abandoned after the peasants had eaten the thatch off the roofs. Some of the cities have lost 85 per cent of their population.

Cannibalism has become so common that the authorities have ceased to prosecute.

Bengal's Proposed Retrenchment Committee

The reader is aware that the Bengal Government has appointed a retrenchment committee. But last month a different kind of retrenchment committee was proposed in the Bengal Legislative Council by Mr H. S. Suhrawardy who moved—

The Council recommends to the Government that a committee with a non-official majority (the non-officials to be elected by the system of the single transferable vote) be appointed to investigate and report as to what retrenchments can be effected in the administration of the Government of Bengal.

The resolution was eventually withdrawn. But it would be interesting to examine what Sir John Kerr said in opposing it.

He would remind Mr. Suhrawardy who was the first member to mention the Geddes Committee that that committee was not elected by the House of Commons. It was appointed by the Government in the same way that the retrenchment committee for Bengal had been appointed.

But the British Government in Britain is a national government, the Bengal Government is not a national government. The British Government derives its authority from the House of Commons which can make or unmake it. The Bengal Government does not derive its power from the Bengal Legislative Council which cannot make or unmake it.

Babu Indubhushan Datta's speech contained many home truths as will be clear from the following extract from it—

Both the personnel of the committee and its scope as outlined in the Council only the other

day had dispelled any delusion that many of them might have had in the matter. Business men were very useful in their own sphere, and the expert business man who had kindly consented to preside over the deliberations of the committee might curtail the waste of the Public Works Department but what could business men do in suggesting a change in the policy of the Government? Unless the policy of the Government was changed in certain matters a cut here and there would not serve much useful purpose. Would it be open to the Retrenchment Committee to discuss the salutary principle that the standard of salary in this country must be fixed according to the standard of living in Bengal not according to the standard of living in the richest country in the world nor according to the needs of people who had to serve 7,000 miles from home but rather according to the paying capacity of the tax payer?

Travelling and Residential Allowances of M. L. C.s

The modest sum of Rs. 1,57,923 2 2 was paid to the members of the Bengal Legislative Council as travelling and residential allowances for the period January 1921 to June 1922. Not all members charged and accepted such allowances but many did. As Government has fixed a certain scale of allowances there was nothing morally wrong on the part of those members to accept them who had actually travelled first class on bona fide business and whose usual place of residence not being in Calcutta had to spend money for board and lodging. But it is alleged that some members—some rich men too among them—usually and habitually reside in Calcutta, and yet they charged both travelling and residential allowances, that some members travelled in lower class railway carriages and yet charged double first class and that some members travelled to some unimportant station or other on Saturdays and Sundays and returned after a stay of a few hours there because they could make a greater profit by charging double first class fares for these journeys than by staying in Calcutta and charging Rs. 20 as two days' residential allowances. If these allegations be true as we understand they undoubtedly are in at least a few

cases, the high placed 'profiteers' deserve short shrift

Effective remedies ought to be found and applied, though dishonest men may be able to turn a penny in spite of stringent rules

So far as Bengali gentlemen are concerned, the generality do not usually travel in any higher class of carriage than the second. Therefore the payment of second class fare for travelling would not be felt as a hardship by Bengali gentlemen generally. And instead of cash payments, members may be provided with passes or warrants and payment may be made to the railway companies according to the number of trips and the distance travelled. Such a step might imply a slur on the reliability of the members. But what is to be done? People have some times to suffer if there be even a few black sheep among them.

Educational Grants in Bengal

The educational programme of Mr P C Mitter, minister of education, Bengal includes the following items —

- Improvement of Girls Education
- Improvement of Physical Education
- Expansion of Education among the Backward Classes
- Expansion of the teaching of Science in the Moslem Colleges
- Provision for Education Among Children with Criminal Tendencies
- Additional Grants to the Calcutta University

All the items deserve support provided waste and overlapping can be prevented. Mr Mitter proposes that in all primary schools which will receive Government grants half the scholars are to be free. So far as the removal of illiteracy is concerned, this is a step in the right direction. But the most important part of education is the development of a self-respecting manhood and womanhood to all. This is possible only if the poorest boys and girls can mix with all their classmates on terms of equality and with heads erect. But if some be charity boys and girls and others are paying scholars the self-respect of the former cannot but

be impaired. Therefore, the best system is that which provides free education for all, irrespective of the pecuniary circumstances of their parents or other guardians.

Retrenchment and Military Expenditure

One does not feel disposed to go into the details of all sorts of possible reduction of expenditure, because if expenses be cut down in any direction which affects the pockets of the British people the British bureaucracy can take money from the Indian Treasury in some other way. This is well illustrated by an example given by *The Bengalee*.

The second report of the standing Joint Committee on Indian Affairs dealing with the cost of maintenance of British troops in India is responsible for the astounding revelation that some time ago the pay of these troops was increased by the Imperial Government without any formal consultation with the India Office or authorities in India and that the Indian Government had no alternative but to accept the increment, although there had already been a serious deficiency in our state revenue. The autocratic conduct of the Imperial Government in this connection was a deliberate insult to the Government of India but the latter seem to be so devoid of the sense of self-respect that not only had they no courage to protest but they did not even come forward to vouchsafe the information to the Indian Legislature in course of the many discussions that took place there during the last budget session on military expenditure.

In connection with military expenditure another extract from *The Bengalee* would be found edifying.

The Standing Joint Committee on Indian Affairs are evidently of opinion that the General Headquarters Staff of the Indian Army is so inflated that it is capable of some reduction without much disadvantage. In accordance with the information supplied to them the Headquarters Staff has increased from 38 in 1914 to 166 in 1921. The total of Officers Staffs other than Headquarters has increased from 203 in 1914 to 278 in 1921. It would be remembered that Sir Sivaswamy Iyer made a similar complaint in course of a very remarkable speech which he delivered on military expenditure in the last session of the Legislative Assembly. He pointed out that there had been an increase in the Army Headquarters over the

pre war establishment of 93 per cent of British officers and this inspite of a reduction of fighting units

The Statesman, too, writes thus on the same topic —

Chief among possible economies is the swollen Headquarters Staff with an aggregate increase of 143 officers to administer an army which is smaller by 20 000 men than it was eight years ago. From the information supplied to Sir Sivaswamy Aiyer it appears that under the head of Army Headquarters (Staff of Commands and Districts) an increase was shown in the estimates of over 70 per cent in the number of British officers and 600 per cent in the number of civilians employed—all this in spite of a reduction in fighting units. It is hardly surprising to find that the cost has risen from 70 lakhs to two crores. Here is a notable opportunity of making a clean cut.

The Indianisation of the army is one of the chief means of reducing military expenditure. A British private costs on an average more than four times as much as an Indian sepoy and British officers do not cost less proportionately. But two things stand in the way of the Indianisation of the army. One is the idea—all lip professions notwithstanding—that India is to be kept as a British possession garrisoned by British troops. The other is the idea that the "army in India" is to be used for Imperial purposes. If the British people sincerely believe that India should be treated as a sister country, they should help India to win Swaraj. That would be the most effective way to strengthen the British Commonwealth of Nations and to cut down Indian Government expenditure.

The Bankura District Organisations

The present district of Bankura is a part of old Mallabhum of the Bishnupur Raj. The ruins and the struggling industries which still survive indicate the prosperity which the region must have enjoyed in the past. It was a great cultural centre and its natural scenery and spiritual achievement earned for it the name of Gupta Brindaban. But now with malaria rampant in the district, industries ruined and agriculture totally dependent on adequate distribution of rainfall, we

have the records of the two terrible famines in the course of five years (1914-15 and 1919) to indicate the alarming condition of the people. As regards the causes of this state of affairs, we had occasion to publish a regional survey of the district in a previous number of this Review (May, 1919). We are glad to find that the local authorities and the public have taken up the problems in right earnest. At the District Conference held in last February in connection with the Bankura Health and Welfare Exhibition, Mr G S Dutt, I C S, the present energetic District Magistrate, stated the problems with great lucidity and directness. He said

Not only has the population of the districts decreased by a lakh and a quarter in the last ten years (which is more than 10 per cent) but what was left of it was hopelessly in the grip of poverty and disease. The only way to invert the danger was to kindle the smouldering flame of social service and to organise the people for a combined co-operative effort in every village. They breathe the air of the cess pools and drink their water from day to day, earning nothing for the simple laws of health and sanitation. This was done not only by the ignorant but also by the educated people. He was of opinion that if an organised attempt at social service and health propaganda was made by a band of workers in the district and in every village the whole problem of insanitation in Bankura could be solved in one year if not in six months. They should solve the irrigation problem by the re-excavation of the thousands (well over 30 000) of silted up irrigation tanks in the district by forming co-operative irrigation societies which if pushed on with sufficient speed and energy along the lines on which work had already been started would solve the problem of malaria and poverty in the course of five years. They urged them to organise in every village a Village Agriculture and Welfare Society to banish litigation and party factions which are draining the life-blood of the people and to focus the forces of unity and social service into one supreme effort for the thorough cleansing of the villages and the regulation of the lives of the people in accordance with the elementary laws of health, the improvement of agriculture and organisation of the weavers and other artisans for their economic improvement through the introduction of scientific methods and elimination of middlemen and the spread of education not only by starting new but also by resuscitating the existing.

In Mr Dutt's speech and the d

resolutions adopted the appeal was mainly directed to the people concerned, and though the help of the Government had been asked, the work was not relegated to a future conference, nor was the necessity of creating a new Department with expert Directors and Inspectors was urged. The work was taken in hand immediately with such facilities as could be had. The help of the different Government Departments and philanthropic organisations has not only been asked for but utilised for the solution of definite problems with the utmost advantage. Thus the local people are asked to construct the irrigation *hunds* themselves, the District Engineer giving them the benefit of his technical knowledge and expert advice. With this arrangement, apart from a great reduction of cost the people are being trained in organised work and mutual aid. Again, instead of reclaiming the jungles for third class paddy fields, scientific methods of rearing silk cocoons, once a great source of income but now a lost industry of the district, are being introduced. The district abounds in Palmyra Palm trees, but the process of "Milking the Palmyra Palm"—to use Prof. Bose's expression—is unknown. Its introduction is going to be a good source of income. Cultivation of fruits and fish on an intensive scale is being organised and the Departments are not being imposed on the people, but their scientific information utilised with great profit and education. The Government of Bengal should help Mr. Dutt with all the money and officers that it can. His recent lecture in Calcutta on the problem of life and death in rural areas was very effective.

Indians in Fiji.

A Reuter's telegram informs the public that at a crowded meeting at Suva, Fiji, presided over by the Mayor and attended by [white] delegates from six country districts a resolution was passed unanimously against granting equal political status to the Indians of Fiji. Indians cannot but consider this unjust and arrogant. But no amount of resolutions and

angry speeches in the Council of State and Legislative Assembly can set this state of things right so long as we are not masters in our own country. And in order to be masters in our own country, we must make the masses of India march abreast with the classes. That can be brought about only by the removal of untouchability, social uplift, universal juvenile and adult education, and economic improvement in the condition of the laboring population.

Removal of Sacred Threads of Hindus in Jails

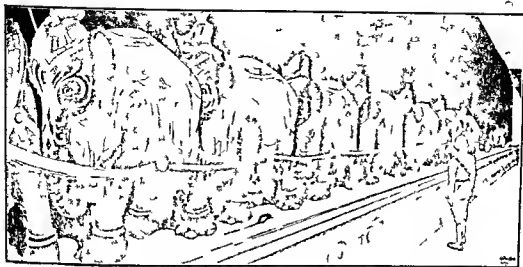
Srijut Radhamohao Gokulji, organiser of the Asabayoga Asram of Nagpur, on being released from jail, has asked the authorities a few questions, one of which is: (1) "In the jails the sacred threads of Hindus are removed. My own sacred thread was removed. Is this not an outrage on the Hindu religion?" It certainly is. It should be ascertained whether this is done in all jails in all provinces and according to any jail rule. If so, the rule should be expunged.

Position of Indians in British Colonies.

At a representative meeting held at Bombay on the 19th July last to consider the position of Indians overseas, the speakers gave expression to great indignation at the treatment meted out to the Indian settlers of South and East Africa, Uganda, and Fiji by the respective Governments.

Sir Dinshaw Petit, President, said that so long as the Indians did not enjoy within the Empire the same rights as other subjects of the British Empire did, the Imperial Conference was a sham and a mockery. Indians had lost faith in sending memorials and telegrams and the situation might drift to such a pass that the Imperial Government might have to choose between India and South Africa.

Mr. Polak referred to the mission of Sir B. Robertson and said that the ordinance of racial segregation in Durban as passed by the Provincial Council was illegal. The Union Government being a



Elephant Hauling An Indian Maharaja's Silver Carriage. The Prince of Wales Looking On.
—C go it rail ant Examiner

The picture shows you what is still done in India. Behind the Maharaja of Daulatpore hauled in a chariot of pure silver by eight elephants covered with gorgeous trappings.

On the right that small Prince of Wales looks on. He sees in these eight elephants and the little Maharaja one of the reasons why his father on a little island thousands of miles away is able to rule the three hundred million inhabitants of India.

part of the British Empire had no right to encroach upon the rightful citizenship of Indians there.

Mr K. Natwarjan said that the position of Indian women in Fiji was most degrading. The only remedy lay in the Indians getting 'Swarajya'.

Mr J. B. Petit believed that Mr Srinivasrao's mission was a failure and suggested that his 25,000,000 budgetted by the Indian Legislature for the Imperial Exhibition to be held in London in 1924 should be withdrawn as India should have nothing to do with an Empire which did not give them equal rights.

Brave words should be followed by brave deeds.

'Eight Elephants Pull One Man'

Such is the heading of an illustrated leading article in the *Chicago Herald and Examiner*. We reproduce the picture with the letter press printed below. The article begins with the following general observations—

The more men think of outward appearance

beyond cleanliness and decency the less they are bound to think inwardly.

As you go lower and lower among the savages you find a more desperate effort to make the outward man look impressive. AWE inspiring. Bodies painted the roses and ears pierced with dozens of bracelets, bright colors, feathers, everything is done for LOOKS.

As you go higher in the realm of thought you get rid of all that nonsense.

If you meet a great scientist you see a man most prudently dressed, all his life and decorations are INSIDE of the thin skull.

Then follows a description of and reflections on the picture.

The Prince of Wales is visiting various parts of the British Empire, the idea being that human beings are naturally snobs and delight in royalty. The soundness of that idea was demonstrated in this glorious republic where many proud sons of democracy shivered with mingled awe and delight when the young royal highness deigned to shake hands with them.

Recently the Prince has been in India the land of palaces, traditions, many religions, castes, where three hundred million vegetarians teetotalers live under the thumb and rule of a handful of meat-eating beer-drinking English men thousands of miles away.

In this cartoon Mr McCay shows you a feature of Indian life that the happy THOUGHT about

'The book under review 'Principles and Methods of Physical Anthropology,' is based on the first course of lectures given by Mr Roy as reader in anthropology in Patna University. The lectures now published six in number form one of the best introductions to the study of anthropology in the English language. It is true that many minor statements require emendation or qualification but we are surprised that one who has made his reputation as a cultural anthropologist should have grasped so accurately the methods aims and theories of those who study the evolution of the human body and brain as well as the rise and spread of modern races of mankind.

Certain it is that India is nearer the hub of the anthropological universe than Western Europe.

We are also glad to learn that Dr Meghnad Saha, Khairu Professor of Physics at the Calcutta University College of Science, of whose original researches we have had occasion to speak more than once, has been elected a member of the International Astronomical Union at its last quinquennial meeting held at Rome and attached to the stellar physics section. This section consists of the directors of the Astrophysical observatories of Cambridge, Harvard Princeton and Mount Wilson (U S A). Among the physicists the other members are Professor Fowler of the Imperial College London and Professor Niels Bohr of Copenhagen, author of the Quantum Theory of spectral radiation.

The Allahabad Woman's University.

Though, considering its small beginning the cynically disposed may consider its name rather high sounding, yet the Allahabad Women's University, founded by some leading members of the Allahabad Municipal Board in connection with that body, is a very laudable educational enterprise. Its principal promoter and worker, Mr Sangram Lal Agarwala M.A. LL.B., Vakil, Allahabad High Court, deserves well of the public for his self-sacrificing labours. The object of this university is 'to make better provision than exists at present for the higher education of women through the medium

of their own language, and not in the English language, foreign to them and difficult to learn, and to encourage them in higher studies conducted in such language by conferring suitable degrees after holding the necessary examinations." Though the medium of instruction and examination is to be an Indian vernacular, the study of English also has been provided for. For the present courses in Hindi, Urdu, Bengali and Marathi have been prescribed. It is a pleasure to note that history, geography, domestic economy and hygiene, drawing, music and physics and chemistry are included in the courses of study.

An Western Idea About the Indian Unrest

The cartoon reproduced here represents the prevailing impression in the West about the Indian Non co operation move



If the Music Falls

—Indianapolis News

ment. The cartoonist and all who think with him are wrong if by the serpent a violent revolution is suggested.

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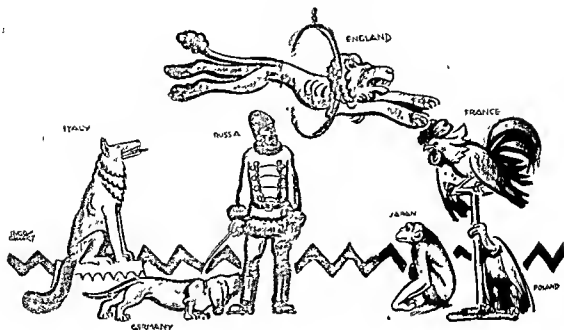


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The Circus at Gēnoā

Russia And The other Powers at Genoa.

An American cartoonist has very cleverly hit off in the accompanying cartoon the position occupied by Russia and the other powers at the Genoa Conference.

Staff Selection Board.

There are some mysterious government departments the purpose and necessity of whose existence would be a worthy subject for a research scholar. Recently the creation of such a department has come to our knowledge. It is the Staff Selection Board. It was created only a few years ago for the ostensible reason of selecting clerical staffs for the offices at the Head Quarters of the Government of India. The Board consisted of a chairman, a few official and non-official members, not necessarily members of any legislatures, and a paid secretary. The present chairman of the Board, as the Inspector of Office Procedure, which is also a mysterious post said to be recommended by the Llewellyn Smith Committee, of which no report has yet been published, is getting at

—*Liberator.*

present a princely salary of more than Rs. 2000 a month. We do not know the precise duties of the chairman and his board; but we are informed that the Board is in the habit of visiting different places and provinces, like the bride-inspecting parties of our country, for the inspection and examination of the prospective candidates. And, of course, for this task the chairman and the other members get a good travelling allowance, besides the salary of the Inspector of Office Procedure, from the depleted coffers of India.

We tried to understand the special reason for the creation of such a Board. Are not the creation of each department, office master of each department, competent to select their own ministerial staffs? What are the special qualifications required of him?

Last year Mr. Kshitish Chandra Neogi raised a question regarding the Board's utility and competence in the Legislative Assembly, as we remember, not as he got, as far reply from the then member. This year, perhaps, but an angry member, had thought

it desirable, therefore to justify its existence before the public. A few months ago it issued a notice in many papers requiring the services of many stenographers, clerks and so on who were to be examined and selected by the Board on the payment of an examination fee of Rs. 10 per head. Of course in the notice there was neither any definite statement of any vacancy of the posts advertised nor any promise that any of the candidates would be taken in. But as is always the case in this poor country, numerous were the candidates who paid the examination fee which as far as our information goes amounted to no less than Rs. 20,000. The poor candidates in their dire want of a job forgot to ask themselves how in the days of retrenchment now vacancies could arise!

In this connection we have but one question to ask. What is the real explanation of this peculiar notice? Retrenchment work has already begun and the services of many old hands will be shortly dispensed with if it has not been done already. Will new hands be taken in without any provision being made for the old ones? Or is it but a hoax—intended only to justify the existence of the Board? This year the Board has raised the examination fee of Rs. 2 to Rs. 10. What tempts the Board to raise this fee is difficult to understand. But it enabled the Board to get a good sum of Rs. 20,000 by a single advertisement. Is it to show to the Retrenchment Committee that the Board is a self-supporting one and need not be abolished however useless it may be? No doubt then the Board must be congratulated on its ingenuity in devising methods for making itself self-supporting.

Repression

Repression ruthless repression is still going on in all provinces in and outside jails on such an extensive scale that it is possible for a monthly review only to note the fact without entering into details. The latest prominent victim is Maulana Ma-har al Haque of Patna.

There is one feature of the acts of repression which is peculiarly futile, vindictive and mean. In many a case gentlemen of high character and leading position in society are after conviction for political offences led to jail on foot handcuffed and with a rope tied round their waists. These executive and police officers who order such things to be done must be typical fools if they think that the people can be terrorised or the prisoners lowered in the estimation of the public in this way.

A Globe trotter

An American globe trotter named H. Martinet who is doing the world mostly on foot walking bare footed has been creating a mild sensation wherever he appears. He is not encumbered with either a purse or with superfluous luggage. His exploit certainly indicates the possession of pluck and resource. His experiences will also be more varied and instructive than those



Mr. Martinet the Globe trotter
of the College Square



Mr M it not the An er can Globe trotter

of travellers who tour round the world in the ordinary way

Vacancies at the Calcutta Presidency College

It has been brought to our notice that Dr Harrison professor of physics in the Calcutta Presidency College will soon give up his present post and leave India for good and that Dr D N Mallik professor of applied mathematics in the same college has retired. These vacancies will have to be filled up soon. The Presidency College has some well equipped laboratories. A correspondent draws our attention to the fact that in this College the physical laboratory has itself the hallowed traditions of late Sir John Elliot and of Sir J C.

When these two gentlemen worked the laboratory was housed in a small wing of the old college buildings. Now a new laboratory has been constructed at the cost of more than ten lakhs of rupees containing besides a magnificent collection of apparatus a splendid library

and workshop. The correspondent adds still to my knowledge not a single original paper worth mentioning has been published within the space of the last 7 or 8 years from this laboratory. We are not in a position to vouch for the accuracy of these statements. But whatever may have been the case in the past it is unquestionable that Dr Harrison's successor should be a man who has done and can do research work in physics. A European man of this description would perhaps be too costly a commodity. But it would not be impossible to secure the services of a properly qualified Indian physicist.

As regards the successor of Dr D N Mallik it goes without saying that he too should be a man who has done and can do research work. The correspondent whom we have quoted above tells us that the astronomical observatory was built at the personal initiative of the late Prof Little and he got the Government to sanction an amount of Rs 2500 annually for carrying on research work. The observatory contains a fine equatorial and a telescope for stellar photometric and spectrographic work (built on the top of the Hare School). But to the knowledge of the present writer not a single stellar spectrum was ever photographed with the apparatus. Not only that the last two professors in charge—one European and the other an Indian did not even know how to utilise the yearly grant of Rs 2500 so that this money has been lapsing year after year for the last ten years. Yet the late professor in charge got the Education Minister of the Indian Government to grant him an amount of Rs 9000 to enable him to proceed to Europe for studying the organisation of the astrophysical laboratories of Europe. The most curious part of this story is that just 2 or 3 months after his return from Europe his term of service expired and the organisation of the astrophysical laboratory was left to the gods who command the stars. For the accuracy of these statements too we cannot vouch. But whatever may have been the case in the past obviously for the immediate

future a professor is wanted who can use the astronomical observatory and utilise the annual grant of Rs 2500

There are good instructors who can only teach what others have discovered, but they are undoubtedly far better and more inspiring educators who can teach well and do research work also. It is perhaps the case that, according to the terms of service, professors in Government colleges are not bound or required to do original work, and therefore no blame attaches to those who have done no research. But if for the salary to be paid Government can get men who combine the qualifications of good teachers and original workers, we do not see any reason why the authorities of the Presidency College should not insist upon appointing only such men. If such men were appointed, the large sums spent on the laboratories would not represent so much waste.

We draw the attention of the Minister of Education, Bengal, to this matter. It is urgent and will not brook delay.

Mrs Gandhi's Recent Utterances

Among Mrs Gandhi's recent utterances two may be noticed. As president of the Gujarat Provincial Conference she spoke feelingly and pathetically of the great and indispensable services rendered to society by the so-called 'untouchable' classes. She then dwelt with sorrow on the degrading and inhuman treatment to which they are subjected by the higher castes. Humanity and justice require that the untouchables should be placed on a footing of social equality with the other classes and castes.

The other utterance to which we wish to refer is that on a recent occasion she said that under Swaraj Englishmen need not leave India. They would be welcome to live here as helpers and equals but not as masters. This has been considered by *The Bengalee* to have been said by Mrs Gandhi at the suggestion or under the inspiration of Mahatma Gandhi to whom she had paid a visit in his cell in prison a short while ago and who is imagined by that journal to have been sobered by his imprisonment with the result of a change in his opinions. The fact, however, is that long before his



Stree-mat Kastur ba Gandhi
(Mrs M K Gandhi)

imprisonment Mr Gandhi had several times said exactly what Mrs Gandhi has recently declared to be her own opinion. More over women particularly women like Mrs Gandhi are not dummies that they can not think and speak for themselves but must be prompted by their husbands or other male persons.

History of the Vernacular Medium Movement

The following editorial paragraph appeared in the *Calcutta University Magazine*, November, 1895 —

The Hon R C Dutt, as President of the Bangiya Sahitya Parishad and a Fellow of the University, has addressed an important letter to the Registrar for submission to the Syndicate on the question of recognising the Vernacular languages in the examinations. The Bangiya Sahitya Parishad is a literary society, which has for its object the improvement of the Bengali language and literature, and it now counts some two hundred and forty members. The question of recognising the Vernacular languages in the examinations of the University was discussed by the Parishad last year, and was referred to a Sub Committee consisting of the Hon Dr Gooroo Das Banerji, Mr Nanda Krishna Bose, Babus Rabindranath Tagore, Rajanikanta Gupta, and Hirendranath Datta. They made two recommendations. First, that the University be moved to adopt a regulation to the effect that at the F A Examination, where a classical language is taken as the third subject, a paper should be set containing passages in English for translation into one of the Vernaculars of India, recognised by the Senate, and a subject for original composition in one of the said vernaculars, text-books being recommended as models of style, secondly, that the University be moved to adopt a regulation to the effect that in History, Geography and Mathematics, at the Entrance Examination the answer may be given in any of the living languages recognised by the Senate. Upon this report the Hon R. C. Dutt has written to move the Syndicate to take steps for giving effect to the first recommendation and to consider the feasibility of the second.

Now that the Senate of the Calcutta University has laid it down that a vernacular is to be the medium of teaching and examination for the Matriculation in all subjects except English, the passage quoted above will be found interesting as forming part of the history of the movement for getting the vernaculars properly recognised by the university.

Urdu and Bengali

An outcry has been raised against the recognition of the vernaculars as the medium of instruction and examination for the Matriculation, under a misapprehension. It is not Bengali that has been made the sole medium. If a candidate has Urdu or Assamese or any other vernacular as his mother-tongue, that will be his medium. Bengali is the mother-tongue of most Bengali Musalmans, as is well-known, and as has been proved by the

statistics relating to the vernaculars chosen by Musalmann Matriculation candidates, published by the Controller of Examinations. Mr. Abdal Karim, retired Inspector of Schools, who is a well-known educationist, has borne public testimony to the better results obtained by teaching Bengali Musalmann pupils through the medium of Bengali. But those, too, whose mother tongue is Urdu will not be put to any difficulty. They can read Urdu books and write their answers in Urdu.

Cruelty to Women

Cases of cruelty to women, mostly girl-wives, continue to crop up in Bengali. The tormentors are generally the mothers-in-law, who brand with hot iron, starve and otherwise ill-treat their daughters-in-law. Sometimes the husbands and the sisters-in-law also take part in these cowardly and abominable cruelties. Only a few cases come before magistrates for trial, and in those that do, the punishments inflicted are comparatively light. But even heavy punishments would not be an effective remedy. There needs to be a radical change in the ideas of the people as to the status of women, and an awakening of the conscience. But, as there is no better protection than self-protection, the women of Bengal must be able to rebel against such treatment. Fitness for such rebellion and self-assertion can come only through proper physical, moral and intellectual education and postponement of marriage till arrival at the age of at least physical maturity.

Vidyasagar Anniversary.

Pandit Iswar Chandra Vidyasagar, the anniversary of whose death was celebrated on the 29th July in numerous places, was one of the moulders of the Bengali language and literature, an educator, a philanthropist, and a person who was noted for his character and manhood. There was no humbug in him. He is remembered, however, most in connection with his successful efforts to remove obstacles in the way of the remar-

nage of Hindu widows. But though we have spoken of his efforts as having been successful, so far as Bengal the province of his birth and activities is concerned there have been fewer such marriages than in some other provinces. Yet humanity and justice demand that there should be such marriages in the interests of social purity and the maintenance of the strength of the Hindu race also the remarriage of widows is necessary. Though Bengal has not taken kindly to this way of relieving the misery of widows it may atone to some extent for its neglect of duty by helping to give widows and other helpless women such education as would make them self-supporting in such ways as would not impair their self-respect. This too was an object dear to the Pandita soul. The Vidyasagar Vani Bhayaa is an institution founded with this object. It was opened on the 29th July. Its honorary secretary is Lady Bose and its office is situated at 10, Upper Circular Road. All contributions should be sent and all enquiries should be addressed to her there.

Lahore Widow Marriage Association

We find from the report of the Vidya Vihar Sahnik Sahha (Association for the Promotion of Widow Marriage) of Lahore for the year 1921, that the marriage of 17 widows was brought about by it during that period. This is a remarkable and praiseworthy achievement.

The Indian Association on Retrenchment

The *Sanjibani* has published a summary of the suggestions made by the Indian Association of this city for the reduction of Government expenditure. The suggestions are important and the Retrenchment Committees should pay due attention to them.

Retrenchment

From time to time we have made various suggestions and observations for the reduction of the expenses of Government. Such expenditure can be kept

within due bounds only if two conditions are present. One of them is that the Government must be thoroughly national or national to all intents and purposes. If the country has to import rulers, administrators and officials from abroad to any extent to that extent there would be extravagant expenditure, for men who have to serve at a distance from their motherland must needs demand higher wages than the children of the soil. Moreover, a foreign government incurs much expenditure for safeguarding and promoting the interests of its own home country which a national government need not incur. The second condition without which a government cannot be economical is that the persons who carry it on must consider government service not a means of enriching themselves but a means of serving the country, the salaries being only maintenance allowances. If this kind of mentality be not present among the official classes and if there be not effective democratic checks even a national government may be extravagant and even rapacious. This kind of mentality is present in Japan, and hence its prime minister is satisfied with a salary of Rs 1500 per mensem and the other ministers with Rs 1000, whereas even in our provinces the executive councillors and ministers get Rs 64000 per annum and the governors much higher salaries. The Viceroy gets a higher salary than any officer anywhere else in the world.

Retrenchment in the Calcutta University

Efforts are being made to cut down expenditure in the Calcutta University. As according to an announcement made by the Minister of Education, Bengal bills for the establishment of a secondary education board and the re-constitution of the University are on the anvil the arrangements now being made for cutting down expenditure must be considered more or less provisional. Still they are welcome so far as they go. We have a few suggestions to make in this connection. In the post graduate teach

in the Calcutta University for 1920-21 it is shown that Lieutenant Colonel George Ranling drew a salary of Rs 500 per month, but no work was done by him for this salary. Such salaries should be abolished.

The posts of the two secretaries to the Post graduate departments in Arts and Science are unnecessary and should be abolished. A clerk can easily do the work of either or both. In many of the subjects which have very few students the number of professors can be easily reduced. As there are in the University professors each of whom is versatile enough to lecture on different subjects it is not too much to believe that there are professors who can lecture on different parts, groups, or sections of the same subject. The University library and the post graduate library should be amalgamated with a single librarian and staff. There is no sufficient reason for keeping two libraries with two offices and staff. The press and publication departments are overmanned and a reduction can be easily made therein. There is no necessity for maintaining both the Registrar and the Controller of Examinations and their offices and staff. One of them with a single office and staff is quite enough. There is not sufficient work for both. We have heard that in the Registrar's department there are about 50 hands and in the Controller's some 30. Many of these persons have generally little or no work to do and sit idle day after day. There are moreover many temporary hands who should also be cashiered. As it is most likely that the Matriculation Examination will be conducted from next year by the secondary education board to be newly created there should obviously be only one officer and office, as before 1917-18, who may be styled the Registrar and Controller of Examinations. The Law College should be a day college, as in Allahabad, with whole time professors and lecturers. By making this salutary change a large reduction can be made in the number of professors and lecturers and the teaching improved. The Ripon College (I) pays a much

lower salary to its principal than the University Law College, which pays Rs 1000 besides free quarters, but there is an appreciable difference in the quality of teaching and of the results produced. There is no reason also, why in addition to a good salary the principal of the Law College should have free quarters of which the rent per month may be a good round sum. There is no reason, further, why there should be a Vice principal with a comfortable salary. The gentleman who is the present incumbent of the office has so many other things to do, that we do not think that he really earns his salary as Vice principal of Rs 500 per mensem. Being a busy practitioner by virtue of the office of the High Court Deputy Registrar's Vakil held by him, a member of the syndicate year in and year out, a senator year after year, a tabulator of marks year by year, the head examiner in geography year after year, an examiner in law twice a year, a member of many a committee in the University, and the managing proprietor of the Calcutta Law Journal he is naturally so fully occupied with his multifarious duties as to have neither the time nor the energy and inclination to undertake the teaching of a law class with any degree of earnestness. As far as office work of the Principal he now does, a clerk can do it as well.

As the members of the Bengal Legislative Council and the Minister of Education are bound to see that the Government grant of 2½ lakhs of rupees already given to the university and any further grants that may be made hereafter are being economically and properly spent, it is their duty to consider suggestions for reduction of expenditure coming from all quarters. We therefore, draw their attention to ours.

Reports of Two University Committees

At a special meeting of the Calcutta University Senate held on the 13th March last a committee was appointed to draw up a statement on the points arising in connection with the speech delivered by the Minister of Education, Bengal on March 1st in

the Bengal Legislative Council. That statement was to 'be submitted to the Senate within one month from' the 13th March, that is, not later than the 13th April last. Another committee was appointed at the meeting of the Senate held on the 25th March to report on matters relating to the finances and the general working of the University. Its report was due on the 25th April last at the latest.

The first committee's report was signed by Sir Asutosh Mookerjee, Sir Nil Ratan Sircar, Principal Herambachandra Mitra, Sir A. Chaudhuri, Sir P. C. Ray, Rev. Dr. George Howells and Dr. Bidhan Chandra Ray on the 20th April, that is, sixteen days after it was due, but more than two months before the July sessions of the Bengal Legislative Council. It was, however, marked 'Confidential till considered by the Senate' and the Senate considered and adopted it on the 20th July, that is, many days after the close of the July sessions of the Bengal Legislative Council.

The second committee's report was signed by Sir Asutosh Mookerjee, Sir Nil Ratan Sircar, Principal G. C. Bose, Sir Asutosh Chaudhuri, Dr. Hiralal Halder, Rev. Dr. G. Watt, Rev. Dr. George Howells, Dr. Bidhan Chandra Ray and Dr. Jaundranath Mitra on the 8th July, that is, two months and twelve days after it was due but at a time when the Bengal Legislative Council was in session. But this report, too, was marked 'Confidential till considered by the Senate' and the Senate considered and adopted it on the 20th July that is, many days after the close of the July sittings of the Bengal Council.

The reader is aware that the University had applied to Government for a grant of 2½ lakhs of rupees to cover a reported deficit and that it was known that the question of making this grant would be considered at the July session of the Legislative Council. Eventually a grant of 2½ lakhs was given. The first committee's report was ready more than two months before the July session. And it was due even earlier. Why was it kept "confidential" till after the grant had been obtained? Why could it not be considered and adopted by the Senate early enough to be available to members of the Legislative Council? We ask this question for two reasons. The report seeks to prove that the financial management of the Univer-

sity and its general working are not open to the criticisms to which they have been subjected by the Minister of Education and the M. L. C.s. It seeks, too, to prove that the University is an autonomous body, not subject to the kind of official control and inspection under which it has been sought to bring it. The report also strongly criticises the Minister and the M. L. C.s, commenting adversely on the tone and temper displayed, etc. It is also sarcastic. In one word it is a brave and somewhat defiant report. The question arises, why this display of bravery was not openly made earlier but is published after obtaining the grant? It is certain that it would have been very difficult to obtain a grant if the M. L. C.s had been in possession of this report when the question of the grant was discussed in council.

It should be remembered that Member after Member said in council that the University had 'come down', and the Minister gave an assurance that the University was willing to place financial information before the Government, which is true. We have already said in *Prabasi* that it was right for the council to make the grant if it was satisfied that the money would be properly spent but not because some parts were formerly haughty and had now come down—which was an unworthy feeling. But there is no doubt that many members agreed to the giving of the grant because of the Minister's assurance and the prevailing feeling that the University had been humbled and had climbed down.*

That was how the grant came to be given. But now after the grant has been given comes the report which discloses an altogether different spirit and tone and temper of the

* Dr. Jaundranath Mitra said it seemed to be the desire of some of the members of the Council to see the Vice-Chancellor of the University, who had been referred to as the 'autocrat of autocrats' tumbled down at their feet.

Babu Keshon Mohan Chaudhuri said that since the University authorities had come down and were willing to submit accounts they should also reconsider the situation.

Mr. S. N. Mukherjee said there was much in the present activities of the Calcutta University which he deplored. The University had come down and it was time that they should show that they were relenting. He would support the grant on the condition that the University should be better in future and that the Minister would be towards its decentralisation.

Senate or its boss. The report seems to say "Who said we had come down? We are spotting for a fight as ever before!" This may be very clever but it is certainly nothing better.

The second committee's report which is in considerable part identical with the first is also brave and sarcastic. It devotes a special section to what it sarcastically calls Choice Sentiments culled from the speeches of some of the M. L. C.s. If this report had been seen by the M. L. C.s at or before the time of the debate on the grant the difficulties of getting it sanctioned would have been greatly increased. But the two reports were purposely kept in the dark furnishing a fresh illustration of the adage Discretion is the better part of valour. It would be very enjoyable now to mark the expression in the faces of the outwitted Members of Council at their discomfiture.

The reports comment unfavorably on the tone, temper language &c. of the Minister and the M. L. C.s but as it would have been irrelevant to discuss whether the University boss's abuse of the critics of the University on various occasions and the vulgarities of the Calcutta Review (Third Series) were angelic the committees refrained from such discussion. We refer to the Calcutta Review as it is an organ of the boss and as there is a similarity in the styles of that review and the reports and some of the contents are common to both.

The two reports contain 96 pages foolscap of printed matter. It is not possible to discuss their contents within the compass of a note. We shall content ourselves with only a few brief remarks.

We read in the first report

"Intelligent criticism is impossible without much fuller knowledge of the details of University administration than the Minister can be expected to acquire on a study of budget estimates without the aid of experts."

The most important subject of the two reports is finance. When the first committee was formed we observed that it contained no expert in finance or accounts except of course Sir Anutosh Mukherjee who is an expert in everything. But as he was pre-eminently the person whose administration was the subject of criticism there should have been other and independent experts. As there were none such,

may it be asked, who were the experts whose "aid" was taken by the other six members of the first committee and the other eight members of the second committee in understanding and unravelling the mysteries of university finance? But if some amount of intelligence and education suffice to make people financial experts, cannot the minister of education be presumed to possess those qualifications?

Prophetic Legislation

As a specimen of the arguments contained in the two reports, let us quote some sentences common to both. Both quote section 15 of the Act of Incorporation passed in 1857, which runs as follows —

The said Chancellor, Vice Chancellor and Fellows shall have power to charge such reasonable fees for the degrees to be conferred by them and upon admission into the said University, and for continuance therein as they with the approbation of the Governor General of India in Council shall, from time to time see fit to impose. Such fees shall be carried to one General Fee Fund for the payment of expenses of the said University, under the direction and regulations of the Governor General of India in Council to whom the accounts of income and expenditure of the said university shall once in every year be submitted for such examination and audit as the said Governor General of India in Council may direct.

The section was amended in 1921 when the expression "Governor General of India in Council" was replaced by the expression "Local Government of Bengal".

The reports interpret this section thus —

Let us now turn to the language of section 15 which as we have stated has been in operation since 1857. The fees mentioned in the first sentence of the section have to be carried into one General Fee Fund for the payment of expenses of the University under the direction and regulations of the Government. Apart from the question of the meaning of the expression "direction and regulations" it is obvious that such direction and regulations can apply only to the classes of fees specified in the first sentence namely (1) fees for degrees conferred by the Senate, (2) fees for admission into the University, (3) fees for continuance in the University. Under (1) comes the fee of Rs 5 charged by the University when a degree is conferred *in absentia* under (2) comes what is known as the Registration fee of Rs 2 under (3) comes the fee payable by Registered Graduates. The Government is not authorized to issue "direction and regulations" in respect of other classes of fees which the University may charge or other kinds of income which the University may possess.

The fee of Rs 5 charged by the University when a degree is conferred *in absentia* first came to be prescribed and levied about

half a century after the passing of the Act of Incorporation in 1857. We do not find the Registration fee of Rs. 2 mentioned in the Act of Incorporation of 1857, but it is mentioned in chapter xv of the New Regulations framed after the passing of the Indian Universities Act of 1904 and it is referred to in section 25 (2) (h) of that Act. Similarly Registered Graduates whose function is to elect some Fellows, are first mentioned in the Indian Universities Act of 1904 section 5 (2) (a), section 7 and section 25 (2) (h). The fee payable by Registered Graduates has been mentioned and its amount, etc. fixed in chapter xiv of the New Regulations framed after the passing of the Indian Universities Act in 1904. So the members of the two committees would have us believe that in 1857 Government enacted with prophetic foreknowledge a Section of the Act of Incorporation in order to authorize itself to issue 'direction and regulations' in relation to three kinds of fees which came to be levied about half a century afterwards.

Though prophetic foreknowledge was required for such enactment no prophetic powers were needed to perceive that the University would have to hold examinations for conferring degrees for testing the fitness of pupils for 'Entrance into the University and for continuing' their studies in it until they were fit to sit for the degree examinations and that fees would have to be levied for such examinations. In our opinion the fees referred to in Section 15 are these examination fees primarily. For in the whole Act of Incorporation the charging of fees of any sort is not sanctioned or provided for in any other section than 15 and it is incredible that the Act did not empower the University to charge those fees without which the University could not do its work but that it empowered the University to charge some minor fees which came to be thought of and levied after the University had gone on doing its work without them for half a century. It should be remembered that, as stated in the preamble to the Act of Incorporation the University was established for the purpose of conferring degrees after examination. Therefore it was indispensably necessary to sanction the charging of examination fees. And as fees are mentioned in only one section, these fees are undoubtedly the examination fees not the other fees which

lay buried in the womb of futurity in the nineteenth century.

In the opinion of the committees Section 15 does not apply to the examination fees. Let us further examine the probability of this view being correct.

The object of direction and regulations in relation to expenditure is to ensure economy and prevent waste, defalcation, etc. Common sense tells us that no Government can be so foolish as to think that it is necessary to issue "direction and regulations" in order to ensure the right use and prevent the waste of comparatively small sums but that it is unnecessary to take such precautions in respect of much larger amounts. Let us now see what are the amounts of the different fees.

In the Calcutta University Draft Budget Estimates for 1921-22 we find that in 1920-21 the total amount received as fees for the various examinations was Rs. 9,27,595. In the same year fees for diplomas amounted to Rs. 945 graduates' registration fees and subscriptions to Rs. 11,100 and students' registration fees to Rs. 15,220—total Rs. 27,265. Well then if we are to believe the learned members of the Committee, Government was so penny wise and pound foolish that it enacted a Section of the Act of Incorporation so long ago as 1857 in order to ensure the right spending of Rs. 27,265 in the twentieth century leaving the sum of Rupees nine lakhs twenty seven thousand five hundred and ninety five to be spent or mispent by the University or its boss at its or his sweet will! It could trust the university to spend lakhs but not thousands! *Credat Judaeus Apella!*

The Need of Industrial Banks

At the agricultural industrial and co-operative conference held recently, Sir Nil Ratan Sircar put in a very timely and effective plea for greater banking facilities for the development of industries by Indians. The Imperial Bank and other banks entirely or practically under European management did not or could not, for reasons of their own finance Indian industries as much as is necessary and desirable. Industrial banks are required not merely to render assistance to our industries in times of need but also generally to study the industrial requirements and capabilities of the country and promote

industries This has been done in all progressive countries Sir Nil Ratan Sircar paid a well-deserved compliment to the Bengal National Bank in this connection

Fitness for Civil Disobedience

Hakim Ajmal Khan Pandit Motilal Nehru and a few other leaders of the Non-co-operation movement are touring in the country to ascertain where the conditions have been fulfilled according to the Bardoli programme, for the practice of mass civil disobedience. Two of the conditions are the removal of untouchability and the manufacture and use of khaddar or homespun handwoven cloth on an extensive scale From what little knowledge of Bengal we possess we are sorry to say that these two conditions are yet far from being fulfilled in this province

The Bardoli Programme and Swaraj

Both in our English and Bengali reviews we have more than once tried to explain that the manufacture and use of khaddar the removal of untouchability the giving up of liquor, etc cannot directly lead to the winning of Swaraj but that they are sure to produce in us the fitness for engaging in a struggle for Swaraj and for doing our duties when Swaraj has been won As regards the removal of untouchability in particular we do not know how many times and for how many years we have been saying that even if India were or could be made absolutely independent it would still be our duty to insist on equal and humane treatment of all men and women That is not true Swaraj which would leave a single person in a degraded condition on account of his race, caste, creed or birth As regards khaddar, if we can clothe ourselves without importing foreign cloth or machinery, that itself will be partial attainment of economic Swaraj

The following extract from *The Indian Social Reformer* shows what two of our leaders think on the subject of the attainment of Swaraj by carrying out the Bardoli pro-

gramme but he did promise that Swarajya would knock at their doors and would fast approach them to the extent that that programme was carried out Never before has this profound truth been put with such preciseness and felicity and not even by the Hakim Sahib himself To the bulk of Non Co-operationists the Bardoli programme is a programme like the earlier Non Co-operation and various other programmes to be carried out more or less perfunctorily, and nothing more The Hakim Sahib's observation shows that he at any rate has thoroughly grasped that the programme in its four main items comprehends all the cardinal features of the social revolution without which swaraj, even if bestowed as a free gift will be an embarrassment and, indeed an illusion Pandit Motilal Nehru speaking at the same place the next day, emphasised the same truth with reference to the most important matter of unity among our several communities Unity, he said, must be for its own sake and not for the sake of any particular object such as the khilafat or the prevention of cow killing and so on Similarly, the removal of untouchability must be motivated purely by the duty of removing a cruel social wrong and not, as is too often done by the hope and for the purpose of obtaining swarajya The Bardoli programme must be understood and worked in the spirit of utter disinterestedness

Satyendranath Datta's Library

The fine library of the deceased poet Satyendranath Datta has been given as desired by him, to the Bangiya Sahitya Parishad to be kept by that Academy of Letters in its hall as a distinct collection bearing the poet's name This gift has been entirely appropriate Satyendranath's library will be a lasting witness to the wide range of his interests and studies

Decrease of Hindus in Bengal

The Hindu population of Bengal is revealed by the census of 1921 has decreased by 1,36,231 The Musalman population has increased by 12,48,896 Apart from social and other causes decrease of the Hindus is due to the fact that the Hindus preponderate in West Bengal, which has become more unhealthy than East Bengal where the Musalmans preponderate

Resumption of Practice by Some Lawyers

The resumption of practice by some lawyers belonging to the non co-operation party has caused jubilation among the Moderates As some at least of these lawyers had merely suspended practice we do not see why so much importance should be attached

Speaking on Monday evening the first day of the Committee in Bombay, its President Hakim Ajmal Khan who is perhaps possessed of most statesmanly gifts at present among Indians made a remarkable statement relating to the Bardoli programme It was he said a very far sighted programme He did not promise them swaraj by carrying out that

to its resumption by them. From the days of the inauguration of the Non-co operation movement, we have not been in favour of students leaving their schools and colleges and lawyers giving up their practice as an indispensable condition precedent to joining the movement. We have urged all along that as consistent and thorough going non co-operation in all matters was not being insisted upon or practised, students and lawyers should not be called upon to undergo greater sacrifice than others.

It is better that a lawyer should earn his living in his own way and at the same time do what patriotic work he can than that he should be a burden on the country.

It would undoubtedly be good for all patriotic movements if there were more ascetic householders in our midst like Mr Gandhi. But if we have not got the genuine thing what is the good of camouflaging?

Extension of Calcutta

Calcutta cannot be made sufficiently healthy merely by attending to its sanitation, water supply, &c. So long as the fringe areas remain in an insanitary condition, the city too, will be correspondingly unhealthy. Therefore, it is best to add these areas to the Calcutta Municipality. But this should be done, only if the municipal administration can be made free from corruption and phenomenal sloth and procrastination.

Sir P. C. Ray's Reappointment As Palit Professor of Chemistry

At a meeting of the governing body of the Sir T. N. Palit Trusts, a letter from Sir P. C. Ray was read to the effect that under the conditions of appointment of a Palit Professor he had vacated his chair on the completion of the sixtieth year of his age. We are glad to note that he has been re-appointed as the governing body had power to do to the Palit chair of chemistry for a term of five years longer, it being "necessary in the interests of research." As Dr Ray is still in full possession of his intellectual powers and of his usual physical vigour and as he continues to train and inspire fresh batches of students and to carry on research as much as or perhaps more than ever before, the governing body

could not possibly have acted more wisely than it has done.

"All for Independence"

Such is the herding of some paragraphs in a Press Bulletin issued recently by the Philippine Commission of Independence, which show that all political parties in the Philippines are united in their demand for independence. The paragraphs are quoted below.

The most important election that has ever been held in the Philippine Islands will take place on June 6.

Three political parties now have their candidates before the electorate.

Judging by the past no matter what party is successful, the opponents of Philippine independence are likely to send reports to the United States to the effect that the result of the election is a set back for independence.

In order to beat our opponents to it, we wish to advise the American people in advance that all three political parties stand for not only independence, but immediate independence.

Therefore independence is not in any way, shape, form or manner an issue in the election. The issues are local. No candidate for any office, not even that of dog catcher no matter how much money he may spend or how popular he may be personally, can be elected in the Philippine Islands if he does not unequivocally pledge himself to work for immediate independence.

Can we not have a similar unanimity as to our greatest political demand though we may differ as to the means of winning what we want? As far as we can see, it is possible to be unanimous. I or the Moderates want Dominion Home Rule, Mr Gandhi has said that by Swaraj in its political sense he understood Dominion Self rule, and the Congress by negating a resolution in favour of absolute independence has shown that it does not go beyond what Mr Gandhi wants.

Scientific Exchange between India and Germany

Professor Benoy Kumar Sarkar has sent us the following from Germany —

"The undersigned has the honour to communicate to the authors, learned societies, journalists and publishing houses in India the wishes of some of the scholars, academics and public men of Germany in regard to a possible exchange of books and periodicals between the two countries.

"Owing to the unusually low value of the

German Mark (one Rupee being often equivalent to 70 Marks) it will long remain impossible for the learned men of Germany to buy the Indian publications. But they will be pleased to offer any German books in exchange such as may be desired by the Indian librarians publishers authors research societies science institutes and so forth

In order to reduce the costs of foreign correspondence transportation etc which are bound to be heavy if the exchange is carried on between individuals at the German and Indian ends it is suggested that one or two centres be established in India for example at Bombay, Madras, and Calcutta under the auspice say of the *Sahitya Parishats* or *Sammelans*. These centres will collect the books and periodicals from different parts of the country forward the same to a specified address in Germany receive the German collections therefrom and finally circulate or distribute them among the institutions or individuals in India.

Books and Journals dealing with any and every problem no matter in what Indian language (not excluding English) will be welcome in Germany. Ancient and medieval Sanskrit, Prakrit, Persian, Arabic and vernacular texts are also in demand. Arrangements may be made to have the publications announced in lots from time to time and whenever possible reviewed in some standard German journals.

For the present correspondence may be opened immediately with Geheimer Regierungsrat Professor Dr. Heinrich Lueders, Akademie der Wissenschaften, Unter den Linden 78, Berlin.

"Nature Mysterious"

The tide approaches the painfully longing painfully contracted branch of a tree. It died before the water could reach it, and now it blesses the late comer

by dropping the last withered leaves on its silvery surface. Clouds pass by on a sky of darkness and nothingness stretches over the calm sea which has left on its shore the deadly heaviness of lingering stones. Surely they are tombstones for nature has died—or may be they are seals of a hidden life. And suddenly the same tree which was dead just now radiates with the golden green perfume of tender fresh leaves which are dead and alive at the same time. And behind them she quietly is present bodily but her face turns away to the clouds and to the dark motionless depth. Her glowing halo spreads far over the sky.

Coming and parting is the contact of water and earth. Life and death grow out of one root. They render homage to Her whose mind dwells in the infinite.

But the picture reveals connections of deeper reality than words can do. Shy and sensitive lines pass through a dream of colours and the myth of the sleeping beauty has become an everlasting state surrendered to the loving caress of *Asit Kumar Haldar's* imagination.

STELLA KRAMERICH

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Curiously enough, there arose a class of servile people called the *darshanias* who formed themselves into a sect of the Emperor's worshippers like the guilds of *Augustales* in the Roman empire. These men did not begin their day's work nor eat their breakfast until they had gazed at the auspicious face of the Emperor in the morning just as devout Hindus at

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Aurangzib put an end to this practice of man worship, by refusing to appear at the balcony of morning salute from the 11th year of his reign onwards (Khafi Khan, ii 213)

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An *umara* must also in rotation keep guard in the fortress (i.e. the Emperor's palace enclosure) once every week during four and twenty hours. He sends thither his bed carpet and other furniture the king supplying him with nothing but his meals. These (dishes) are received with peculiar ceremony. Thrice the *umara* performs the *taslim* or reverence the face turned towards the royal apartment first dropping the hand down to the ground and then lifting it up to the head (Pp 214 and 208)

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This mounting guard round the royal residence though it was for 24 hours only in a week was considered an irksome duty by the nobles, but it was always insisted upon by the Emperors. The provincial governors however, had no reason for giving themselves royal airs and compelling the military officers of the imperial army posted in the province to do this sentry duty round their residence.

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THE PREROGATIVES OF THE MUGHAL EMPERORS

BY PROF. JADUNATH SARKAR M.A., F.R.S.

FROM Persian sources we have full information as to the rights and enjoyments which were reserved for the Mughal Emperor, and which it was high crime and misdemeanour for a subject to appropriate to himself. In the seventeenth century several incidents took place which made it necessary to clearly define and formally announce the imperial prerogatives. Every provincial viceroy's ambition was to play the part of the Emperor within his own jurisdiction, to conduct himself at the seat of his government or in his camp just as his master did at the capital or during royal progresses through the country. The worst offenders in this respect were the holders of the four "greater subahdars", or the viceroys of the frontier provinces, who were higher in power and rank than their brethren elsewhere, like the 'Marcher Earls' of Feudal England. The evil reached its climax under Islam Khan Chishti, the governor of Bengal from 1608 to 1613. He was an inordinately haughty and self-willed man, and emboldened by his relation of foster-brother to the Emperor, — (Jahangir having been born in the house of Islam's grand father Shaikh Salim Chishti and named after him). — he gave himself royal airs and treated all other men, both officials and zamindars, with a proud

disdain, forcing them to do homage to him in the same way as subjects did to the Emperor.

Jahangir, therefore, found it necessary to issue a circular order in his 6th year (1611) forbidding certain practices on the part of his viceroys as infringement of the royal prerogative. [*Tuzuk-i-Jahangiri*, Sayyid Ahmad's ed., p. 100, *Ishharistan* 101 a *Iqbalnamah*, 59, *Mirat-i-Ahmadi*, 200.]

Aurangzeb was equally punctilious about the prestige of the Crown, and jealously punished any assumption of imperial prerogatives even by his sons. As he used to say in defence of his unyielding strictness in these matters, —

"If a single rule is disregarded, all the regulations will be destroyed. Though I have not yet permitted the violation of any rule [of the court], men have grown so bold as to ask me to set rules aside!" [*Ahkam-i-Alamgiri*, § 63.]

And, again, "How did he [meaning his son Prince Muazzam or Shah Alam] dare do a thing which is the special prerogative of kings? The late Emperor Shah Jahan was very negligent towards his sons, so that his affairs came to a pass that is odious." [*Ibid.*, § 15.]

From the official records of these two reigns we learn that sixteen things were



WORSHIP

By Mr. Nandalal Bose.

By the courtesy of the owner of the picture Mr. Bireswar Sen

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secure the right to an estate in case of disputed succession, by embracing Islam at the instance of the Emperor. But all these conversions were decreed by the sovereign and no lesser person could undertake them. He alone was the commander of the faithful or the supreme executive officer and agent of Islam in the land.

Twelfth. Ordering combats between elephants. This was a very jealously guarded prerogative of the Emperors of Delhi, many of whom from Akbar on wards, were very fond of this royal pastime. Their sons inherited this taste and we have a comic example of Prince Shah Alam being unable to resist the temptation of getting up an elephant fight during his march from Sashind and afterwards trying to deprecate his father's wrath by representing it as an accidental encounter between the two beasts!

Between the outer wall of the palace at Agra (as well as Delhi) and the river Jamuna there is a large sandy plain. After the morning salute (*darshan*) was over, this plain was cleared of the crowd and two royal elephants were set to fight each other. As Tavernier remarks: "They have purposely selected this spot near the water, because the elephant which has been victorious, being enraged they would not be able to pacify him for a long time if they did not urge him into the river, to effect which it is necessary to use artifice—by attaching fire works to the end of spears and setting them on fire in order to drive him into the water." (i 106.)

In the imperial stables every elephant had his match appointed for fighting. When such a well-matched pair was set to fight, a third elephant called the *tabanchah*, was kept ready at hand to assist either of the combatants when too severely handled by the other. (Am i 131 467.)

The two ponderous beasts meet one another face to face, each having a couple of riders that the place of the man who sits on the shoulders for guiding the elephant may immediately be supplied if he should be thrown down. The riders animate the elephants either by soothing

words or by chiding them as cowards, and urge them on with their heels. The shock is tremendous. There are frequent pauses during the fight; it is suspended and renewed. The more courageous elephant attacks his opponent and putting him to flight pursues and fastens upon him with so much obstinacy that the animals can be separated only by means of fire works which are made to explode between them. (Bernier 276 277.)

This royal pastime was usually attended by injury to limbs and loss of life to the drivers and the spectators.

It frequently happens that some of the riders are trodden underfoot and killed on the spot, the elephant having always cunning enough to feel the importance of dismounting the rider of his adversary whom he therefore endeavours to strike down with his trunk. So imminent is the danger considered, that on the day of combat the unhappy men take the same formal leave of their wives and children as if condemned to death. (Bernier 277.)

Manucci observed the same thing,

When the king makes the elephants fight, the wives of the drivers remove their ornaments, smash their bracelets and put on mourning just as if they were widows. If their husbands come back alive they give a great feast just as if newly married. (Storia ii 364.)

The men's reward for thus risking their lives was a bonus of copper coins worth six rupees and a quarter—equivalent to their pay for a month or two—presented to them in a bag as soon as the fight was over. (Am i 131 Bernier 277.)

Nor was this the only risk. It often happened that some of the spectators were knocked down and trampled upon by the elephants or by the crowd, for the rush was terrible when, to avoid the infuriated combatants, men and horses took to flight. (Bernier 278.) Readers of Mughal history will remember how Aurangzib when a lad of fifteen was unhorsed by such an unmanageable fighting elephant and put in imminent danger of death, but he saved his life by his wonderful coolness and courage. (The incident is fully described in Hamiduddin's *Ahkam* § 1.) Aurangzib punished an officer for having made two elephants fight before him. (Ishwardas 144 b.)

The above are the twelve prerogatives of the Crown laid down by Jahangir.

in their provinces. As a special mark of favour for service of the highest importance, we read of a nobleman being permitted to strike up his lutedrums from the door of the imperial tent as he set out on his expedition.

Sixth. When a subahdar presented a horse or elephant to anyone, he was not to require the latter to make obeisance to the donor with the bridle or elephant gourd placed on his back. This had to be done only when the Emperor was the giver.

Seventh. No subahdar should grant any title to any of his officers. The imperial prerogative of conferring titles was so jealously guarded that even vassal princes were not permitted to grant any title of honour to their subjects. In the reign of Shah Jahan it was made a cause of war with Muhammad Adil Shah of Bijapur that he had presumptuously rivalled his suzerain of Delhi by creating his own prime minister *Khan-i-Khanan* but war was averted by a letter of submission and apology from Bijapur.

Eighth. No noble should make any imperial officer walk on foot in his retinue. As Tavernier observes—

When the Emperor goes to the mosque in his *palki* one of his sons follows on horseback and all the Princes and officers of the household on foot. On his return [from hunt] he uses a *palki* and there is the same guard and the same order as when he goes to the mosque (1390 and 392).

Ninth. The viceroys should not affix their seals to the letters they address to the imperial officers but only their signatures. The seal and the *pragn* (i.e. impression of the palm of the hand dipped in vermilion) on letters and deeds of gift or appointment were proper for the Emperor only. No official however high could use them in his letters written to another official because all of them were equal in status with him in the sense of being equally subordinate to the Emperor. [The rules about the Emperor's seals are given in *Ain-i-Akbari* 52 and 263.]

The nobles had to take care not to imitate even the style of the imperial *farmans* in any way in their own letters to their colleagues or subordinates.

Thus in the last years of the reign of Aurangzib he severely took to task Ghaziuddin Khan Bahadur Kiraz Jang, one of the two highest nobles of the realm for presuming to begin his orders with the phrase, 'By the miracle working command of the Khan it is ordered that.' This was an appropriation of the royal phraseology and Aurangzib scornfully remarked, on learning of it, that a commander of seven thousand, as Kiraz Jang then was, did not possess the power of working miracles (Hamiduddin's *Ahkam* § 35). Aurangzib's eldest son Muhammad Sultan, when a boy of fourteen, was censured by his father for having adopted the imperial epistolary style in an unintelligent attempt to model his own letters on those of Akbar as drafted by Abul Fazl [*Studies in Mughal India* 77].

Tenth. No viceroy could pass the sentence of blinding an offender or cutting off his nose or ear.

For theft and certain other offences there was the legal punishment of mutilation (cutting off the hand or hands at the wrist) for murder there was the penalty of death unless the relatives of the victim were willing to spare the murderer's life by accepting from him the price of the blood of the murdered man [But all these sentences could be inflicted only by the Qazi or Canon Law Judge and not by the civilian magistrate such as a subahdar was]. But the Quranic law does not permit such punishments as putting out of men's eyes or chopping off his nose and ears though kings sometimes inflicted the former on their political enemies and rivals and the latter on ordinary criminals in fits of violent anger. These however were not judicial acts and subjects had to be restrained from the exercise of such illegal power.

Eleventh. No one was to be forcibly converted to Islam by any subahdar.

No doubt prisoners of war were often converted to Islam against their wishes, and sometimes a person condemned to death or lifelong imprisonment could gain his life or liberty or a claimant might

gold (*tula*) was a royal prerogative, though the Emperor sometimes permitted it in the case of a favourite son (Abdul Hamid's *Padishahnamah*, ii 377, *Tuzuk*, 163)

Seventeenth No subdar was to set up his standards and compel the

officers posted under him to bow to them This *tashm* of the *qur* was to be done only at the Imperial Court as described in my *Studies in Mughal India*, p 68

[*Pata University Readership Lecture*,
Feb 1921]

BUDDHISM AND CHRISTIANITY

A POSTSCRIPT

DURING the early months of the year 1914, while I was travelling in Africa and witnessing every day the racial treatment of the African people and Indian settlers by the Europeans, the conviction of the predatory character of the modern civilisation of the West was forced upon me with an increasingly painful intensity. It became clear to me also, that the basic conception of society in Europe as a rivalry and a struggle for power, as a fierce competition rather than a mutual co-operation was essentially unchristian. It belonged at heart to the old retaliatory period of man's existence—the period of 'an eye for an eye and a tooth for a tooth'—and was entirely inconsistent with the teaching of the Sermon on the Mount. My conviction became all the stronger as I voyaged up the coast of Africa and met on board ship commercial travellers and planters and others, who discussed openly before me the callous exploitation that was still going on in every part of the interior.

As I thought deeply over the problem of Christianity and its place in the world it seemed to me that the Christ who had been given to mankind the Sermon on the Mount,—the Christ whom I loved and worshipped,—was already on the point of leaving those arrogant and powerful ones and was saying to them—"Woe unto you Scribes and Pharisees, hypocrites" while at the same time he was calling to himself the despised and the oppressed peoples of

the earth in Africa, India, China and else where, and was saying to them,—

Come unto me, all ye that are weary and heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest to your souls. For my yoke is easy and my burden is light."

The sacred words of this text, which every Christian knows haunted me at this time, and I spoke from the pulpit about it I felt, as I had never done before that the down trodden peoples of the world were very near and dear to the heart of Christ, my Master. But the worldly wise and the wealthy, who believed in power, were rejecting Christ in scorn as they had rejected him of old. Very soon this rejection would be complete. Christ would reject them.

I had no idea how very close to its hour of fulfilment this rejection of the West had drawn. But it can now be seen by historical records, which are uncontestedly true, that the cup of oppression by a rope in other continents of the world had been filled to the very brim.

The European War broke suddenly, like a crash of thunder, on a startled world. It was one of those days of judgment,—those days of the coming of the Son of Man,—which Christ himself had foretold. Then followed the brutalities of the war, which soaked the very soil of Europe with blood and stained her seas. There were the horrors of the submarines and the

We learn of four more from other sources

Thirteenth Berner (p 178) tells us that the hunting of the lion was peculiarly royal for except by special permission the King and the Princes are the only persons who engage in the sport. He gives a full description of this game (pp 378-380) the bait being an ass and the gorged lion being enclosed within a net walls and shot by the Emperor from an elephant's back.

Fourteenth No subject when holding office or giving audience should sit on a higher level than the carpet on the floor of the hall — (or according to *Biharistan* more than half the human stature above the ground)

About 1695 Aurangzib learnt from a news writer that Ibrahim Khan the governor of Bengal in excess of pomp and pride used to hold court sitting on a couch (*chirpai*) while the Qazi and other officers of Canon Law had to sit in humility on the floor. The Emperor immediately sent a sharp letter to the governor telling him that if he was unable to sit on the ground by reason of any disease he should urge his doctors to cure him soon. (Hamiduddin's *Ihtikam* § 64)

Even the Princes of the blood were no exception to this rule. A few years after the above incident Shah Alam the eldest surviving son of the Emperor offended his father in the same way and received swift punishment for it which I shall describe in the words of Hamiduddin Khan.

From the news letter of the province of Kabul the Emperor learnt that Mohamad Muazzam Bahadur Shah in holding court used to sit on a platform raised one yard above the ground. The Emperor wrote on the page of the report

(Verses) It is not by mere wishing that our works are done
God's grace is necessary in every thing
You cannot secure the seat of great ones by mere rash acts

Two strict mace bearers should be sent to make him get down from his seat in

open court and to dismantle the platform (*Ahkam* § 15)

This use of a high seat was the distinctive badge of royalty and Aurangzib here taunts his son with giving himself royal airs even before succeeding to the throne as if his mere wishing for his father's crown had already made him king.

The procedure at the Emperor's darbars was that he entered the high balcony abutting into the *diwan-i-am* (hall of public audience) by a door connected with the harem and then took his seat on his throne which stood in that high recess — far in the midst of the hall when the darbar was held in a tent. His Majesty's sons and grandsons the *ghodees* of the court and all other men who have the *entree* attend to make the *kurnish* and remain standing in their proper places — according to their rank with their arms crossed (*Ain* : 157, 160 see also Tavernier : 99)

The Emperors however often permitted their sons to sit down in their presence by special command (*Ain* : 160 *Storm* : 191)

Jahangir went a step further he had a golden throne made lower than his own and placed it in the Hall of Public Audience for his son Shah Jahan to sit on.

Shah Jahan showed the same favour to his eldest son Dara Shukoh who was given the high title of *Shah-i-buland iqbal* or Prince of Exalted Fortune and permitted to occupy a golden seat a little lower in height than the Emperor's throne and placed a few feet distant from it.

Fifteenth The Emperor alone could go in a *palki* to the Public (*Jama*) mosque to say his Friday prayers. At the very end of Aurangzib's reign Ibrahim Khao the viceroy of Gujarat was reported against as riding to the Jama Masjid in a *palki* though even the princes could not do so without the special permission of the Emperor. Aurangzib wrote to this *shah-dar* Why should you do an act which gives a handle to the report writer to complain against you? (*Ahkam* § 65)

Sixteenth Weighing the body against

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mines and the trenches, the bombs hurled from the air upon defenceless people, the inhuman starvation blockade, the poison gas, the treacherous secret treaties, the holocaust of old men and women and little children, the devastation of God's smiling earth, the mangling of dumb beasts of burden Christ was crucified afresh

And all that the Churches, during this time of internecine strife and bloodshed, seemed able to do was to echo the patriotic cries of men who slaughtered one another. Banners that were to be carried on the field of battle by fighting regiments were blessed by the Church. They were hung, on their return from the battlefield, with their blood stains upon them, in the sanctuary of God's temple. The Church bells were rung in Christian Churches, in the name of the Prince of Peace, for the bloody victories of war. Drifting helplessly to and fro, like some derelict ship, the Church swung in the wake of the war tide, swaying as the tide swelled and turning as the tide turned.

There were, it is true, great deeds of tenderness and devotion, which were worthy of the name of Christ. There were also individuals ready to suffer for his name, rather than soil their hands with blood and their souls with the war lust. But while the personal sacrifice of life itself was unstinted in its nobility, the public witness of the Churches to the ideal of Christ was insignificant. They were swept by the war passions. No one from the high seat of authority had the insight and the courage to denounce the fratricidal crime that was being committed. This was left to the literary writers and thinkers,—men like Romain Rolland in France and Bertrand Russell in England. Among the followers of Christ, who were true to his name, the Society of Friends stood out faithfully against the war passion which was raging on every side. A tiny band of conscientious objectors possessed their souls in patience, counting it all joy to suffer in the name of Jesus.

During this crisis, when decision of mind and purpose was most needed, I found myself wavering and doubtful,—torn

with questionings and hesitations. For in the midst of that contagion of war excitement, the war spirit found a lodgement within me, and I could not wholly shake myself free, or altogether keep it under control, though my better mind revolted against it. By the very eagerness with which I followed the war news in the papers each day, I could feel its hidden power. Yet I hated it, wherever it appeared on the surface, and in my more sober moments could survey with naked eyes the savagery which war represented. I learnt to understand the insensate folly of it all as a remedy for human ills. My whole conscious intellect and will became more settled, and I could gain more self-control. The sheer impossibility of winning a moral victory with the weapons of hate became more and more self-evident. The saying of the Buddha was like a sheet anchor to me,—

‘ Evil cannot be overcome by evil,

Evil can only be overcome by good,”

and the words of Christ were indissolubly linked with these when he says,—

“ Love your enemies,

Do good to those that hate you,

that ye may be children of your

Father which is in heaven.”

A thousand times over, I retraced this ancient argument of the highest religions of mankind against war, and I found it true. It made me at length determine never to take up arms in this struggle, whatever might be the consequence.

There was another thing that caused the truth of these great sayings of the ancient Scriptures to be easier for me to understand and follow. It was the fact of the common guilt of Europe in the plunder of the world. All that I had seen in Africa was vividly fresh in my mind. This enabled me to trace, as I could not otherwise have done, the law of cause and effect and to get to the heart of the world problem. It cleared away from my strictly thinking mind any delusion. Europe as a whole was to blame on account of this universal exploitation of the weaker peoples of the world. This war was Europe's just reward. The writings of Mr. E. D. Morel had a great effect

The figure of Christ all through this time of stress and trial became more central to me than ever. It began to be more clear to me (to quote Browning's words) how hard it is to be a Christian.

More than ever before my mind turned wistfully towards India. The thought was constantly before me how in India the great humane advance had been made when men learnt truly for the first time that evil cannot be overcome by evil but only by good that love alone can conquer hate and put an end to war. The universal compassion of the Buddha had brought a new world into being in the East. Might it not be God's will that from India once more should go forth in this hour of the world's need a new message with a new living power. This thought of the part that India might play in the future history of man became a passionate and a burning hope.

In the year 1916 the Poet Rabindranath Tagore took me with him along with Mr W. W. Pearson to Japan. On the voyage out I looked forward with an eager confidence thinking that I should find a greatness of spirit in the Japanese people which would command my reverence and affection. I remembered how for centuries Japan had been under the sway of the Buddhist Faith which had reached the Far East from India. I had also heard much about the chivalry of the Japanese people and I felt that the welcome given to the Poet Rabindranath Tagore would be supreme.

But disillusionment and disappointment followed. What I actually found was almost an exact replica of all that was evil in the West—the repetition of those things that were bringing the West to utter ruin. In the Japanese Government schools even the smallest children were taught to wear military uniform to undergo military discipline and to learn military drill. From the tenderest age the glories of war were instilled into their minds. War trophies and symbols of conquest over China and Russia were everywhere displayed as national assets. The strident sounds of militarism

were heard at every street corner. Troops marched here and there incessantly. The newspapers were furiously militant. The atmosphere was full of the excitement of war although Japan was at that time outside the European struggle except in naval affairs.

During the time that I stayed in the country I found more and more that the pure Buddhist tradition of universal compassion had departed from Japan in the same way that the tradition of the Sermon on the Mount had departed from Europe. Only here and there in some remote monastery far from the busy haunts of active men had it survived. The life of the cities of Japan with their huge war factories and ammunition arsenals was as alien to the spirit of the Buddha as the modern predatory life of Europe was alien to the spirit of the Christ.

One very touching incident occurred that I could never forget. At the wayside station in the heart of the hill country the train stopped as the Poet Rabindranath Tagore passed through. A group of Buddhist priests who were clad in their sacramental robes came to welcome him and to offer their gifts. Their faces were marked with lines of sorrow and compassion. They were bearing in their hearts the burden of their Master the burden of the sorrow of the world. Around them stood groups of men in military uniforms—soldiers, police, railway officials. But in the midst of the soldiers here before us there was a vision that seemed to come to us from another world—the beautiful sight of the poet's face radiant with sympathy and the look of reverence and peace on the face of the Buddhist monks. Here again at this wayside station I seemed to see none other than the Christ as I had seen him in the faces of the Hindu passive resisters in South Africa.

The climax of the aggressive spirit of Japan which had rejected the Buddha came to us at last through a careless insolent epithet hurled at the Poet by the newspapers and accepted by the

people He had come to the Japanese nation from India with infinite love in his heart in order to speak to them afresh and to learn from them the universal message of the Buddha In the first weeks of his visit when they believed him to be the prophet of their own reaction against Europe representing the superiority of Asia they received him with immense public enthusiasm It was estimated that many hundreds of thousands of people came out to welcome his arrival at Tokio Station As soon as he appeared in the streets his carriage was everywhere thronged But when they discovered that his message was not racial but universal they rejected him with something akin to scorn The newspapers inspired by the higher authorities warned the public that Japan must rely on military and naval strength and not pay heed to a messenger like the Indian Poet who came from a defeated nation The epithet defeated was deliberately chosen and it went home

My whole heart went out to India in that hour of outward insult The memory of another defeated nation came vividly before me—the Jewish people I remembered how in those days when the Christ was to be born Mary sang the song of the defeated It was a song of victory—

My soul doth magnify the Lord
And my spirit hath rejoiced in God my Saviour

For he hath regarded
The lowliness of his hand maiden
I or he that is mighty hath magnified me
And holy is his name
He hath shewed strength with his arm
He hath scattered the proud
In the imagination of their heart
He hath put down the mighty from their seats
And hath exalted the humble and meek
He hath filled the hungry with good things

And the rich he hath sent empty away
It was now clear to me that Japan with her forcible rule in Formosa and Korea and her intrigues in China was

not on the side of the oppressed but on the side of the oppressors She had become equal with Europe in rapacity and earth hunger

I was obliged to leave the Poet who went on to America and I returned alone to India On the voyage my thoughts were engaged with the one problem of the part played by religion in the world's history What had been its effect in the past? What would be its effect in days to come? What was its central theme? Where was its unity to be found?

During this voyage and on a later voyage I visited the Malay Archipelago Borobudur in the Island of Java—the Hill of the Great Buddha—was a revelation to me I spent some days there all alone on one of these voyages It was quite possible to recall while traversing these galleries of sculpture round the hill top the wonderful story of the past which they portrayed The history of man in the past ages gained a new significance It became clear to me that the Buddhist Movement had humanised the East in the earlier ages of the world in the same way that the Christian movement had humanised the West In each instance the message that had wrought this spiritual miracle had been essentially one though the forms of expression had been different It had been the message of the supreme beauty of love as mightier than force of forgiveness as greater than retaliation of pure goodness itself as the only conqueror of evil

These words and phrases by themselves might have been no more than pious platitudes But through the personalities of those who spoke them—the Buddha and the Christ—the greater part of the world had been changed and humanity had advanced

It was true that the giant forces of evil had ruled back in East and West alike There was at the present time the danger of a set back for many centuries so deadly was the evil of the World War Yet even now was it not possible that had a might on a more send forth to the world a living voice that should stir the heart of man? *Isiah?*

After returning to India I was obliged to take other voyages to distant parts of the world. In the Pacific I found that the exploitation which I had painfully witnessed before had grown worse than ever. On two successive voyages to Africa I saw with my own eyes how the oppression both of the Africans and of the Indians was increasing. But in Uganda I saw also the beautiful service of love which the Christian missionaries there had performed. I stayed with them and was nursed by them when I was sick and ill. The thought came to me again and again that the story of their lives was singularly parallel to that which was written in stone by the sculptors at Borobudur who had depicted the glorious work of the early Buddhist missionaries in the island of Java. Just as those Buddhist monks and nuns had gone forth all over Eastern Asia in order to humanise the dark places of the earth, so Central Africa which had been never reached by the Buddhist movement had been waiting during all these centuries for the pure service of love which now at last these Christian missionaries were ready to offer.

The War in Europe dragged on to its bitter end and the infamous Treaty of Versailles followed bringing to the Western world a Carthaginian peace. Gradually my own hopes of any great spiritual reformation in the West which should imply a change of heart began to grow more distant. The West was exhausted not only materially but spiritually. It was therefore with an anxious and eager expectation that I witnessed the rise of the Non-cooperation movement in India with Ahimsa as its watchword and creed. The time is still too near and the movement too recent for me to continue my narrative farther and give a clear impression of the effect which it has had upon my inner mind. I can only say briefly that my expectations have not yet been fulfilled and I long for a less narrowly national expression of the truth than that which I have seen. It may be that the movement itself will be raised by the power of suffering into a higher sphere and through its service of the depressed and despised

classes become universal in its humanity. It may be that the first passions of resentment against the foreigner will subside and the spirit of love will gain its later victories. But this the future will decide.

Meanwhile there are those in the West and East alike who see the imminent danger of civilisation crumbling in the dust of those who know that the only remedy lies in men throwing away all narrow nationalisms both of race and of creed and meeting together as men, those who seek to love and to serve humanity itself. Raja Rammohan Roy with prophetic eyes saw this and understood it all a century ago. Kalidasa saw this also and understood it in his own day. But their words and their lives did not find at the time their proper and congenial soil. Today we read about them and marvel at their insight and their greatness.

It may be that very soon we shall be compelled to listen to the voice of reason and religion by the very disasters that are overtaking humanity. We shall be compelled by force of circumstance to recognize that the world of man must either come together or perish. We shall see how very small and provincial compared with the greatness of the whole our previous outlook on humanity has been, how small also in proportion has been our idea of God Himself. We shall find it literally and exactly true that in the one Body of Humanity when one member suffers all the members suffer with it, that it is impossible for one member to get rich at the expense of another without bringing destruction both to itself and to the whole body. Such ideas when seen as truths which cannot be disputed will imply a vast transvaluation of values. Perhaps the very disasters which have come to the world in our own generation and the unbearable nature of human life on this crowded planet under any other conditions will cause the truth at last to come home to the minds of average men.

But what is needed most of all if the victory for humanity is to be won quickly before ruin becomes irretrievable and a

new war adds still further to the horrors of the old, is a living voice that can speak not to one nation, or one creed, but to the world. Can India rise from the con-

temptation of her own wounds? Can India lose her individual life to help to save the world?

Santimiketan

C. F. ANDREWS

SOCIAL LIFE IN THE RAMAYANA AGE

OF all the vast sacred literature of the Hindus—and the great epics and the mythologies come as much under that description as the Vedas and the Upanishads—there is no portion which affords more exalted pleasure to the modern student than the Ramayana of Valmiki. As he goes through the mellifluous verses of the great epic and the exquisite story unfolds itself before his admiring vision however critical may be his outlook he meets with little which, from the enlightened standpoint of modern ethics deserves his reprobation. All through the narrative the stately dignity of the main characters is maintained unimpaired and there is almost nothing to mar the sustained elevation of our feelings. If any epic ever written in any language captivates our imagination by sublimity and grandeur the Ramayana is that epic. I except in a very few instances e.g. the slaying of Bali and of Sambuka the sudra saint and the fire ordeal and banishment of Sita for all of which justification may be found in the prevalent customs and morality of the times every word and act of Rama corresponds to what one would expect of the perfect royal hero and there is absolutely nothing in the portrait of the grandest creation of Sanskrit epic poetry Queen Sita as painted by the immortal Valmiki which is not entirely in keeping with the high idea which the reader forms in his mind of this *beau ideal* of Indian womanhood. The Ramayana abounds in exquisite poetic touches superb imageries, and in descriptions which reveal the depth of the poet's love of nature. A true artist in the felicitous choice of expressions the very soul of nobility in the treatment of the high themes of which the epic is so full the poet displays a sobriety and moderation of judgment in his conceptions a sense of

proportion in the deeds and utterances of his principal creations a sympathetic appreciation of contrasted characters like Rama and Ravana and a mastery in the skilful grouping of subordinate characters like Lakshmana, Bharata, Vibhisana Hanumana each a noble figure in his own sphere which point to a genius of the very first order. The perusal of the great poem is indeed an act which judged by the test of purity of thought and elevation of sentiment and the moral uplift which follows in its train it is not an exaggeration to characterise as it has been characterised by the Hindus all through the ages as religious in the highest and best sense.

The present writer in making a critical study of the social life of the ancient Hindus as seen through their literature sacred and profane has had to say many unpleasant truths regarding his hoary ancestors. But if there is one classic before which the critic must bare his head in mute reverence it is the epic *par excellence* the Ramayana.

It was Rama's proud boast that he would not deviate from the promise he had made to his royal father even if the moon should lose her loveliness the Himalayas should give up their frigidty or the ocean should exceed her limits. Truly could Rama in an excess of exaltation say to Lakshmana 'Not all brothers are like Bharata nor all sons like myself, nor all friends like you'. But every noble crown in the words of Carlyle is in this world a crown of thorns and so it was fated that Rama should lead a life of sorrow and should never be happy as predicted of him by the sage Durbasha when King Dasaratha wanted the latter to read his son's future. The profound sorrow and pity for the stricken bird which welled up in the bosom of Valmiki and called forth

a metrical outburst, the first attempt at versification in the Sanskrit language was also the *motif* of the epic tragedy which Valmiki composed under orders of Brahma in the same rhymed couplet.* Many volumes may be written on this noble epic, dealing with all the principal characters in it but I shall advert only for a moment, to the central figure, the tragic queen Sita, one of the sublimest personalities that ever wore a crown.

The delicacy of touch in delineating her character strikes us at once. We feel at every step that we are being ushered into the presence of a rare nature free, so far as is humanly possible from the grossness of the flesh, one habitually dwelling in the pure empyrean whence all great souls draw their inspiration. Sita, the devoted consort of Rama who was like the ocean in gravity and the mountain in patience, was the high-souled lady who always followed him like his shadow.* Exiled in Ravana's *Isoka* grove, beautiful though unadorned she looked like tragedy personified, reverence outraged, hope disappointed, worship deprived of her dues, effulgence darkened, a cold tongue of fire.* She was however protected by her spiritual fervour and the faithful Hanumana felt assured that all was well with her, for fire does not burn fire.* When a fit of depression would overtake her in her solitary confinement, thoughts of Rama and Lakshmana, and of her own high descent, would re-train her from laying violent hands on herself.* When Hanumana offered to carry her on his shoulders across the sea to Rama's camp she steadily refused, saying that it was up to Rama to rescue her by the strength of his own right arm,* and Rama was also of the same opinion.* The proud contempt with which she repudiated the addresses of Ravana is very forcibly expressed in the following burning words of indignation. 'It is as impossible for you to think of laying violent hands on me as for a Chandala to touch the sacrificial altar sanctified by Vedic verses uttered by Brahmins and surrounded by holy vessels of service.*' After the fall of Lanka, when the faintest suspicion of her virtue clouded, for the nonce, the mind of Rama, the dignity and reserve of her rebuke is entirely worthy of her. 'Why utterest thou such unseemly things, so execrating to the ear like a mere common fellow addressing a non-Aryan like himself?'

Then she went through the ordeal when the God of Fire appeared and assured Rama 'This great lady is protected by her own inner fire, and Ravana could not overcome her, just as the ocean cannot exceed its limits.*' Again and again does the same metaphor, indicating her invincible spirit, her indomitable strength of character, occur. The great Marthill is like a dazzling tongue of fire, like the brilliant ray of the sun.* The spirit of King Dasaratha appears and says 'O my beloved daughter, the virtues that adorn your noble character are rare indeed.*' Emerging victorious from the ordeal, Sita administers another dignified rebuke to her royal husband which is entirely in keeping with the estimate we have learnt to form of her. 'My heart,' says she, 'is alone within my control, and it is entirely thine. I have no control over my body, so what could I do to protect it from insult? If you have not learnt to know me, even by the long years we have grown up together in mutual love and regard, then indeed am I lost.*' The banishment of Sita which, together with her fire-ordeal, are regarded by many as the greatest blot on Rama's character, were dictated purely by a desire to sacrifice his personal happiness to the welfare, and conciliate the good opinion, of his subjects, deeply convinced as he was of the immaculate chastity of his spouse.* 'What the king does that do his subjects imitate,*' so thought Rama, though in his heart of hearts he knew that Sita was pure in soul, and wholly virtuous.* We must remember that Rama's subsequent conduct was entirely on a par with this high conception of Sita's unsullied character, for in an age when it was the usual custom for kings to take many wives,* Rama did not marry again after Sita's exile to the hermitage of Valmiki, and performed his numerous royal sacrifices with a golden image of Sita for his consort.*

Our aim, however, in this short article is not to descant on the literary merits of the epic or analyse the characters of the hero and the heroine, but to dwell on those features of the social life of the age which strike us as worthy of note. To begin again with the ever-blessed name of Sita, she was eighteen years of age, and her husband was twenty-five years old, at the time of their exile, which seems to have taken place shortly after their marriage.* It is well to remember in these days of mercenary marriages and

exorbitant dowries that Sita's bride price was valour, and that he who could break the great bow of Siva was alone permitted to aspire to her hand¹⁶. It was indeed a race of heroes which forms the appropriate theme of the great epic. Even the rough sea became calm at the sight of Ravana¹⁷ whose iron temperament is best described in his own words: 'My invariable characteristic is, though I may break in twain, I shall never bend'¹⁸. Lakshmana's ringing words to Rama were—it is only the man who is weak and has gone under who resigns himself to fate¹⁹.

Very remarkable descriptions of the royal cities of Ayodhya and Lanka are to be found in the second and fifth books of the Ramayana. They reveal a mighty civilisation, which had reached the very acme of material prosperity, where the arts and sciences were applied to minister to comforts and luxuries of every kind that the imagination can conceive. We read of arcades, avenues, colonnades, arches, promenades, squares, rows of 'cloud-capped buildings', well-watered streets lined with shady trees, temples, council chambers, towers, show-rooms, and shops, residences of wealthy citizens, illuminated roads decorated with flags, festoons and bannings²⁰. We read of the king's palace with extensive grounds and the ladies' apartments with their several sections, containing pleasure gardens, menageries and lakes, and beautifully painted and carved woodwork²¹. The cities of Ayodhya and Lanka were guarded by guns and armed cavalry²². The city of Lanka was really a marvel of architectural grandeur. Pavilions studded with gold and jewels, crystal palaces, groves and gardens adorned with art galleries, dining and drinking saloons, fountains, playgrounds and pleasantries, artificial hillocks, fountains and streams, music halls, studs—everything conducive to a refined and pleasant life here on earth was in fact to be seen congregated in the golden city of Ravana²³. In the centre of the royal palace was the vast seraglio whose grandeur defies description. Around the soft down and the magnificent coverings of the royal bed fragrant with incense and decked with charming garlands were artfully contrived figures of beautiful women fanning the king²⁴. The descriptions of sleeping ladies in their delicate beauty, the jewellery they

wore, the musical instruments lying by their bedside transport the reader to a fairyland of ethereal dreams²⁵.

The city of Ayodhya abounded in theatres and recreation halls for the use of ladies²⁶. On the occasion of the installation of Rama to the heirship to the throne, there was a vast concourse of actors, dancers, and musicians in the capital²⁷. On the way to the palace Rama was bestrewn with flowers, showered by ladies in gala dress from the windows²⁸. From these and other allusions in the Ramayana we find that ladies in those ancient days took a not inconsiderable part in the public life of the city, and had various recreations provided for their entertainment. That music and dancing were among the familiar accomplishments of highborn ladies would appear from references to be found everywhere in the epics, the Puranas and the dramas. From chapter VII of the Adbhuta Ramayana we learn that Rukmini and Jambavati, two of the queens of Krishna, learnt music for a period of two years, of both the vocal and instrumental kind from the celestial musician Narada. Queens had their anger rooms²⁹ to which they would retire out of pique when they fell out with their royal lovers and they would not come out from their retirement until they were propitiated sometimes, as in the case of King Dasaratha, by touching their feet, a sign of the most abject humiliation³⁰. Among the festive preparations for the investiture of Rama were parties of dancing girls, and according to the custom of the times bejewelled prostitutes³¹ who were ordered to make themselves merry in the second division of the royal seraglio³².

Prince Bharata, summoned to Ayodhya on the demise of his father, arriving at the outskirts of the city found the groves and villas deserted by pleasure-seeking ladies and gentlemen nor did he find the leading men going in and out as usual on elephants, horses, and in carriages, nor hear the mighty din of the populous city from afar, and so he suspected that something was amiss³³. In a drama of the poet Bhasa, who flourished long before Chanakya and Panini, there is a more graphic description of Bharata's entrance into the city. Alighting in the suburbs for a little rest, he espied a temple which he entered in which there were statues of his departed ancestors. He met the images and was a

the marvellous dexterity of the sculptor who had given such lifelike motion and expression to his stone models when suddenly he observed the latest addition to the collection his father's statue and understood in a moment that the king was no more.¹¹ The plastic arts must have been in a very high state of development to call forth the exclamation "poet!" in the footnote.

On the demise of King Dasaratha his body was not immediately cremated as none of the princes were present but was embalmed and preserved in oil against the arrival of Bharata.¹² We learn from a simile used by Sita that Cæsarean operations used to be performed by skilful surgeons.¹³ Poisoning of wells and tanks and even of fruit bearing trees to prevent the march of the enemy, is not a recent German invention but was an ancient mode of warfare wellknown to the Rakshasas.¹⁴ Arrived on the seacoast the monkey army of Rama (supposed to stand for the non Aryans of Southern India) carried huge slabs of stone with the aid of mechanical contrivances for building the bridge to Lanka while a large number of monkeys were engaged in measuring the perpendicular elevation of the bridge with the plumb line.¹⁵

Even when Lanka was denuded of heroes and the city was making its last stand Ravana took good care to guard the courts of justice.¹⁶ From the days of Ravana downwards the fall of princely dynasties and even of the Hindu power everywhere in India was facilitated by blood feuds among near kinsmen and Ravana could rightly point to their mutual jealousies as a time worn characteristic of universal application.¹⁷ Ravana's politic advice to Bibhisana accordingly was even if strangers be well endowed and kinsmen be without virtues the latter are to be preferred for once an alien always an alien.¹⁸ But Bibhisana's disregard of whose sage counsels led to Ravana's downfall might well reply to his august brother in the words of Maricha that those who habitually speak what is pleasant to the ear are cheap enough while the speaker and listener of unpleasant but wholesome truths are equally rare.¹⁹

The monkey general of Rama was fully cognisant of the rules of civilised warfare and took every care to see that the towns

through which his army passed were not ravaged by it.²⁰ Rama laid down the laws of war thus: "He who is not fighting or prays for mercy, or seeks shelter, or is in hiding or has lost his senses, or is running away should not be attacked."²¹ Similarly we read elsewhere that envoys may not be killed,²² and that female life is sacred among all kinds of animals.²³ Rama enjoined the performance of Ravana's funeral on the ground that hostility lasts only till death and I should not be pursued into the grave.

When king Dasaratha conceived the idea of installing Rama as heir to the throne he took counsel of his ministers and feudatory princes among whom were Aryans and Mlecchas, and chiefs of the hill tribes.²⁴ On the death of Dasaratha the leading Brahmins who were the kingmakers assembled to nominate a successor to the throne.²⁵ In the *Mahā Govinda Sūtrānta* of the *Dīgha Nikāya* we find that on the demise of king Dīvampati the kingmakers appointed his son Renu as the king.²⁶ When the army of Rama was encamped on the outskirts of Lanka Ravana called a council of war to decide on his course of action.²⁷ All this would go to show that the royal power was far from absolute though in the second book we have a remarkable description of the anarchical state of things prevailing in a kingless state which is worthy of Hobbes himself. Peace and order vanishes from the realm the morals are polluted heretical opinions gain the ascendancy, the army loses its cohesion and strength the fine arts dancing and musical entertainments and associations for the well being of the state cannot flourish temples and gardens cease to be built or laid out, public assemblies are no longer organised orators are not honoured right dealing among men becomes extinct well-dressed ladies cannot make excursions on foot or in carriages to the public gardens in the evenings, nor can men take long rides in coaches or on horseback nor philosophers hold discourses in their academic groves nor merchants carrying merchandise from far and near safely travel on their journeys nor cultivators live in peace.²⁸ The type of civilisation of which we get a glimpse incidentally in this passage is as far removed from the proverbial simplicity of the golden age as the advanced civilisation of our own days.

When the Brahman Javali recapitulated the familiar arguments of Indian materialistic philosophy in order to induce Rama to give up his determination to go to exile and ascend the throne of Ayodhya they had no effect whatsoever on him—Some of Javali's rationalistic arguments would bear repetition.

The funeral feasts to commemorate our ancestors only deplete our own store with out doing any good to their spirits. If food eaten by one enures to the benefit of another then a dinner in honour of an absent person ought to satisfy his hunger, but it does not. Feasts, worship of Gods, sacrifices, ascetic vows, are all prescribed by the clever authors of our scriptures in order to make us open our purse-strings. There is, in fact, no other world so follow that which can be apprehended by the senses, setting your back on that which can only be inferred by the philosophic reason.¹⁴ But though these specious arguments were lost on Rama, for the majority of common people worldly pleasures had the same attraction then as now. From the days of the Kathopanishad¹⁵ had men have ever preferred the pleasant to the good, and the path of material prosperity which *Nichiketa* abjured. In the *Adhyatma Ramayana* we read 'Wealth is uncertain like the shadow, youth impermanent like the waves of the sea, sexual joys like a dream, life is short—yet people are addicted to these things.'¹⁶

We seldom get any mention of dogs in Sanskrit literature though allusion to horses bred in Sind, Balikh, Camboj¹⁷ and other provinces, is common enough but among the presents given by King Aswapati to his nephew Bharata, we find both horses and fierce-looking dogs.¹⁸ Among the animals killed for food by Rama during his exile with Sita and Lakshmana were iguanas and boars.¹⁹ The sage Bharadwaja offered pigs, peacocks and fowl for food and alcoholic beverages for drink to the army of Bharata.²⁰ The sage Vasistha welcomed the army of Viswamitra with various kinds of wine.²¹ When later on, they fell out and a fierce battle raged between them Vasistha was miraculously assisted by a huge army of Sakas, Yavanas, Pathavas (Persians), Mlecchas, Barbaras, Kiratas, Cambojas.²² On his return from Lanka to his capital Rama used to regale Sita with fermented drinks and savoury meats.²³ In the *Adhyatma Ramayana* chapter VI Sita while crossing the Ganges vowed an offering of meats and wines to the

sacred river on her return from exile. After taking leave of the Nishada king Guha, the three royal exiles ate meat and slept under a tree.

When Rama resolved to perform the Rajashnya sacrifice after his installation as king Bharata wisely warned him of the dangers attending it, and said that as it would lead to keen rivalry among the contending kings for hegemony, and ultimately bring about their destruction Rama should not be the instrument for the depopulation of the world. Rama had to admit the truth of this observation and gave up his resolve saying that whatever leads to the distress of the people should be eschewed and that wise words coming even from children, should be accepted.²⁴ But forthwith he decided upon performing the *Aswamedha* sacrifice,²⁵ of which Tod²⁶ truly says 'Of its fatal results we have many historical records from the first dawn of Indian history to the last of its princes Prithwiraj. The *Ramayana*, the *Mahabharata* and the poems of Chund, all illustrate the imposing rite and its fatal results. Among the sacrifices performed by king Rama were innumerable *Go medha* (cow) sacrifices.²⁷ The *Aswamedha* sacrifice was performed by king Dasaratha with a view to remove the barrenness of his queen. We learn from the *Ramayana*²⁸ that birds, beasts, reptiles, and fish of various kinds were offered at the sacrifice and that Queen Kousalya with the other wives of the King of lower castes, spent a night with the sacrificial horse. The object of this nocturnal vigil was to bestow fertility on the principal queen.²⁹ The ceremonies performed in the stead, the mantras uttered, the colloquies and the pleasantries in which the priests as well as the ladies took part as detailed in the *Vajasaneyi Samhita* are too gross to be described in words.³⁰ We also learn from the same source that as many as 600 different kinds of animals had to be killed in the *Aswamedha* sacrifice.³¹

In the *Ramayana* we find the system of four castes firmly established. In the city of Ayodhya they were engaged in performing their respective functions with strict adherence to the law.³² For the sin of aspiring to sainthood by practising austerities the Sudra ascetic Sambuka had to sacrifice his life at the hands of Rama.³³ Viswamitra, finding himself ignominiously routed by the sage Vasistha, exclaimed 'Shame to the

physical prowess of the Kshatriyas. It is the Brahmin's spiritual strength which alone deserves that name. And yet the relations between the high and low castes seem to have been cordial enough. Rama had an intimate friend in Guha, a Nishada chief, his 'after age', sprung from the very lowest caste, and miracles like those performed by Vasistha apart which made Viswamitra an aspirant for Brahminhood the spiritual might of the priestly caste was but a poor protection against the physically strong. The Munis of the forest of Dandaka appealed to Rama for protection on the ground of their utter helplessness saying that they had become as incapable of self-defence as the babe unborn. Ravana it may not be generally known, was a Brahmin by caste of the lineage of the sage Pulastya although a Rakshasa by race. The Vedas were diligently studied in the city of Lanka. Ravana had Brahmin wives. The priestly profession was regarded as degraded and blameworthy. Knowing that Rama, the Supreme Being would be born in the Ikshvaku dynasty, and wishing to come in touch with him, Vasistha adopted that profession albeit he knew it to be degraded and vile. Thus did Vasistha in the Adhyatma Ramayana try to explain away the humiliation he felt at being a Purohita, even though of the royal family. In this connection it may be recalled that in the Samhitas, a Devala Brahmin whose duty it is to worship the temple gods is invariably regarded as degraded and unfit to be invited at a funeral repast. That these artificial distinctions and orders of precedence are absolutely without value will appear from the fact, if any were needed in support of so obvious a proposition, that the greatest saint of modern Bengal, Paramhansa Ramakrishna, belonged professionally to this order of Brahmins.

BIBLIOPHILE

(1) For examples read the description of the rainy season in Canto 28 of Book IV—the completest picture of the Indian monsoons we have come across a veritable *tour de force*. See also the description of

the Chitrakuta hills in II, 94-5, of a Rishi's Avatar in III, 1 the beautiful passage in the poem entitled *Brahma in Tagore's Katha*, and the portraits of Ayodhya and Lanka in Books II and V.

(2) Ravana, as portrayed in the Ramayana, Rama's equal in most things, except in greatness of soul and stern rectitude of conduct. As the ocean can only be compared with itself, and the sky with the sky, so the battle between Rama and Ravana was worthy of them alone, and could not be compared with anything else—(VI, 109)

(3) II, 112. (4) VI 18 (5) VII, 60 (6) I, 2 (7) I, 1 (8) I, 73 (9) V, 19 (10) V, 55. (11) V, 28 (12) V, 17, 39 (13) V, 60 (14) III, 56 (15) VI, 113 (16) VI, 120 (17) VI, 120. (18) VI, 121 (19) VI, 118 (20) VI 120 (21) VII, 53 (22) VII, 55 (23) King Dasarathi had a seraglio of 750 wives II, 34 (24) VII, 112 (25) III, 47 (26) I, 46 (27) I, 15 (28) VI, 36 (29) II, 21 (30) I, 5-6 and II, 6 (31) II, 14 15 (32) I, 5 and V, 1 (33) V, 2 15 (34) V, 10 (35) V, 10-11. (36) I, 1 (37) II, 6 (38) II, 16 (39) II, 10 (40) II, 17 (41) II, 11 (42) II 17 (43) II, 21

(44) *The Pratima-Natakam*, with Introduction, edited by Gnanapati Sastri Trivandrum, 1915, Act II 'चक्षुः श्रियामावृष्टं पद्माचानाम् चक्षुः मयस्त्रिभुवनोदयम्'

(45) II, 66, 76 (46) V, 28 (47) VI, 4 (48) VI 22 (49) VI, 72 (50) VI, 16 (51) VI, 87 (52) III, 37 (53) VI, 4 (54) VI, 80 (55) V, 13 and 52 (56) II, 78 (57) II 14 (58) II, 67

(59) Dialogues of the Buddha by T. W. and C. A. F. Rhys Davids Part II London 1910 N^o VII, 32 33

(60) VI, 36 (61) II, 67 (62) II, 108 (63) I, 2 2 and I, 2 4 Ayodhya Kanda Ch 4

(64) 6 Camboj is the province adjoining Gandhara with capital at Narakara, vide Rhys Davids, *Buddhist India*, p 28

(65) II, 70 (66) III, 47 (68) II, 91 (69) I, 53 (70) I, 54 55 (71) VII, 52 (72) VII, 96 (73) VII 105 (74) Rajasthan Vol I, Pop Ed., London 1914, p 64 (75) VII, 112 (76) I, 14

(77) *Aspects of Ancient Indian Polity*, by Narendra Nath Law, Oxford 1921, p 190

(78) Vajrasaneyi Samhita, XVIII, 18 32 with Malvadhara's commentary. See also Satapatha Brahmana, XIII, 2 8 9 Swami Dayananda Saraswati in his *Rigveda-Bhasya-Bhumika* has tried to discover symbolical meanings for these obscurities, with but scant success

(79) Vaj Sam, XXIV, 40 (80) I, 6 (81) VII, 86-88 (82) I 56 (83) II, 50 (84) III, 1 (85) Adhyatma Ramayana Sundara Kanda, ch 4 (86) V, 4 (87) V, 9 (88) Ayodhya Kanda ch 2 (89) e g, Manu III 152

SOME EXAMPLES OF THE BENARES SCHOOL OF SCULPTURE

In course of my survey of antiquities in Benares and its environs I explored a number of rare sculptures hitherto unknown for their novel types some of which were described in my paper called Benares

Iconographical Notes * A great many of them still remain to be worked at and

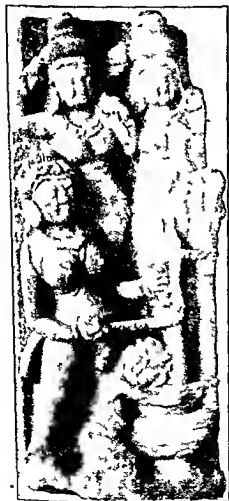


Fig. No. 1
Kushana Stealing Butter (Kushan Period)
From Benares



Fig. No. 2A
A Part of Scene
(Kushan Period)
From Sonarpur Benares

* Journal of the United Provinces Historical Society 1921 (Longman & Green & Co)



Fig. No. 2B
A Parting Scene (Post Gupta Period)
From Sonarpur, Benares

properly identified. All these sculptures are valuable from every standpoint: iconographic, artistic, and mythological. Out of the lot I choose to day some important ones for detailing here with the help of illustrations. All that I have said in my article on the Benares School of Sculpture will be found have an apposite application to these



Fig. No. 1
Radha Krishna (Early Gupta Period)
From Benares

examples. The dress, the ornament, the technique, the stature of the figures, the proportion of height in respect to breadth will mark a distinction which is absolutely a native growth of Benares. Benares as a cultural home of early times developed a School of Sculpture of which signs are abundantly manifest in the sculptures described below. I know not of similar sculptures found elsewhere to closely draw any comparison with. Thus in most cases they may stand isolated until further exploration should bring to light identical types.

Now let us describe the illustrations *seriatim*.

No. 1. An alto-relievo found by my friend Rai Krishnadas at Benares. It shows Yasoda, the foster mother of Sri Krishna.



Fig No 4
Harā Gour From Benares

churning butter and Krishna a child stealing it out of the pot. Two young milk maids (Gopis) are standing with milk pots on their heads. The sculpture appears to be very ancient probably of the Kushan or the early Gupta age. Sri Krishna figure of such an early time has not been discovered any here before. The child Sri Krishna with curly locks crawling up without the knowledge of Yasoda and stealthily putting his small hand into the pot beautifully shows his mischievous habit of his younger days. How the artist of so early a time has succeeded in depicting this scene with wonderful naturalism and with a true artistic merit can be best judged by all art critics. To us it is simply splendid. The details are few and the outlines are broad and smallest in number that an artist can think of yet the effect has been satisfactory. The looks of the three ladies is uniformly one of earnest duty. They are quite unmindful of what Sri Krishna has been up to. Judged from the artistic standpoint it has few parallels among the Mezzo-relievo Sculptures of India. The short stature a proportion peculiar to the

Benares School is also remarkable in all these figures.

No 2 (A) & (B)—Two obelisks showing a male and a female in each panel. It presumably depicts some story in stone. These two broken pieces made of the grained sandstone coloured red have been found out by me at Sonārpura in the city. It appears that the male figure is one of a prince who is parting from his wife for a distant military campaign. The lower panel shows him in



Fig No
Surya or the Sun-god (Kushan Period)
From Omkarnāva Benares

military dress with short trousers and a dagger tied to his belt. The lower panel of (B) also shows a parting scene. Then in the upper panel of (A), as the story continues, they are clearly shaking hands with each other. Then the upper portion of (B) shows finally the prince going away from his beloved. The entire column is missing, and thus we are not quite able to follow the connecting



Fig. No. 6.
Surya, the Sun-god (Early Gupta Period)
From Benares.



Fig. No. 7.
A Dancing Girl (Late Gupta Period)
From Benares.

links of the story. From comparison of these sculptures with those of the ancient stone-reliefs of India, we can assign them to the Kushan or Early Gupta Period.

No. 3. A sculpture representing the standing figures of Rādhā and Krishna. At first sight, it appears to be the figures of Hara-Gauri. But that identification has to be given up for several considerations. In the first place, the male figure has no symbols of Siva nor has he four hands. The posture of the couple is also not in favour of this identification. On the other hand, the thick locks of the main figure, his bending posture (*Barikima Thaf*), the amorous attitude of his



Fig. No. 8
A Goddess (Late Gupta Period)

beloved leave very little doubt that it is a *lūḡaḷa rāpa* of *Nāsudeva* *Sri Kṛṣṇa* *Chandra*.

No. 4. This is a broken sculpture representing the seated type of *Hara Gauri*. Much of the *Gauri* figure is fortunately preserved. From this one can form a very high opinion of the artistic merit of the piece. The finely developed body of *Pārvatī* in its contours would remind one of the lines of *Kumarsambhava* where *Kālidās* has described the youthful limbs of *Gauri* as she was growing up day by day. Now one may turn to the figure of the bull. I have seen several figures of a bull under the *Hara*

Gauri group but such a realistic figure of bull with its ears horns and dewlaps recumbent in an easy posture has never met my eyes before. A little *Ganesa* is sitting at one end, and a standing figure of a child, probably *Karttikeya* can be seen right down the seat of *Siva*. The sculpture free from the barbarous profusion and signs of the late decadent art of the mediæval period may be assigned to the early Gupta Period.

No. 5. A standing figure of *Sūrya* found at *Omkāresvar* near *Rājghāt* in Benares. The figure had to be dug out of the earth under which it lay hidden up to the neck. It is altogether a new type of *Sūrya* I have ever seen. The image has a high ornamental mitre flanked by a plain halo. It wears a fine necklace earrings and a pair of long boots (or hoses) usual to the figures of *Sūrya*. The right hand is broken off. The



Fig. No. 9
Dancing Ganesha (Late Gupta Period)

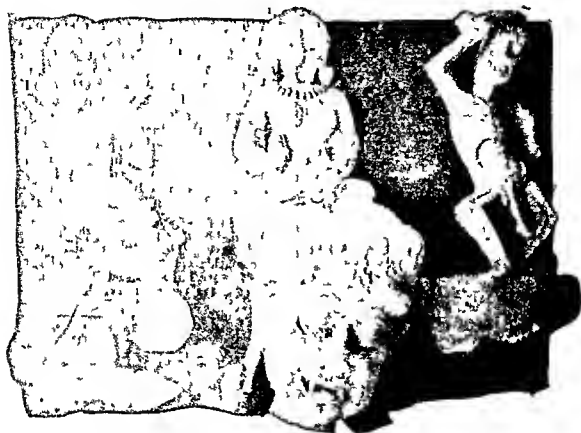


Fig No 10
Hrisodari—The goddess of Famine Pestilence &c, (Late Gupta Period)
from Bhelupura Benares

left hand holds some sun flowers (*Heliotrope*?). On the waist, are two belts, one for the cloth and another for holding a sword, which is shown in the next figure. The Sun God is attended by two smaller figures on both sides undoubtedly of Danda (on the left) and Kundi (on the right) as the ancient iconographic literature has prescribed for his image. In the sculpture in question have not flocked other subordinate figures as found in later Sun God figures. The image is also conspicuous by the absence of the seven horses associated with such figures*. All this is due to its simple and early form which fact is confirmed by a very ancient style of art clearly represented by the sculptor.

No 6 A similar figure of the Sun God, discovered by my friend Rai Krisnadas, showing a further development in art. Here, the halo is ornamented and the girdle more gaudy. The figure has a sword hanging by his side. The sculpture is in a state of good preservation. From several considerations this figure seems to be a little later in date than the preceding one and thus may be consigned to the early Gupta Period. This type of the sun statues is original and peculiar to the Benares school of art.

No 7 An early image of the so called Bacchanalian type. Evidently, it represents the figure of some dancing girl. The fine and fashionable dress of the lady attired in rich ornaments may lend support to this identification. In fact, the Bacchanalian figures everywhere show men and women indulging in pleasures of the senses. Judging from the style it belongs to the later Gupta Period.

No 8 A sculpture representing the figure of a goddess which I identify to be

* For further topics and details *vide* "Indian Images" vol I (Thacker Spink & Co) and a paper on the Sun Images in the *Rupam* by Sri Nalinakanta Bhattacharya, M.A. Mr G.R. Kaye's paper "Hindu Astronomical Deities" contributed to J.P.A.S.B. (New Series) vol XI/1920 No 3 is also full of iconographical matter.



Fig No. 1
Siva (Brishadhwa) (Late Gupta Period)
from Benares

the Jainachakrini Debi from the synbol. Such one figure occurs in the Mathura Museum which has been wrongly identified with the Vaisnavi image by Dr Vogel*. Our figure is far better in style and earlier in date than the one of the Mathura Museum. The illustrations of the two schools may be distinctly compared. The art exhibited here shows

* Vogel Catalogue of the Mathura Museum p. 9 fig D 6. Dr Vogel writes—In the centre of the top of the slab is a cross-legged figure of a Jina despite his finally entangling the lion on Plate VII as Statuette of Vashna.

a great refinement in style. Attention may be specially drawn to the beautifully designed figures of the attendants. Their pointed nose, clear cut faces and looks showing deep mental concentration deserve to be artistically studied. The main figure also has a fine outline of the stature. The sculpture may be assigned to the late Gupta Period.

No 9. An image of a dancing Ganesa. He has eight hands holding the usual symbols of the Heramba Ganesa. Thus we can call



Fig No. 12
Ashtabhuja Durga
Killing the Buffalo Demon (Pala Period)
From Benares

this figure of Ganesa as the Hera uba Ganesa * There is a mouse the God's usual vehicle on the pedestal with a human figure at the back presumably the donor of the image The attendant figures settle on both sides manifest clearly an antiquity of style On the ground of style and other important consideration the sculpture belongs to the late Gupta Period



Fig No 11
A Horse rider
Iron Surya Kund Benares

No 11 A broken alto relieve of Krisodart figure The lower part has been irrecoverably broken away From what is left we have no difficulty in properly identifying it But it represents completely a new type of Krisodart images so far known The figure in full had no doubt an emaciated stomach from which it has derived its name It is curious to note that the two figures on the upper row have also emaciated stomachs The way in which the artist with full

* Indian Images vol I pp 24 25 for *Dhruvanas* and further details

† Cf. Ibid p 41



Fig No 14
Kundan (7) from Benares

knowledge of human anatomy has succeeded in sculpturing the figures calls for a high tribute of appreciation to be paid to the Benares School of Sculpture The relief may be ascribed to the same age as that of the preceding one

No 11 A little corroded figure of Siva with six hands holding the Saivite symbols The fact that it has six hands is rather an uncommon thing in the Brahmanic Iconography The Sanskrit texts so far known to me give to the figures of Siva either four or eight ten or sixteen arms * Another new point connected with this figure is the vehicle of the God Nandi reclining against a *stupa* Probably this is due to the period of intercommunion of tolerant Brahmanism and Buddhism to which the sculpture belongs That period in Indian History is the period when the half Buddhist Palas were ruling most powerfully in Northern India

No 12 An Image of Durga killing the buffalo demon issuing out of the buffalo

* Refer to Ibid p 20

The Goddess is *Astabhuj* or eight handed and belongs to the type of icons that we find all over Northern India in ancient Durgā temples*. The only subject of special interest here is that unlike all other figures of Durgā it has the lion on the left and the buffalo on the right below the main figure of the Goddess.

No 13 A horse rider apparently out for sporting excursion. Some indistinct animal is being trodden by the horse—probably the object of the chase. The rider has tight breeches and long boots. This and other sculptures throw light on what our dresses were for different occasions and

* There is an Astabhuj temple in Vindhya in Muzapur. For other details see p. 36.

Diots was hardly used for any public occasions. It looks like the figure of Revanta but more accurately we should identify it as an architectural piece. Date—Medieval Period.

No 14 A beautiful figure of a Kinnari or some celestial nymph playing on the harp. It is carved in black granite stone. The human portion and the bird portion have been so faithfully sculptured as to present a sharp differentiation between the two aspects. The ornaments, the *Ura*, and the skin of the thighs of the figure are extremely realistic in design. It is really a piece of art. Finally I may mention here that all the sculptures described above are preserved in the Kala Parishad Benares.

B. C. BHATTACHARYA

TRAGIC FOLLIES OF THE WASHINGTON CONFERENCE

By DR. SUBHINDRA BOSE, LECTURER, STATE UNIVERSITY OF IOWA, U. S. A.

M^R Lloyd George speaking in the British Parliament day after the Washington Conference ended its sessions proclaimed it as 'one of the greatest achievements for peace which has ever been registered in the history of the world'. Later when Sir Arthur J. Balfour, the head of the English delegation returned to England he was greeted with monster ovations. Everywhere he was hailed as a hero. The British people were read in the newspaper dispatch were intoxicated with joy. The Prime Minister presiding at a government luncheon paid a flattering tribute to Balfour, saying he had taken part in 'one of the most notable contributions statesmanship has ever made for the sum of human peace and human happiness'. Soon after the King of England conferred upon him a peerage. He has won a great victory for the English empire. England was intoxicated with joy.

The English exultation is not hard to understand. Perhaps this is due to the fact that something has been put over on the Americans. At any rate nobody has seen the American people in America intoxicated with joy over the results of the Washington arms parley. As yet no proposal has been made to crown the American delegation at the Conference with laurel wreaths or to reward Mr. Charles Hughes its chairman with the United States Presidency. The net result of the Conference remarked the *New York Call* is to reduce the cost of blowing each other up.

One of the newspaper cartoons represented Uncle Sam signing up the United States to act as a 'Meal Ticket Night Watchman and General Meddler in all Foreign Trouble Festivals'. Another popular cartoon gave the following list of the great benefits which the Conference has accomplished for America:

BROTHERLY TALK
 Sometimes Called "Hot Air"
UNEXPLAINABLE BUT SWELT
 Sounding Sentiments
NICE, THOUGH RATHER
 Indefinite Generalities
KIND BUT HAZY
 Theories

Note that the first letters of the four clauses quoted above, when put together, spell BUNK. It is an American slang, and means fudge, tommyrot, sentimental slush.

No doubt in certain quarters high hopes are being built upon the consolidation of friendship between America and England as the direct outcome of the Arms Conference. Some Americans, apparently susceptible to facile optimism, are of the opinion that from now on there can be no more war between these two English-speaking peoples. Those who take this view seem to have a superficial grasp of the situation. They ignore, for reasons best known to them, the latent causes of misunderstanding. They pretend to see no danger whatever in creating imperial friction points, playing the diplomatic game, and launching campaigns for open doors, equal rights and commercial freedom. Unfortunately ugly facts cannot be wiped out merely by closing one's eyes to them. Hence the New York *Nation* thought it expedient to point out that "under what appears the calm surface of the relations between England and the United States are certain eddies and cross currents which another Venezuelan message like that of President Cleveland might bring boiling to the surface." The great outstanding achievement of the Conference, to my mind, is not alleged Anglo-Saxon friendship or world peace, but chiefly psychological. The revelations which have been made of the present international politics are of enormous educational value.

THE FOUR POWER TREATY

Some of the treaties and agreements and intrigues of the Washington Conference are already beginning to clarify. It

appears now that strenuous efforts were made to keep the public mind occupied with submarines, chemical warfare, Shantung, Chinese tariffs, and other questions, while a month of secret negotiations were held behind closed doors on the Four Power Treaty designated to take the place of the Anglo-Japanese alliance. It had recently cast darkest shadows over the Anglo-American relations. Something must be done to get it out of the way of England, which needs the support of Japan, could not, however, persuade the Nipponese to give up the Anglo-Japanese agreement—unless they had something equally effective. Finally the Four Power Treaty was hatched up. It is in some ways a decided improvement upon the old Anglo-Japanese pact. "Baron Uchida," reported Senator Hitchcock during one of the sessions of the Conference, "has just informed the Japanese parliament that the Four Power Treaty was not intended to abrogate the Anglo-Japanese alliance, but rather to widen and extend the alliance." The fact that Japan and England are inordinately jubilant over the Four Power agreement prove that it will protect their interests as well as did the discarded alliance, if not better. Moreover, the Japanese and British empires—the two most pernicious imperialistic nations on earth—will now have the backing of the mighty American Republic. America has to do it, however, and of course, "with a view to the general preservation of peace." This treaty will require the United States to respect each other's insular possessions in the regions of the Pacific and "maintain their rights." In other words Americans are in a deal—though somewhat loosely drawn—to KEEP THINGS AS THEY ARE in the Pacific.

The quadruple pact, which practically legalizes and consecrates the wrongs of the past in Asia, was later somewhat sterilized and "sanitized" by the reservation of the Foreign Affairs Committee that the United States understands that, under the statement in the preamble or under the terms of this treaty, there is to be no commitment to armed force, no

alliance, no obligation to join in any defence." Yet, the poisonfang is not altogether pulled out of the treaty. It will still make for war, rather than for peace. What is the proof? The treaty itself is the proof. To "communicate fully and frankly", to "arrive at an understanding as to the most efficient measures," to "meet the exigencies of the particular situation," to repel "the aggressive action of any other power"—what do these phrases in Article Two indicate? Just pleasant chats? Kind advice? Sweet, soft words to turn away wrath? Hardly. These words mean, according to an American publicist who is in a position to know, "what they always have meant—meant when they bound England to fight Germany, Germany to fight Russia, Japan to declare war as England's ally. They are words of alliance, words of war. And what a pity that America—a world symbol of freedom—should be ensnared in such an entangling alliance!"

The Quadruple Entente is in effect not much different from the rejected Versailles Covenant. "What we have," writes Dr. John Haynes Holmes with much wisdom in *Unity*, "is fundamentally a sanctification of all the conquest and capture, rapine and rape, which have stained the Pacific with blood these many generations, just as we had in the League of Nations a sanctification of the nameless abominations of the Versailles Peace. The Alliance is a pledging of the military and naval forces of the four powers to the maintenance of present conditions in the Pacific no matter how outrageous or how menacing to peace and progress, just as the League was the establishment of a preponderance of power for the preservation of the *status quo* precipitated by the fall of Germany. Worse of all, this Alliance marks the definite entrance of the United States into the business of imperialistic piracy in the Pacific as the agreement on China constitutes a similar invitation to join the freebooters already on the scene in looting of the Celestial Empire. America in other words is at last recognized as a full fledged capitalistic power. England

Japan, and France would ignore her if they could, but such policy is no longer possible. America is powerful, and she is hungry! So the robbers offer her membership in their band with the pledge, so familiar in the organization of all conspiracies against the public welfare of one for all and all for one! To call the Four Power treaty a thieves' agreement may seem harsh. Nevertheless, all of us who have cut our eye teeth must perceive that Japan, France, and England are confirmed of their titles which at one time or another they acquired by force or trickery. Nothing has been done to make them disgorge of their seizures. Can such a treaty then be regarded as a "righteous adjustment" of Pacific problems? Is this "a wonderful gesture of self sacrifice," a noble gesture of brotherhood? Can such an iniquitous contract with the three most notorious disturbers of the world's peace be a contribution to the lasting peace of the Orient?

Under the dishonest camouflage of the compact land grabbing imperialism and blood thirsty militarism will go on unabashed. This treaty observed a keen editorial of *Chicago Herald and Examiner*,

is purely an alliance to make British imperialism and Japanese militarism safe in the possession of the territories and goods they have stolen from their rightful owners—and which is camouflaged under the false pretense of abolishing armaments, saving the expense of armies and navies, instituting permanent peace on the waters and coasts of the Western Ocean and doing justice to the weaker people trading over those waters or living on those coasts.

That is a lie. No other word fits its crass and insolent falseness.

The cunning Englishman who came over here to bamboozle Hughes and his associates would not lift a finger to do justice to a weak people or to institute peace in any part of the world any longer than it took England to get her breath digested her prey and look around for new spoils to be gained by diplomacy and war.

Mr. Balfour has personally inspired and helped conduct fifteen wars during his political lifetime.

During the course of his diplomatic career he has urged Germany to violate the neutrality of Belgium and attack France on that line and assured the German Kaiser that England would regard such a procedure as a military necessity and as an occasion for interference. And in 1917 he stood on the steps of the New York

city had and wept over the wickedness of Germany in doing the very thing he urged Germany to do in 1887.

It is only in Washington that Mr. Balfour or any other British agent can find the trustful ignorance and childish credulity which take British professions of solicitude for democracy and for the rights of weak peoples and the safety and prosperity of America without a grin.

How long will the American people choose to remain in their Arcadian innocence of history and diplomacy? How long will they be soothed into slumber by high sounding words and gilded phrases of the agents of military imperialism?

THE NAVAL TREATY

The four cornered pact was accompanied by the Five Power naval treaty. It is to remain in force fifteen years. The first ten years will be the naval holiday during which construction of capital ships will be generally suspended. As for the remaining five years, the powers will be at liberty to make replacements in conformity to detailed rules embodied in the agreement.

The treaty gives to America a parity with the naval strength of England which in reality is a great victory for the English diplomacy.

As everybody knows, England lost its traditional supremacy over the seas by the last war. And being on the edge of bankruptcy, it has no more cash to get that supremacy back whilst America has all the necessary money and means to build—in the words of an American Lt. Secretary of the Navy—"incomparably the greatest navy of the world." Indeed the English naval strategists knew full well that, at least, by 1926 the American navy would surpass the English. That was the situation before the opening of the Washington Conference. Now what has happened? The parties to the naval treaty have agreed to a 'ten year naval holiday' so that great Britain will have ten years to recuperate her ancient economic and financial standing, and she will be ready in ten years or before to build a new navy, 'stronger than any other nation's navy in the world.' In the mean time, America has been bamboozled to

surrender her potential sea-power supremacy. Americans have entered into an agreement which condemns them to second place on the seas. More, they have pledged themselves not to use their superior wealth to remedy their naval inferiority. Would that there were a new Æsop to tell how Brother Balfour got the United States to cut off her navy, because England could no longer afford as great a one! You recall Æsop's fable of the fox with its tail cut off, don't you?

The naval pact provides that America, Japan and England proceed immediately to retire sixty six capital ships in a way that they would be unfit for use as battle ships again. Now battleships are rapidly becoming useless, anyway. Their scrapping will be a fine dramatic gesture. It will please all naive innocent souls beyond measure. And as the future wars will be fought with submarines and battle planes, the naval treaty will only change the direction of naval competition and not end sea warfare. "The effect of reduction in capital ship tonnage," observes Captain Yates Stirling of the United States Navy in *Baltimore Sun*, "the naval holiday and limiting the size of capital ships is simply to plug up one rat hole. The other holes are left wide open with the usual consequence."

Sir Percy Scott for several years has condemned the capital ship giving the submarine the vacated place. Admiral Fiske, then Admiral Sims and General Mitchell declared for the airplane carrier against the dreadnaught and battle cruiser. The action of the Conference if these expert strategists are correct, then has only anticipated by a few years what nations would have decided of their own single volition when the truth had been forced upon them. So the limitation of capital ship tonnage becomes of doubtful importance to the world when one considers the possibility of a mad race to build submarines, aircraft cruisers, scouts and destroyers. What once were considered the auxiliary weapons become of capital importance when the great leviathans are removed from the sea. One Frankenstein is killed and as terrible and expensive a monster is reared in its place.

It will then be evident that though they have gone through the motions of peace there is no assurance in the naval pact against war, or even against less

war in the future." No limit has been placed upon the disreputable imperial profession. The Biblical command "Thou shalt not kill" will remain in all Christian countries a mere fool, empty creed for the imperialists, "the gentlemanly highwaymen". Land armies with their swollen expeditores are left wholly untouched. Submarines are not abolished. And while pious resolutions have been adopted prohibiting the use of poison gas, it is safe to assume that there will be no poison gas attacks until the next big war comes along.†

* "The present series of wars," says H. H. Monckton, an acute observer of world conditions, "it seems likely, will continue for twenty or thirty years, and perhaps longer. That the next clash will be inconclusive was shown brilliantly by the creeping nature of the peace finally reached—a peace so artificial and dishonest that the signing of it was almost equivalent to a new declaration of war. At least three new contents in the grand minner are plainly in sight—one between Germany and France to rectify the unnatural tyranny of a weak and impotent nation over a strong and enterprising nation; one between Japan and the United States for the mastery of the Pacific, and one between England and the United States for the control of the world. These must be added various minor struggles and perhaps one or two of almost major character: the effort of Russia to regain her old unity and power; the effort of the Turks to put down the slave rebellion (of Greeks, Armenians, Arabs etc.) which now menaces them; the effort of the Latin American races to throw off the galling Yankee yoke; and the joint effort of Russia and Germany (perhaps with England and Italy adding) to get rid of such international nuisances as the insane Polish republic, the petty states of the Baltic, and perhaps at most of the Balkan states. I pass over the probability of a new mutiny in India, of the rising of China against the Japanese, and of a general struggle for a new alignment of boundaries in South America. All of these wars, great and small, are probable; most of them are humanly certain. They will be fought ferociously, and with the aid of destructive engines of the utmost efficiency."

† England, afraid of gas attacks against London and other centres of congestion and production on the island, stipulated to outlaw gas and chemical warfare. How is this promise being kept now? Nearly three months have passed since the Washington party was over, but *Chicago Daily Tribune* remarks that there is yet no "let up in research and preparedness in chemical warfare in England, that it is pressing active investigation of gas weapons and that the English, though promising not to use gas will be experts in the offensive and defensive of chemical war." Which proves to all, except yokels fresh from the cabbagefield, how rigidly the stipulated gas prohibition will be enforced when England gets into another futile unpleasantness like that of 1914.

A SPECIMEN INDIAN GENTLEMAN.

Mr. V. S. Srinivas Sastri proclaimed himself as "the Indian representative" at the Arms Conference. His egotism must have received a stiff jolt when H. G. Wells, the tiresome English phrase merchant, referred to him in one of his articles to *New York World* in these amiable terms: "Mr. Srinivasa Shastri is obviously a flimsy nominee, he is not so much a representative as a specimen Indian gentleman."

There is no record of Mr Sastri making any speech at the Conference. He was "seen but not heard." He did, however, give a few talks in a number of places outside the Conference hall. In these, as was to be expected, he played the regular spouting geyser of British imperialism; but so far as my information goes, he did not "get by." As a professional hater of nonco operation, he assailed Mahatma Gandhi. Whatever his personal opinions might be, it seemed to many Americans that Sastri owed it to the dignity of his country to refrain from bailing in the back. Mr Gandhi, his own countryman, before foreign audiences. No sensible American politician would ever think of attacking his fellow American in India, for instance. As one of the best minds, "the Indian representative," however, considered himself above the ordinary decencies of political life.

Sastri was completely under the hookum, the thumb of the English delegation. Charles Merz, in his article on "Persoonalities at the Arms Conference" in the current issue of *The Yale Review*, tells us that the Indian representative, so-called, gave an interview for publication to a group of fifty newspaper correspondents at Washington. Some of them saw in the interview a "story", as it was supposed to be critical of certain aspects of English rule in India. Then along came Lord Riddell, watchdog of the English delegation, and the interview was peremptorily suppressed. Not a word of what Sastri said appeared in any newspaper!

Attempts were made by American Friends of Freedom for India Society to

bring the Indian question to the notice of the Conference without success. What then has India gained from Washington? Nothing but what the *Springfield Republican* terms as the 'negative safeguard of non-interference by Japan.' The Four Power alliance, which is virtually a mutual insurance treaty, does not apply to the Indian situation. Japan is no longer required to defend English rule in India. Britannia must paddle her own canoe in the uncertain and troubled waters of India alone. Will this make her downhearted?

CHINA AT THE CONFERENCE

In a message to the United States Senate last February President Harding observed that when the Washington Conference was called there existed with regard to the Far East causes of misunderstanding and sources of controversy which constituted a serious potential danger. The difficulties," he remarked, "centred principally about China where the developments of the past quarter of a century had produced a situation in which international rivalries, jealousies, distrust and antagonism were fostered." Those of us who have been recently in China could hardly study the Chinese problems on the ground knowing that the picture given by Mr. Harding was not a bit overdrawn, but how has the Chinese question been adjusted? How has China fared at the Conference? Let us see.

The Province of Shantung which was awarded to Japan by the 'sacredly unalterable' Treaty of Versailles, will be returned to the rightful owner, China, in about five years. This will undo in part the crimes of Versailles of which Balfour and Lloyd George were the joint authors. China must pay Japan fifty three million gold marks. And until the amount is paid in full the Chinese government must employ a Japanese to the position of a Traffic Manager, and another Japanese as Associate Chief Accountant of the Shantung railway.

Slight concessions have also been

granted to China in the matter of tariff regulation. Formerly the Chinese had the full tariff autonomy but since 1843 this right, which is a fundamental attribute of a sovereign state, has been persistently denied to them. By a series of unjust treaties, China has been forced to restrict her tariff on imports to five per cent *ad valorem*. Even this five per cent rule could not be actually enforced. By some intrigues or other, the powers have successfully evaded the five per cent rule. And all that the Chinese government was ever able to collect was three and a half per cent. The new ruling of the Conference is that China should be allowed to levy "on effective five per cent, a surtax of two and a half per cent on general goods and of five per cent on luxuries." These increases are utterly inadequate. Moreover, there is not the slightest hint of giving tariff autonomy to China. The Washington near statesmen are, however, quite satisfied in their own minds that China will never be able to see it through. At any rate the face saving procedure on behalf of China was immensely facilitated by the signatory governments of the Nine Power treaty when they pledged "to respect the sovereignty, independence and the territorial and administrative integrity of China." Like a sleight of hand performer, the Conference with one hand guarantees the integrity of China, and with the other legalizes foreign encroachments and aggressions upon it. Is not that marvellous? Can any body in his senses now doubt that China will be as nicely 'protected' in the future just as it always has been in the past?

The famous Twenty one Demands, by which Japan secured in 1915 valuable concessions from China in South Manchuria, Eastern Inner Mongolia and the province of Fokien, have not been cancelled. Japan pointed out that the English special privileges, leaseholds, and other economic plunders in Tibet, Hong Kong, Kowloon, Yangtze Valley, and elsewhere are on a much larger scale than those of Nippon. And since the "virtuous" English land would not quit hogging China why

should Japan? For, after all, is not the whole Chinese question a division of economic spoils? 'Japan's ally, hut America's friend' was the clever slogan of the English delegation at the Conference. There was however no real evidence of genuine self-denial on the part of the aggressive nations. What we saw at the Conference,' writes Nathaniel Peffer, an American authority on the East in a recent issue of *Century*, 'was that no single instance did Great Britain support any American proposal that conflicted vitally with Japan's interest or the old system of exploitation.' Under the circumstances, the only thing that China got on the Twenty one Demands was a protest registered in the minutes of the sixth plenary session of the Conference. That's all!

This is no place to detail the entire Chinese transactions at the arms parley. Briefly, China had to be satisfied with such meagre crumbs of justice as fell from

* The following table made in 1917 before the collapse of Russia is quoted from *Foreign Affairs* (London) December 1917. It shows the various foreign powers in control of China and the percentage of Chinese territory under their spheres of influence.

England	27.8 per cent
Russia	42.3
France	3.4 "
Germany	1.3
Japan	4.3
The total area under foreign influence is 59 per cent	

the green table at Washington. Did the Chinese delegates fail to get tariff autonomy? Were they unsuccessful in getting rid of foreign troops, extra territoriality, and alien wireless stations in China? Yes, they did. China will be robbed thoroughly, and right. That is nothing serious. China is quite used to it. Besides, China is a wobbly weakling among the nations. What right can it possibly have which the big houghty powers have to respect? It is to be hoped however, that the Chinese patriots should now wake up and realize that 'the only question,' in the words of the *New York Freeman*, that ever really interested this Conference for one moment was the apportionment of the loot.

The limitation of armament party has come and gone but the world peace—well the less said about it the better. The great problems which will doubtless provide more cannon fodder for future wars have been left unsolved. Asia is a spoils ground and remains a battle-field of the predatory nations. In the meantime, will the unmitigated ponder over the good old rule the simple little plan of the super imperialists from Beaconsfield up and down.

That they should take, who have the power,

And they should keep who can!

EMPLOYMENT OF INDIAN TROOPS OUT OF INDIA

By PROF. C. N. VAKIL, M.A., M.Sc. (ECON. LONDON), F.R.S.

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HALF of the Central Revenues of India are spent on Military Services. It is generally recognised that unless a substantial and permanent reduction is made under this head, retrenchment will not be real. In England the Geddes Committee recommended a reduction of

21 million £ in the Navy Estimates of 20 million £ in the Army Estimates and of 5½ million £ in the Air Force Estimates, in other words a total reduction of 46½ million £ in the expenditure on the Fighting Forces of England was proposed. Out of this the English Government has

accepted in this year's budget a reduction of 26¼ million £ (10 m £. in Navy; 10 m £. in Army and 2¼ m. £. in Air Force.)

The main question in this connection is whether the strength of the Army maintained in India can be reduced without endangering the safety of India. A complete and satisfactory answer to this question requires expert knowledge, which is still the monopoly of the military advisers of the Government of India. The following discussion on the Employment of Indian Troops out of India will, it is hoped, enlighten the layman in understanding at least a part of the question

of the strength of the Indian Army and its tremendous cost.

In the following table a list of the more important expeditions in which Indian troops were employed at the bidding of the Imperial Government for non-Indian purposes and outside the frontiers of India, has been given. The way in which the cost of the troops was apportioned between England and India on each occasion has been shown. In some cases the actual or estimated cost to either country has been given. The detailed discussion which follows is confined to expeditions after 1860.

List of the more important expeditions in which Indian Troops were employed outside the frontiers of India, showing the way in which the cost was apportioned on each occasion

Date	Expedition	Ordinary Charges Paid by India	Ordinary Charges Paid by England	Extraordinary Charges Paid by India	Extraordinary Charges Paid by England
1838-42	1st Afghan	All			All
1839-40	1st China	All			All
1836-37	2nd China		All		All
1850	Persia	All		Half	Half
1859	3rd China		All		All
1867-68	Abyssinia	All			All
1875	Perak	All			All (colonial govt)
1878	Malta		All		All
1878-81	2nd Afghan	All		All but 5 m £	5 m £
1882	Egypt	All		All but ½ m £	½ m £
1885-86	Soudan	All			All
1885-91	Burma	All		All	
1896	Mombasa		All		All
1890	Suakin	All			All
1898 to 1914	South Africa, China, Persia, etc	Some charges in case of Persia	All	Some charges in case of Persia	All
1914 to 1920	The World War and after.	All			All

The actual or estimated cost to India in some of the expeditions was as under —

Perak	41,000 £
2nd Afghan	12,516,000 £
Egypt	1,250,000 £
Burma	4,705,000 £
Suakin	231,000 £
The World War	137,70,00,000 Rs

The table has been compiled from Welby Commission, vol 2, p 303, Parliamentary Paper 13 of 1900, and Annual Financial Statements

1867-68—Abyssinian Expedition —The decision to charge the ordinary cost of the Abyssinian expedition was challenged in Parliament.*

Mr. Fawcett said,

* Parliamentary Paper C. 8131 of 1896

"Heavy taxation was infinitely preferable to this country incurring the reproach of having cast the slightest injustice on the unrepresented millions who lived in our dependencies."

Lord Salisbury said,

"Having regard to the future, I do not like India to be looked upon as an English barrack in the Oriental seas from which we may draw any number of troops without paying for them. It is bad for England, because it is always bad for us not to have that check upon the temptation to engage in little wars which can only be controlled by the necessity of paying for them."

The Secretary of State in his letter to the War Office of 9-8-1874, referred to this question.* After enumerating the occasions on which India was called upon to

* Welby Commission, vol 2, p 293

supply troops for Imperial purposes, he said,

"It is certain that all these wars were dictated entirely by the Imperial Government and that the interests of British commerce, the grievances of British merchants or the honour of the British Crown, were the determining considerations in them all"

Referring to the argument that India had her own share of interest in these wars, he replied that,

'Community of interests within certain interests may fairly be alleged, but it must not be alleged only when it tells in favour of the Imperial Exchequer, and repudiated when it tells in favour of the Indian taxpayer

He pointed out that in all cases, when reinforcements were sent from England to India, the whole pay of the troops so sent was charged to India, from the moment of their departure from the shores of England, whereas whenever India was called upon to provide troops for foreign expeditions she was charged with their ordinary pay during their absence

1875 —Perak Expedition —At the time of this expedition, the Government of India protested that if the precedent of the Abyssinian war was followed a principle would be established, which would be inequitable to Indian revenues. The ordinary cost of the expedition was, however, thrown on India, though the Secretary of State agreed that it would not be regarded as a precedent for any future case

1878-81 —2nd Afghan War —This war was considered to have been undertaken solely in the interests of India. It was objected* that the war was the outcome of the Imperial Policy adopted by H. M.'s Government, that it was aggressive, and not required for the defence of India. The Government of India, however, asserted that it "was undertaken for the protection of India from the menaces of foreign aggression".† It was to remove the imaginary possi-

bility of new conditions on the North West Frontier, which might disturb the foundations of English power in India, that this war was fought. The Finance Member held that "great as is the interest of England in preventing such consequences, the questions at issue were primarily and essentially Indian questions". The actual expenditure of the war went beyond all estimates, and the Government in England at last felt the force of the arguments against throwing the whole burden on India. A subsidy of 5 million £ was given from the Imperial Exchequer. India had to provide for 12.5 million £.

1882 —Egyptian Expedition —At the time of sending troops for the Egyptian expedition, the Government of India again protested against the charges that were proposed to be levied on India. Their chief arguments were —(a) That the interests of India were not involved to such an extent in the maintenance of the established rights, either of the Sultan, or of the Khedive, or of the people of Egypt, or of the foreign bondholders, as to justify, so far as those interests only were concerned, a resort to arms, and, in consequence the expenditure of large sums of money to be borne by the Indian taxpayer

(b) That though India had some interest in the transit through the Suez Canal, the interest of England was greater. Both countries were equally interested in the trade dependent on the Canal, but almost all the ships under the British flag passing through the Canal, were owned by H. M.'s British subjects. Again, though India had greater interest in the Suez Canal than Australia and other Eastern possessions, India should not be asked to pay for armed intervention in Egypt, unless the Australian and other colonies paid their proportionate share

(c) That the proposal was likely to exercise an injurious effect upon the political connection between England and India. The taxpaying community of England was among the wealthiest, whilst that of India was among the poorest in the world, and it was pointed out

* Lord Salisbury declared that the Afghan War formed an indissoluble part of a great Imperial question. Cf. Welby Commission Report p. 187 and also Fawcett—Indian Finance p. 111

† Financial Statement 1880

that it could not be in consonance with justice or sound Imperial policy that the wealthy and dominant race should relieve itself of charges at the expense of the poor and subject race, if the smallest doubt could be thrown on the equity of such a proceeding.

(d) That a nation, which through its representatives could decide whether peace or war was desirable, is, in so far as the question of taxation consequent on the war is concerned in a very different position from one which has never in the slightest degree been consulted upon the advisability of war, but which is required to pay the cost of the war by order of a distant authority.

(e) That the finances of India were exposed to special difficulties.

This protest, however, failed to convince the Government in England. They gave a contribution of half a million and India was asked to provide for the whole of the remaining cost of the expedition both ordinary and extraordinary, which amounted to 1½ million £.

1885-86 —Sondan Expedition —With reference to this expedition, the Government of India again recorded a strong protest. They urged that the operations in the Sondan had no connection with any Indian interests that they were all together outside the sphere of their responsibilities that the pretensions and aims of the leaders of the rising in Africa were a matter of indifference to the Government of India, and that the question of the safety of the Suez Canal was not involved as in 1882. But before their despatch had reached England, the Parliament had passed a resolution that India should bear the ordinary charges of the expedition. Referring to the discussion on this matter the Secretary to the Treasury wrote, "as my Lords understand the proposed arrangement there is no desire on the part of the Indian Government to save money by means of the expedition." The Government of India, in answer to this, cited the case of the Mutiny, and repeated the words of Lord Lawrence.

All the troops and all the material which

were sent from England to aid in putting down the Mutiny in 1857 and 1858 were paid out of Indian revenues. It was never urged that because the measure afforded a temporary relief to the British Exchequer, a portion of the ordinary cost of these troops should be paid by England.

1885-91 —Burmese Wars —Large additions were made to the strength of the Indian Army after 1885, on account of the fear of a Russian invasion. This increased military power made it possible for the Government of India to pursue an aggressive policy towards Burma, which resulted in protracted campaigns extending over several years, ending in the conquest and annexation of that country. The expenditure due to the wars in Burma amounted to 4.7 million £. The cost of the civil administration of Burma also, became a heavy burden on Indian revenues for many years. The people of Burma were brought under British subjection at the cost of the Indian taxpayer.

1896 —Mombasa Expedition —On this occasion the Foreign Office and the Treasury tried to throw some burden on India, but the Secretary of State remained firm and pointed out "the absence of reciprocity in such arrangements." All the charges were on this occasion, as in the case of the expedition to Malta in 1878, defrayed from the English Treasury.

1896 —Suakin Expedition —But in the same year, another expedition was sent to Suakin, the ordinary charges of which were proposed to be levied on India. The Government of India again protested in vain.

"In order to strengthen Suakin and to set free Egyptian troops for employment on the Nile we have been asked to provide a garrison composed of troops from the Native Army in India. We cannot perceive any Indian interests however remote which are involved in carrying out the policy above described. It cannot be alleged that the safety of the Suez Canal is involved and the taxpayers of India who have to bear the cost of the ordinary charges of the

* Sir James Peile and Field Marshal Sir Donald Stewart members of the Council of India, recorded a minute of dissent against the decision of the Secretary of State to charge India with the ordinary cost of the expedition. Cf. Parliamentary Paper 236 of 1895.

Indian troops proceeding to Suakin will hardly comprehend the reasons for taxing them for troops which are not serving in India in order to maintain order on the Egyptian frontier to reconquer part of an Egyptian province or to assist the Italian forces

They concluded—

'In these circumstances we feel it our duty in the interests of the country of which the administration is entrusted to us to protest once more in the strongest terms against a policy which burdens Indian revenues with expenditure connected with services in which India has no interest which is unjust to India because it applies to the payment of Indian troops lent to England a different principle from that which England imposes when English troops are lent to India and which is inexpedient because it exposes our Government to attacks to which there is no adequate answer

In replying to this the Secretary of State in his despatch of 30 G 1896 laid down three propositions which he thought should govern the relations between the two Governments

(1) That on all occasions when the temporary loan of a military force is urgently required either by Great Britain or by India such assistance will be promptly given so far as the ability resources and the situation of either country at the time may permit (2) That if the object for which such assistance is required is one in which the Government supplying the troops has no special interest beyond that which must be common to all members of the Empire the whole cost of the force so long as it is required including both ordinary and extraordinary charges must be borne by the country that needs the assistance (3) That if the circumstances are such that the Government supplying the troops has a distinct and special interest in the matter at stake then although the interest may be less strong than that of the Government requiring assistance the Government supplying the troops should be content to bear in one form or other a portion of the burden which the operations involve

The Welby Commission agreed to these propositions but they said that the real difficulty was to discover the means by which the interests of the two Governments might be most accurately and authoritatively ascertained As a solution

* Sir Donald Stewart and Sir James Peile suggested the substitution of direct and substantial interest in the 1st proposition in place of distinct and special interest The Welby Commission (Report para 300) preferred the amendment

of this difficulty they recommended that the geographical scene of the operations should be the basis for the allocation of cost between the two Governments and they laid down certain geographical limits within which India might be considered to have a direct and substantial interest They desired that the propositions laid down by them should be entered in an official document to which the two Governments should be parties The propositions were*—

1 That India has not a direct and substantial interest in the employment of forces in Europe in Africa west of the Cape of Good Hope in Asia east of China

2 That India has a direct and substantial interest in keeping open the Suez Canal and in the maintenance of order and established government in Egypt so far as the security of the Suez Canal is affected thereby This interest might extend to the coasts of the Red Sea only so far as to maintain the inviolability of that shore but not to the Soudan or further extensions of Egypt up the valley of the Nile or its affluents

3 That India may have a modified interest in questions affecting the East Coast of Africa as far as Zanzibar and the African islands in the Indian Ocean except Madagascar

4 That India has no direct or substantial interest in the African coast south of Zanzibar

5 That India has a direct and substantial interest in questions affecting Persia and the coast and islands of Arabia and of the Persian Gulf

6 That India has a direct and substantial interest in questions affecting Afghanistan and that part of Central Asia which is adjacent to the borders of India or Afghanistan

7 That India has sole interest in punitive expeditions on her borders

8 That India has a direct and substantial interest in questions affecting Siam

9 That India has a modified interest in questions affecting China and the Malay peninsula

10 That India has no direct or substantial interest in Japan or countries or islands east and south of China

11 That special cases may arise giving to India a direct and substantial interest in questions connected with Europe or other territories in which the minute declares her to have as a general rule no interest

12 That in every case where the two Governments are not agreed no contribution should be made by India until the sanction of Parliament has been obtained

* Cf Welby Commission Report paras 300 and 307 and also Minority Report para 96 onwards

These recommendations were accepted. The practice against the injustice of which the Government of India had so repeatedly and strongly protested received the approval of a Royal Commission, and was embodied in an official document to which the Treasury and the India Office became parties.* A direct and substantial interest of India could now be shown in many remote places with ease. Where this would be difficult India would still have a modified interest. That India had no interest in Europe and other territories had to be accepted, but provision was made for special cases. In case of disagreement between the two Governments, Parliament was to decide. It is well known that the sanction of Parliament in such matters is a mere formality of which the Cabinet need be in no fear. If the Government in England decided to charge India with the cost of a certain expedition against the wishes of the Government of India, the sanction of the Parliament would follow automatically. Besides, it is to the interest of members of Parliament to lessen the burdens of those whom they represent.

1898-1914.—Expeditions to South Africa, China and Persia.—During this period we frequently hear of the despatch of Indian troops for service in South Africa, China or Persia and other places. These expeditions with the exception of that connected with the South African War, were on a small scale and the expenditure, in most cases was small though the aggregate must be large. As a general rule, in accordance with the above arrangement, both the ordinary and extraordinary charges were met either by England or by the Colony concerned, which resulted in a temporary saving to the Indian Treasury. A considerable part of the expenditure due to operations in the Persian Gulf was taken from India.

1914-20.—The World War and After.—During the last war, large numbers of Indian troops served in the Allied cause in all the different frontiers. It would be

interesting to get from Government a return showing the exact number of Indian troops despatched to each different scene of action along with the cost. According to resolutions passed in the Imperial Legislative Council and the Parliament, the ordinary cost of these troops was borne by India. The effect of this procedure was as explained by the Finance Member that,

'Although we sent a large number of our best troops out of the country at a time when mere consideration of local safety might well have dictated their remaining here, we pay for them just as if they were still employed in India and at our back and call'

In 1917, a Special War Contribution of 150 crores of Rs. was given by India to H. M.'s Government. This was provided out of loans, the resources of the Government of India were increased by 9 crores of Rs. a year to meet the consequent interest and sinking. Subsequent charges in September, 1918, the Imperial Council passed a resolution to the effect that an additional War Contribution, then estimated at 675 crores of Rs. be given by India in view of the prolongation of the war. This expenditure was to be met from revenue and spread over two or three years. Soon after this, however, two events occurred—(1) the Armistice was signed, and (2) the Government of India entered into hostilities firstly with the Amir of Afghanistan and then with the frontier tribes. In view of the heavy expenditure which India had to provide for the Frontier Wars (39 crores in all) the above resolution was revised in March 1920, with the effect that the additional War Contribution contemplated in September 1918, was reduced to 21.6 crores.

It is difficult to form an estimate of the charges which India met on account of the War. We shall however, hazard an estimate on the following basis. From 1914 to 1920, (taking into consideration the period of demobilisation) the Military expenditure of India has increased directly or indirectly on account of the War, including the payment of 'Ordinary Charges' for the troops sent abroad. In

* Parliamentary Paper 169 of 1902

1913, the total expenditure on "Military Services" amounted to about 32 crores of Rs. If an part of the cost of the troops that were sent out of India was paid by her, the military expenditure during the subsequent years would have been less than this amount. Not stressing this point, however, let us suppose that the military expenditure of India would have remained the same as in 1913, if the war had not affected us. The total excess of the military expenditure during 1914 to 1920 over that in 1913 amounts to 176.6 crores of Rs. From this if we deduct the expenditure due to the Afghan War and other Frontier Operations—(38.9 crores) we are left with 137.7 crores. This includes the additional War Contribution of September 1918, which ultimately amounted to 21.6 crores. Of course, this figure of 137.7 crores does not include the recurring liabilities of 9 crores on account of the First War Contribution of 150 crores, which was given by means of loans.

If we take it as approximately correct that "the extraordinary charges" of the Indian troops sent abroad during the War must have amounted to 150 crores of Rs., we may say that in reality India bore both the ordinary and, by means of the War Contribution of 1.17 (150 crores), also the extraordinary expenditure of her

troops, lent for Imperial Service, partly out of revenue and partly out of loans.

The conclusions at which we arrive from the foregoing review are:—

1. That H. M.'s Government often calls upon India for military aid in Indian wars and expeditions.

2. That if large numbers of troops could be sent out of India so frequently, without any danger to the safety of India, the Government does maintain a larger army than is required strictly for Indian purposes.

3. That as a general rule, with the exception of the last war, the revenues of India have been charged with the expenses of these expeditions against the wishes and protests of the Government of India themselves.

4. That in view of the experiences of the last war, and also of the large additions to British territory in Asia, it is likely that India may be called upon to maintain an army larger than required for her two purposes, to be used for Indian expeditions as in the past. The fact that the Military Budget of India absorbs half of the Central Revenues, and that it is not subject to the vote of the Legislative Assembly, supports the foregoing apprehension. The fears raised by the Report of the Escher Committee were of a similar nature.

THE HINDU RELIGIOUS YEAR*

THIS is one of the books of the series, known as the Religious Life of India, edited by Drs J. V. Farquhar and N. Macnicol. The title of the book does not clearly express the subject treated. It is almost a complete Hindu calendar dealing with fests, festivals and worship arranged according to months and dates, solar and lunar. It is not merely a catalogue, but a storehouse also of legends briefly told which have grown round each festival and the practices followed in its observance.

We cannot too highly praise the diligence and industry of the author in collecting the materials of the

volume. The calendar is easily obtained from our almanacs but the legends whether Vedic or Puranic, popular or local, connected with the fests and festivals and the rites performed, require assiduous labour, which, considering the fact that the author is a foreigner, must have been very great. The descriptions are brief but clear, and have no taint of that Christian arrogance with which we are too familiar. The customs prevailing in Maharashtra have received fuller treatment and are probably more accurate in details than those of Bengal and Northern India. The author does not appear to have been able to collect information from the Madras Presidency.

In the first chapter the author introduces us to the Hindu method of reckoning time, and in the second

* By M. M. Underhill B. Litt., Nasik, Association Press (Y. M. C. A.), Calcutta. 191 Pages.

to auspicious and inauspicious seasons. The account is lucid. The eighth and the last chapter is an interesting list, with notes, of the principal religious fairs of Maharashtra. In chapters iii to vi the existing feasts have been related in each case to what [the author] believe to be their origins whether Sun worship with resultant seasonal feasts, Moon worship with resultant monthly feasts, Planet worship, the worship of Siva and Vishnu or the worship of Animistic deities. This classification appears to us faulty, especially in the inclusion of particular feasts under the four classes. We may accept the Samkranti days as related to Sun worship though in Bengal the people do not worship the sun but after bath make gifts of barley meal and earthen pots filled with water. We do not understand how the New Year's day by the lunar calendar which is the first day of the light half of Chaitra can be regarded as a solar festival. The only worship of the Sun is found in the Itu puja by girls in Bengal and Bihar, on the supposition that the name, Itu, is a corruption of Mitra. We would however, derive the word from Itu, the season. Again, when the author comes to the Seasonal festivals which he thinks are 'regulated by the sun but in which objects other than the sun are worshipped,' we are stranded on a land of controversy. The Holi, the Dipavali and the Vugadhi days are certainly celebrated to mark certain astronomical events like the Samkranti days but to say that Ganesa, Durg, Lakshmi and Sarasvati pujas are festivals regulated by the sun requires explanation. We wonder why Koli and Jagaddhati puja has been relegated to the class of festivals arising from Animistic sources, while Durga puja has been thought to be a solar festival, or why Lakshmi has been removed from her place once acknowledged to a new one with Kali and Jagad dhatu. Ambuvachi, marking the bursting of the monsoon, has certainly a better claim to be regarded as a seasonal festival than Kojagari and Yamadvitiya. The author tells us that Kojagari is a harvest festival, and that 'from this day the new grain of the recent harvest may be eaten.' That harvest festival is Navanna is known to us but we did not know that Kojagari was anywhere the Navanna day, when no harvest of any importance is ready.

From the list of festivals given by the author it seems the Hindus of Maharashtra have more than we have on this side of the country. We are told that Mercury, Venus, Jupiter, and Saturn are worshipped on their days in the month of Sravana. Yet, Mars, as wicked as Saturn, is not propitiated and his days are devoted to the worship of Gauri. We are further told that "the Pole Star is an object of worship at weddings by the bride and bridegroom." On this side of India the stars Vasistha and Arundhati (wife of Vasistha in the Purans) are cited at weddings as an example of conjugal happiness. It will be seen from these cases that unless a comparative study is made of the practices observed in different parts of the country, it is not safe to generalize.

It is pretty easy to put together the Vishnu and Siva festivals. We pass them over to consider some of the festivals which, the author believes, have arisen from Animistic sources. He writes—'A good deal of the worship in modern India is traceable to very ancient pre-Aryan sources or where not actually traceable, the reasons for believing it originated in Nature or Animistic worship are sufficiently strong

for considering it a survival of Animism." As a general proposition the statement may be accepted; but we wish the author had given his reasons for believing that Visvakarmi puja, Vyasa puja, or Bhishmashtami originated in Animistic worship. We fail to understand how reverence shown to Visvakarma by artisans, to Vyasa by Pandits, and to Bhishma on his death anniversary has anything to do with Animism. Allegorical representations of natural phenomena like the Ambuvachi can hardly be confused with animistic worship unless every celebration is thought to be a survival of Animism. Sraddha is undoubtedly ancestor worship, and whatever the root idea might have been, it is now, we believe, reverence to the ancestors. The author speaks of cow and ox worship, monkey worship, snake worship, worship of plants such as Vata, Asvattha and Tulasi, and of Silagrama, and the sacred thread of the Brahmans. The Hindus, however, do not regard all worships of equal value, and the author may be presumed to know the meaning of the words, dharma, vrata, paryaya, puja, sraddha, kirtiya, namta, &c. It is rather late in the day to insinuate that all are of the same order, or that the Hindus worship the objects, natural or artificial, as possessed of soul. We are sorry to observe that no where in the volume do we remember to have noticed the word, God, and a perusal is likely to leave an impression in the minds of outsiders that the Hindus are a Godless people. We are convinced that a history of religious life of a people written by a non-believer of the religion whose culture and mode of life are different is bound to be a record of what he conceives to be true. We have no faith in the historical research of religion unless it is undertaken by one who professes the same religion and feels it. Only the worshipper can say what his feelings are, and, we suppose it is these which count. A historian can record events, but every historian cannot interpret them.

The number of Hindu festivals is very large, about two hundred and fifty, and if we take into account the duration of some, the number of days assigned to the observance will be well nigh three hundred. All the festivals are of course not compulsory. But there are none which do not begin with fast and abstinence and end with bestowal of gifts. Those of us who are born and brought up in Hindu families seldom realize how their life is a series of fasts and festivities, austere abstinence and rejoicing from beginning to end of each year. The Hindu life is thus a religious life, a life of joy and harmony with the Unseen. We wish we could observe all the festivals for it is better to have even faith cure than no cure at all.

The large number is due to the long age of Hinduism and the large extent of the country over which it is spread. It has grown and is growing, for its doctrine is not finality. It is therefore the difficult to define religion, it is more difficult to define Hindu religion. It is more a type of culture than religion in the ordinary sense. It has therefore been able to embrace within its fold a variety of beliefs and practices. It respects reverential attitude of mind, earnest devotion, and upright conduct and does not care to enquire what the tenets may be. Many a people have thus been Hinduized, who have on their way to the old stock. Buddhism

has given a lot, and the Siva and Sakti Tantra has reshaped many a belief and practice of old. Even Mahomedanism has contributed within recent times a new conception in Satya Pir or Satya Nairayana. It seems impossible to trace the origin and evolution of the existing festivals, and it is not always safe to argue from a rite to the idea which underlies it. Many can be easily explained, but a large number baffles analysis. No clue, for instance, is obtained as to the reason of certain tithis being special to particular festivals. We do not know, for instance, why the 4th was selected for Ganesh, the 5th for Sarasvati, the 6th for Shashthi, the 8th for Durga, the 11th for Hanu, or the 14th (the dark half) for Siva worship. These relations do not appear to be due to chance.

We appreciate the difficulties under which the author labours, and do not feel surprised at his inability to enter into the spirit of the festivals he describes. Let us take Durga puja and see what light he throws on it. We need not notice the accounts, which show that there are variations in worship in the different parts of the country. In one point they agree that the Vijaya celebration is the final part of Durga Puja. Indeed as we shall presently show that it is for Victory that Durga is worshipped. At the outset the author remarks that "Durga has become identified with the pre-Aryan Kali of Bengal since Puranic times. We need not question this assertion but pass on to his remarks on the Victory-fest. He writes — The celebrations on the tenth day are so mixed in modern times with those of the Rama Vijaya festival, that it is almost impossible to disentangle them. It is doubtful whether any further ceremony than the final dissolution of the spirit of the goddess belongs properly to the Durga festival." In connection with Vijaya dasami the author notes that "both legends, Rama's victory over Ravana, and the Pandavas taking their arms from their hiding place in the Samitree, therefore point to this as a day on which to celebrate victory and to make military displays." The four or five separate observances followed on this day and described by the author, leave no room for doubt as to the object of the festival. But how can victory be attained without invoking the aid of Power symbolised in the ten-armed Durga killing a demon? Indeed Durga is worshipped in order that by Her grace the devotee may kill Ravana, not the Ravana of the Ramayana, but the demon who is not dead and does not cease to torment us. Whether Rama or King Surathra introduced the worship are questions beside the purpose. The plain meaning is that a Hindu is human and does not always roam in realms of spirit in search of salvation. He covets victory or success in life. Durga Puja is the puja of Bengal where the Sakti cult is the basis of the faith of the majority of the Hindus. Outside Bengal the Vijaya day is known as Dasara, which is Dasaratra, the tenth night, with the final syllable dropped, as the previous night is known as Navaratra the ninth night, the days being counted as nights. This name Dasaratra also shows that it is a continuation of the previous days of worship.

* The author invariably counts this as the 13th Why?

Dasara has no connection with Dasahara which, curiously enough, has been corrupted into Dasara in Bengal. The author has reminded his readers that Dasahara and Dasara are quite distinct and should not be confused. But we regret to observe that he has missed the significance of the festival. It is not a worship of the Ganges and cannot be said to have Animistic origin as he has supposed. It is true a bath in the Ganga on this day destroys the ten sins which the bathier may have committed. But it is not the river which destroys though personified as woman and addressed as mother. The meaning of the bath is revealed to us when we think of the object and the mantra which must be uttered before bath. The object is the same as the sacramental confession in the Roman Catholic Church. But the atonement of one's own sins is not made to a person however high and exalted his position may be but to a river before which there is no temptation to conceal any sin however grievous it may be. Yet the river is sacred, so sacred indeed that nothing but truth can be uttered if one be in contact with its water. An oath with the water in touch is the most solemn declaration to a Hindu. The witness is the Ganga, the earthly representative of the heavenly Ganga who has sprung from the feet of Vishnu, the all-providing one. In the confession of the Roman Catholic it is believed that forgiveness is really obtained. But a Hindu believes that he must reap the fruit of his action, good or bad. The object of his confession is to relieve the mind of the burden of sins and to make him penitent. There is no space to describe the ten sins which include three kinds committed through the body, four through speech and three through mind. After enumerating the sins the bathier utters the last part of the mantra which is as follows — O mother thou hast sprung from the feet of Vishnu may the ten kinds of sins cease (to torment me, *pranamam yantu*). So the sinner is before his mother confessing his sins and appealing to her for comfort by taking them away.

There is yet another question to answer. Why was this day Jyaishtika sukla tenth, chosen for the confession? Because on that date the sun in his northward course arrives at the Milky Way, the Suraganga. The legend is that on that day she descended from the heavens to the earth. The day is thus popularly the birth anniversary of Ganga. There are reasons to believe into which we cannot enter here that the sun was taken to represent Vishnu. People saw in the approach of the sun to the Milky Way birth and descent of Ganga.

If the classification of the author be accepted, Dasahara just like Ambujachi, is a solar festival. This is corroborated by the author's remark that "the festival is exceptional in that it occurs in a year with an Adhika Jyeshtha month, it is to be held in the Adhika not in the normal Jyeshtha month." The fact is, the festival must be held when the sun is in the Ardra Nakshatra, the presiding deity of which is Rudra or Siva who received on his head the descending Ganga. It may be noted that the star Ardra (Alpha Orionis) is situated just on the western edge of the Milky Way.

As we have already remarked, it seems to us impossible to generalize and trace origins of all the festivals. Some are of local importance, such as the village deities (Grama Devi) some are of recent origin but there still remains a large number acknowledged

in every part of the country. Without a comparative study of the rites and practices observed in connection with each, it is futile to attempt a classification. The book before us may be taken as a contribution to the study

JOGESCHANDRA RAY

BUDDHAGHOSA

Early Life and Conversion.

By BIMALA CHARAN LAW, M.A., B.L., F.R. Hist. S.

THE name of Buddhaghosa is familiar to every student of Buddhism and of the Buddhist literature. But there are very few who are acquainted with the details of his life. It is indeed very strange that in the annals of the western world there are many master minds but of their life history very little is known. One cannot but reflect with a deep sigh that the personal history of Shakespeare the greatest poet and dramatist in the history of the Western literature should be entirely forgotten although his works survive as the richest gems of the human imagination. Buddhaghosa was one of those many Indian celebrities who have left for us no other records of their career than their teachings and works to be appraised for what they are worth. It is however, a source of satisfaction to think that this is precisely the fate which the great sons of India welcomed from the depths of their heart. There is no other country in the world where great men have so deliberately tried to conceal their self and sink personal considerations in the interest of the higher aspirations of the human soul. It is comforting to think that what they have concealed from us is but the details of their daily life their worries and anxieties and what they have given us is the most valuable record of their inner life and experiences. One, however, while reading through their works feels a burning desire to know something about the persons themselves, to live over again with them the life they actually lived, the things they actually saw and, above all to carve out for oneself the path that leads to fame and glory by following in their footsteps, to prepare oneself by their examples to fight the great battle of life and to confront once more the deeper problems of life. These

are the feelings that come irresistibly but, alas how can we satisfy their cravings? So far as Buddhaghosa is concerned we have his commentaries and a few later traditions and nothing else, to make a close and careful study of his commentaries is a Herculean task the traditions preserved are so meagre and so much coloured by the after-thoughts of the later ages of credulity that it seems at first sight to be an impossible task to obtain any reliable information from them and yet in the last resort these later traditions and myths are the only materials on which an account of his life is to be based. It was Mr. Gray who first collected in the *Buddhaghosapatti* all the references to Buddhaghosa's life from the *Mahāvamsa* and similar other works. But the account given in this work is legendary.

After the death of Thera Mahinda, a Thera named Buddhaghosa appeared. There was a village named Ghosa not far from the great Bo tree, this village was called Ghosagāma as it was inhabited by a large number of cowherds. A certain king ruled at that time and he had a Brahmin 'purohita' named Kesi who was the foremost among the preceptors of his time. Kesi had a wife named Kesini. At that time it was found very difficult to understand the teachings of the Lord as they were written in Sinhalese. A certain Thera, who possessed supernatural powers and was free from sins, thought thus: 'Who is that great Thera who will be able to render the teachings of the Lord into Māgadhī from Sinhalese?' Thinking thus he saw with his divine eye that there lived a celestial being in the Tāvātimsa heaven who would be competent to perform the task. The Thera appeared before Sakka who asked him as to the cause of his

coming. He informed Sakka about his mission. Sakka asked him to wait a little. The chief of the gods then approached the celestial being named Ghosa and enquired, 'Do you wish to go to the human world?' The celestial being replied, 'I desire to go to a still higher celestial world and not to the human world where there is much suffering if the teaching of the Lord is difficult for human beings to understand. I am ready to go there.' Thus he consented and his consent was made known to the Thera who was a friend of the Brahmin Kesi. Kesi was told by him, 'During seven days from this day don't plunge yourself in worldly enjoyments, a son will be born to you who will be very wise and virtuous.' Saying this the Thera left him. Exactly on the seventh day the celestial being after death was reborn in the womb of Kesi. After ten months he came out of her womb. As soon as he was born slaves (hired servants) and Brahmins uttered sweet words. 'Eat drink.' The boy was named Ghosa on account of this shouting. When the boy was seven years old he learnt the Vedas and within seven years he acquired mastery over the three Vedas. One day the Brahmin boy Ghosa ate peas sitting on the shoulder of Visnu. Seeing him thus seated the other Brahmins grew angry and said, 'Who are you eating peas sitting on the shoulder of our teacher Visnu?' 'You do not know your own weight how will you know the three Vedas?' Ghosa replied, 'Visnu is a māsa who is called Visnu. Of these two whom do I know as Visnu?' The Brahmins could not answer they only looked at one another. They were struck dumb. The Brahmins informed Kesi all about it. Kesi asked his son, 'Have you behaved like this?' Ghosa replied in the affirmative. Kesi consoled the Brahmins thus, 'Don't be angry, he is young. The Brahmins went away thus consoled.'

Kesi used to instruct the king in the Vedas. One day he accompanied by his son went to instruct the king in the Vedas. While instructing him he came on a passage in which some knotty points were involved. Unfortunately he could not make out the meaning of those knotty points and had to go home with the permission of the king. Ghosa being aware of it wrote the meaning of those knotty points in the book while he returned home. The Brahmin Kesi became very much satisfied when he saw the purport and meaning of the knotty points written

down in the book. Kesi enquired as to who had actually written out the meaning. He was informed by the members of his family that his son was the writer. Kesi asked his son, 'Dear, is this writing yours?' The boy replied in the affirmative. Kesi informed the king of it and the king became greatly delighted, embraced the young Ghosa, kissed his forehead and said, 'You are my son. I am your father.' Ghosa was rewarded with an excellent village by the king.

Ghosa learnt the Vedas and he got by heart six thousand padas daily. One day a great Thera who was a friend of Kesi went to his father's house to take his food. Ghosa's seat was given to him and the Thera being indifferent as to whose seat it was sat on it. Ghosa became angry seeing the Thera seated on his seat and he abused the Thera thus,

This shaved headed Samana is shameless, he does not know his measure, why my father has invited him, he does not know the Veda or any other cult. Ghosa thought thus, 'I shall ask him about the Veda as soon as he finishes the meal.' He asked the Thera thus,

Do you know the Veda or any other cult? Mahāthera being greatly pleased said, 'Oh! Ghosa, I know your Vedas or any other cult.' Ghosa said, 'If you know the Vedas please recite.' The Mahāthera recited the three Vedas fully bringing about the significance of the knotty points. Ghosa was charmed by his recitation and said thus, 'I want to know your cult, please recite.' The Mahāthera then recited the contents of Abhidhamma with a special reference to kusala dhamma, akusala dhamma and abyakata dhamma. He also explained these difficult problems of Buddhist philosophy as they are explained in the Atthasalini, a commentary on the Dhammasaṅgati. Altogether twenty-one kinds of kusala dhamma, twelve kinds of akusala dhamma, thirty-six kinds of vipāka (consequence) and twenty kinds of kiriyācittam were mentioned by the Mahāthera. While explaining Saddhamma (true law) Ghosa listened to the contents of the Abhidhamma and was simply charmed and said, 'What is your cult?' Ghosa asked whether a householder could learn it and he was told that it could be learnt by a monk. Ghosa said, 'The cult of the Buddha is invaluable, it pleases me, one becomes free from all suffering having acquired it.' Ghosa then informed his parents of his intended renunciation and he was repeatedly forbidden. He said to his

parents thus 'I shall take ordination from the Mahāthera, learn the cult of the Buddha and then I shall come back home being disrobed.' This time his parents consented and took him to the Mahāthera and spoke to him thus, "This is your grandson who is desirous of receiving ordination from you, give him ordination."

Ghosa was ordained and he was given *Tacakammatthāna*.⁸ Ghosa asked, 'What is *Tacakammatthāna*? The reply was Meditate upon *kesa*, *lomā*, *nakha*, *danta*, *taco*. All Buddhas realised the fruition of sainthood depending on *Tacakammatthāna*. Ghosa listened to it and thought of *Tacakammatthāna*, being established in three refuges he practised ten precepts having acquired a firm faith in the teaching of the Lord. He said to the Thera thus 'Oh Sir' the teaching of the Lord puts an end to suffering; my Vedas are worthless and they are fit to be given up by the Buddhas.¹⁰ Thus he obtained ordination from the hand of the Mahāthera whose name is not mentioned in the second chapter of *Buddhaghosuppatti* where the details of his conversion have been noted. According to the *Saddhamma Sangaho*¹¹ it was Revata who gave him ordination after having embraced Buddhism. It is stated there that a young Brahmin wandered through villages, countries, towns and capital cities of Jambudīpa and defeated everybody by answering questions put to him. At last he came to a monastery where many hundreds of Bhikkhus dwelt, of these Bhikkhus, Thera Revata was the foremost who was free from sin who acquired analytical knowledge and who used to defeat other disputants. The young Brahmin was one day reciting the mantras and the Thera listened to the recitation and said 'Who is this braying like an ass?' The Brahmin replied 'Oh monk, how will you know the meaning involved in the braying of an ass?' The Thera said, 'Yes, I know.' The Brahmin asked the Thera all the knotty points involved in the three Vedas, *Itihāsa* etc., and the Thera answered them correctly. At last the Thera said to the Brahmin 'Oh Brahmin, you have asked me many questions, I shall ask you only one question please answer it.' The Brahmin replied 'You ask me any question and I am ready to answer.' The Thera put a question to him from the *Cittayamaka*, i.e., the Chapter on Citta. The Brahmin was unable to answer it. Then the Brahmin asked

for ordination from him for the sake of mantra. The Thera ordained him. The Thera accepted the Brahmin as a novice and afterwards gave him ordination.¹² The *Mahāvamsa* records a similar account.

Here is another interesting incident of his life. One day Ghosa, who was in a solitary place, thought, 'Is my knowledge greater or the knowledge of the preceptor so far as the teaching of the Lord is concerned?'¹³ The preceptor by thought-reading knew such thoughts arose in the mind of Ghosa and he said to him thus, 'If you think thus it is unworthy of you.' Ghosa begged his pardon and he repented saying, 'It is my sin, pardon me.' The preceptor replied, 'I will pardon you if you go to Ceylon and render the teaching of the Lord into Māgadhī language from the language of Ceylon.'¹⁴ Ghosa said 'If you desire, I also desire to go to the island of Lanka. Let me stay here till I remove the false belief of my father,' Kesi saw his own son and thought thus 'My son will now be a householder.' He then asked Ghosa whether he would be a householder now. Ghosa remained silent.¹⁵ At first Ghosa's father was a *Micchāduthika*, i.e. one who cherishes false belief and it was Ghosa who made him give up the false belief and to become a follower of the Buddha. It is interesting to mention here as to how Ghosa succeeded in this task. Ghosa went to his own dwelling place and caused two inner rooms to be built making a roof of brick and plastering it with mud and covering it with planks and one of the two rooms he fitted up with bolts both inside and outside, he kept fire, pot, rice, milk, water, curd, ghee, etc., and he shut the door of the room by a mechanism causing his father to enter the room. Kesi said, 'Dear, I am your father, why are you behaving like this?' Ghosa replied 'It is true that you are my father, as you are a heretic and have no faith in the teachings of the Lord, I have inflicted such punishment upon you.' Father replied, 'I do not cherish any false belief, open the door.' Ghosa said, 'If you don't do so, you speak of the good quality of the Lord in the words, "Iti pi so Bhagavā, etc." He filled his father's mind with the fear of hell saying, "If you do not give up false belief, you will fall into hell after death." Kesi spent three days there, and on the fourth day, he recollected the quality of the Lord told by his son and uttered, "Iti pi so Bhagavā, etc." Kesi

acquired a spotless faith in the three refuges. He admitted that the Buddha was his Satthā (teacher). He was established in the fruition of Sotāpatti. Buddhaghosa opened the door of the room, bathed his father with scented water and asked his father's pardon. Kesi praised the Lord in verses. Ghosa became greatly delighted in listening to the word of his father. Thus Kesi had to give up the false belief which he cherished so long through the exertions of his son Ghosa.

APPENDIX.

It is interesting to note that the incidents connected with the birth, early life and conversion of Buddhaghosa fully resemble those connected with the birth, early life and conversion of Nāgasena. Before his birth Nāgasena was a god living in heaven and consented to come down to the earth at the request of the Arhats only to uphold the teachings of the Buddha. Buddhaghosa according to Buddhaghosappatti was also a god living in heaven and came down to the earth at the request of Sakka to translate the Sinhalese scriptures into Māgadhī. Both Buddhaghosa and Nāgasena showed wonderful signs of intelligence in their boyhood and both mastered the Vedas within a very short time. Both of them were converted at a very early age by Theras who used to visit their houses. After conversion the incidents in the lives of both these celebrities are similar. After ordination Buddhaghosa thought one day that his teacher must be a fool in as much as he instructed him first in Abhidhamma to the exclusion of other teachings of the Buddha. His teacher who was an Arhat immediately came to know what was passing in the mind of Nāgasena and rebuked him for thinking in that way. Nāgasena apologised but his teacher said 'I will not forgive you until you go and defeat King Mithra who troubles the monks by asking questions from the heretics point of view. According to Buddhaghosappatti Buddhaghosa one day reflected 'Am I or my preceptor more advanced in Buddha's words?' His teacher knowing his mind said 'Buddhaghosa your thoughts please me not. If you reflect thus you will see that they are not becoming of a priest, beg my pardon.' Thereupon Buddhaghosa apologised, but his teacher said 'I shall pardon you if you go to Ceylon and render Buddha's scriptures into Māgadhī.'

The story of the conversion of Buddhaghosa also tallies with the story of the conversion of Moggaliputta Tissa (Mahāvamsa Chap 35). There is one incident particularly interesting. Once Tissa was out while the Thera who used to come daily to his father's house, came. The men in the house not finding any other seat offered him the seat of Tissa. When Tissa came back and saw the Thera sitting on his own seat, he became angry and spoke to him in an unfriendly way. Thereupon the Thera asked him 'Young man dost thou know the mantra?' Tissa asked the Thera the same question. The Thera replied 'Yes I know.' Then Tissa asked Thera to explain some knotty points from the Vedas. The Thera expounded them and in the end asked Tissa a question from the Cattayamika. Tissa was bewildered and asked the Thera 'What mantra is that?' On the Thera's saying that it was Buddha mantra Tissa said 'Impart it to me.' The Thera said 'Impart it only to one who wears our robe.' According to Buddhaghosappatti one day a Brāhmin in the house of Kesi Buddhaghosa's father, offered Buddhaghosa's seat to the Thera who was Kesi's friend. This made Buddhaghosa angry and when the Thera finished his meal he asked him 'Bull-headed sir, do you know the Vedas or are you acquainted with any other mantra?' The Thera replied 'I know not only the Vedas but also another mantra and then he rehearsed the three Vedas. Buddhaghosa then requested him to repeat his mantra. Thereupon the Thera recited before him portions of the Abhidhammapitaka. Then knowing from the Thera that it was Buddha mantra and with a desire to have a knowledge of that he shaved his head with the permission of his parents and became a monk.

The account in the Mahāvamsa differs from that in the Buddhaghosappatti in one respect, namely that Moggaliputta was asked questions from the Cattayamika while Buddhaghosa was given Abhidhamma passages in relation to kusala akusala and ayaṅkata dhamma. Saddhamma sangaho which closely follows Mahāvamsa says that Buddhaghosa too was asked questions from Cattayamika (J. P. T. S., 1890 p. 52).

The stories in the Milinda Panho the Mahāvamsa and the Buddhaghosappatti are so alike that one cannot resist the temptation of saying that the author of Buddhagho-

suppatti, who must have been familiar with the Milinda Panho and the Mahāvamsa which are considerably earlier than him borrowed the incidents from those works and grafted them on to his own

1. Buddhaglosuppatti or The Historical Romance of the rise and career of Buddhaglossa—edited by J. Gray (1892)

2. According to the Burmese tradition Buddhaglossa was born in Northern India in the 5th century A.D. in the country of Magadha (Buddhism in Religion by H. Hackmann p. 8)

3. King Sangrāma who ruled in Magadha at the beginning of the 5th century A.D. Kesi was his spiritual adviser (Jagajyoti Asar 1315 B.S. p. 11)

4. It is recorded in the Sasanavamsa that Buddhaglossa was a native of Ghosagama near the Bodhi

terrace. The Brahmin Kesi was his father and Kesi his mother (p. 29)

5. Cf. S. V., p. 20

6. Buddhaghosuppatti, p. 39 S. V., p. 29

7. Buddhaghosuppatti (ed. by J. Gray), pp. 37-40

8. Buddhaghosuppatti (ed. by J. Gray), pp. 40-41

9. Kammatthana means analytical meditation or contemplation. Buddhaghosa in his Visuddhimagga has enumerated 40 kammatthanas. The kammatthanas means meditation of kesa, lomī, nakhā, danta and tīra

10. Buddhaghosuppatti, pp. 42-45

11. Pp. 51-52, J. P. F. S. 1890

12. Saddhamma Sangāho, J. P. F. S. 1890, pp. 51-52

13. Cf. S. V. p. 2)

14. Cf. S. V. p. 29

15. Buddhaghosuppatti, p. 46

16. Buddhaghosuppatti, pp. 47-48 Cf. Sasanavamsa p. 29

GENIUS AND TALENT

I HAVE always thought Carlyle's definition of genius—the capacity to take infinite pains—in unhappy effort on the part of that man of genius. Any plodding man can take infinite pains. I think the thing was much better put in the saying of a man that I have heard quoted. His wife had attempted a definition of genius especially as it differs from talent. I think it could be put better my dear he said. I do not pretend to be able to say exactly what genius is, and what talent but the difference may be illustrated by saying such a thing as this. I have a genius for losing my scissors; you have a talent for finding them.

What he meant was that there is something incalculable about genius as there was something incalculable in the way he lost his scissors. You could never tell beforehand when where or how he might do it. Let him take every conceivable precaution against losing them as appoint a particular place for them, never do anything after using them until he had put them back in that place, promise his sharp-sighted children a penny a week each as long as they did not get lost and so on. They would get lost as they always had done—in every conceivable or rather inconceivable way.

There would be nothing incalculable in her finding them. It would be only an exercise of observation and intelligence. What

things did he use his scissors over, and which of those things was likely to have been the last? The intelligent answer to those questions would reveal their whereabouts. She might take the infinite pains of talent in the search but would show nothing incalculable. It was not a thing that gave scope for genius.

Genius is the capacity to do easily, and in a sense inevitably things that mere talent could not do, no not if it should try till Doomsday. Let it take pains as many as there are grains of sand still it will not do the thing. Suppose that all the literary men of talent that had been since the world began had been set to work upon the essay, about the year 1800, to see if in any of their hands it would become as different from the old well-known thing as a sweet briar is in summer from the bush in winter. It would all have been fruitless toil. But let Charles Lamb walk in and say with a stouter 'Listen, gentlemen to my *Dissertation upon Roast Pig*.'

They would see that the thing had been done.

It will be done again perhaps some day. But when by whom, and how, all the talent in the world could not foretell, for it will be the result of something genius whose rising up is incalculable.

J. A. CHAI MAN

MACAULAY AND RACIAL DISCRIMINATION

PREFIXED to the draft of the Indian Penal Code by the Indian Law Commission of 1832, viz., Macaulay, Macleod, Anderson and others—of whom it is well known, Macaulay had by far the chiefest hand in the drafting of their Report—are the following 'Notes'

'The physical difference which exists between the European and the native of India renders it impossible to subject them to the same system of prison discipline. It is most desirable indeed that in the treatment of offenders convicted of the same crime and sentenced to the same punishment there should be no apparent inequality. But it is still more desirable that there should be no real inequality, and there must be real inequality unless there be apparent inequality. It would be cruel to subject an European for a long period to a severe prison discipline, in a country in which evidence is almost constant misery to an European who has not many indulgences at his command. If not cruel it would be impolitic. It is unnecessary to point out to His Lordship in Council how desirable it is that our national character should stand high in the estimation of the inhabitants of India, and how much that character would be lowered by the frequent exhibition of Englishmen of the worst description placed in the most degrading situations—enslaved by the Courts of Justice and engaged in the ignominious labour of a gaol.

'As there are strong reasons for not punishing Europeans with imprisonment of the same description with which we propose to punish natives so there are reasons equally strong for not suffering Europeans who have been convicted of serious crimes to remain in this country. It is natural and inevitable that in the minds of a people accustomed to be governed by Englishmen the idea of an Englishman should be associated with the idea of Government. Every Englishman participates in the power of Government though he holds no office. His vices reflect the vices of the Government though the Government gives him no countenance. (P 3 par 31)

It would be difficult to find words adequately to describe at once the brutal frankness with which the doctrine of systematic racial discrimination is avowed, the barefaced hypocrisy with which it is expounded and the unabashed sophistry with which it is advocated,—and all this by persons who were proud to call themselves Christians.

One argument of these Christian lawgivers to benighted India runs thus: There is so much fundamental difference between

the physical natures of the two races (the rulers and the ruled) that equality of treatment would be real inequality, and inequality real equality. Granted. Let, therefore, for the sake of the unequal treatment which unequal nature warrants, nay, even necessitates the harder treatment be the Europeans' lot and the less severe the natives'—if only for this reason that the native, as he is supposed to be less civilized may be presumed to be naturally more prone to crime due to his ignorant, excitable and unreflective nature. Yes let the original inequality of nature be maintained by discriminating in favour of the native and against the European. But no. To discriminate in favour of the natives and against the ruling ones would be to lower the latter in the eyes of the impressionable natives. Perfectly horrible! Unspeakable degradation of the rulers!

But with all their consuming anxiety for the bolsteering up of a system of political domination of one race over another—or rather one skin over another for be it noted that it is the European (and not merely the Englishman or the Britisher) in whose favour discriminating treatment is pleaded for,—our Anglo Indian Moseses are too blind to be thorough going or are perhaps too merciful to be logical. For what prevented Macaulay and Co. setting up the principle that 'a white skin in India from the West (minus Turkey) can do no wrong, and accordingly exempting all such white skins from any punishment whatsoever and thus abolishing at a stroke the very idea of crime in India on the part of the white skin from Europe? Nothing but the merciful instincts of our rulers saved us from such a situation!

One very great mistake into which the authors of the Minority Report on the Punjab enquiry instituted by Government let themselves fall (perhaps only thoughtlessly) was the use of the expression 'un-British' to characterize the dark deeds and humiliations heaped upon Indians—natives of the Punjab—by their British rulers. The truth is now more and more brought home to us that

when those accounted the greatest and best amongst the British like Macaulay and the rest are guilty of the advocacy of a system of exploitation backed up by race-arrogance and elaborate make believe it is nothing short of snobbery to dismiss atrocities on Indians as un-British, as if 'British' implied everything that is noble, humane, righteous and all that, and the Punjab and other atrocities only regrettable departures from the high traditions of the race in a fit or two of self forgetfulness. But are the Punjab atrocities such? Is the more recent Mopla train tragedy such?

Are they no more than little departures from high ideals, British or other?

To be sure, no. But they are high crimes against Justice and Humanity—elementary human virtues. They are more—far more—than the massacre of Glencoe. Yet nobody dared dismiss the Glencoe episode as 'un-British'. Can we dismiss Oliver Cromwell—that 'Great Englishman' and Scourge of the Irish responsible for the Drogheda massacre—as an un-British specimen of British rulership?

S D NADKARNI

THE MORAL PULL

MANY of us have bodies that are tired nearly all the time and yet we are hardly aware of it. They are tired, not only because we have done rather too much work and had too little play but because we have passed through a great deal of emotion much of it of a painful kind. There can be no emotional output of that kind if of any kind without a tension of the involuntary muscles which control the passage of the blood through the arteries and what is apt to happen is that the tension is so long continued that the muscles lose their elasticity. The man whose muscles are in this state of permanent tension, though he may sleep, as he thinks soundly at night *never rests as deeply* as the body requires, and so remains permanently tired.

Why he does not feel tired or not as tired as he is is because he has a *moral balance* to draw on to get him through things. Every one is familiar with the use of this asset in great crises. A rock climber who has fallen, may hang on at the edge of the precipice a minute or two longer than his physical forces alone would have made possible, and the extra minutes may save his life. He does it by sheer determination not to fall. It is not only in great crises however, that the asset is used it is used hourly. It is not only a man's muscles that take him to the end of his day's work but such things as the sense of duty the desire

to get on the spirit of emulation, pride in never being beaten interest in work, and so on. All these together constitute the moral pull.

When Saturday afternoon comes the moral forces are disbanded *and they are not called into play again until the scene of action is actually reached on Monday morning*. The man rests, and, if he was as tired at the close of work on Saturday afternoon though he did not know it, as I have supposed he may feel towards Sunday evening *more tired than he felt twenty-four hours before*. The explanation is that his body with all the moral forces called off, is free at last to tell him how tired it really is. That of course, is also the explanation of the 'Monday morning feeling'.

It is not an advantage to any man to be permanently tired, and to the man who is never tired but has always a physical margin, it would be of advantage to have a bigger margin, though there should be nothing to spend it on but his golf. It would improve it. Therefore the same advice is good for all. It is *to rest deeper*. Once the body has been drilled to it a little it is found that almost everything can be done more restfully. One can sit at table, sit in trains, stand, and even walk more restfully, as well as lounge more restfully in an armchair, or settle one self to sleep so.

J A CHAPMAN.

GLEANNINGS

A Life Saving Water cycle Folds Into Small Space

A water-cycle has been invented which can be used for life-saving purposes or as a pleasure craft for bathers. It is forced through the water by a gear driven propeller which is operated by bicycle pedals the machine being steered by a rudder and handlebar. A 'lazyback' is supplied when the cycle is to

of controlling a river current will be of in calculable value in reclamation work, and in protecting river banks.

Clock Made Entirely Of Wood

A remarkable clock has just been completed by an ironworker of Peoria Ill., U. S. A. in which all of the parts, even the

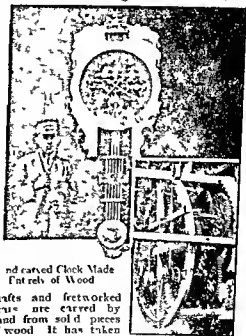


The Life-Saving Watercycle

be used as a pleasure craft. The different parts of the machine are adjustable to suit persons of different build, and when dismantled can be folded and packed in an ordinary suitcase. The complete machine weighs only 20 lb., and when used by a life-saver should develop a much greater speed than the fastest swimmer.

New Means Of Controlling Erratic River Currents

A means has been devised for controlling the treacherous currents of rivers. The method applied consists in driving a number of concrete piles about 75 ft. apart into the river bed and anchoring to the top of each six 1 in. to 1 1/2 in. cables about 100 ft. long. The other ends of these cables are spread out fanlike and are connected to the stump ends of hundreds of cut trees the interlacing boughs of which fill up any part of the river from bed to surface. The sand held in suspension by the running water is gradually deposited among the tree branches forming in time a solid sand bar, and making possible the diversion of the stream in any direction desired. It is believed that this new method

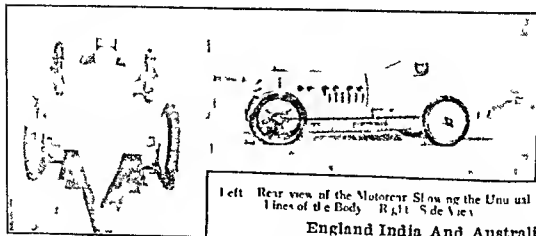


Hand-carved Clock Made
Entirely of Wood

shafts and fretworked gears are carved by hand from solid pieces of wood. It has taken three years to make the clock which not only tells time but also gives the day and month, weather prospects and other information.

Three-Mile-A-Minute Mark Reached By Racing Car

In a recent race over the Daytona beach course Florida the speed mark of three miles a minute was reached by Sg. Hangedahl driving a specially designed racing car. The official time for the measured mile recorded



Left Rear view of the Motorcar Showing the Unusual Lines of the Body Right Side View

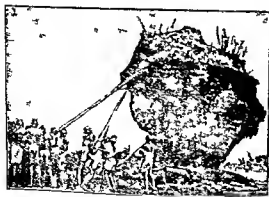
England India And Australia Airship Service Proposed

Plans are now being considered for the formation of a company to establish an airship service between England India and Australia. It is proposed to have a biweekly service to India with a weekly extension to Australia the service to be increased as necessity demands. The aim of the company would be a mail and passenger schedule of 14 days to Bombay while the present trip takes 17 days. The time to Australia would be 11½ days as against four to five weeks now required for the trip.

electrically was 19.97 seconds which corresponds to a speed of 156.2 miles per hour. The previous record made on this same course was 24 miles per hour less than the new mark. The car used by Haugdahl was powered by a 200 hp aluminum hydroplane motor weighing only 610 lb. The body of the car is only 20 in wide and is streamlined. Even the axles and all exposed bolts and nuts have received the same careful treatment.

Skyscraper Ant hills

Ant hills all over South Africa but particularly in Rhodesia are of proportions unknown in America reaching sometimes a height of 2 ft or more and in spite of the steepness of their sides covering a very large



Removing a Mammoth Ant Hill

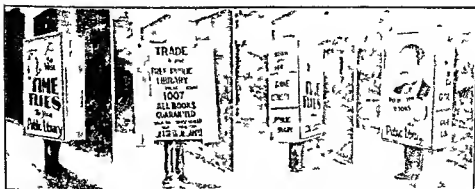
ground area. They are made of clay sunbaked to the hardness of bricks and are the outcome of many years labor on the part of the industrious ants.

'Talking Pictures' Made With Aid Of Radio

Talking pictures have been demonstrated as a practical possibility by Chicago men who adopted the synchronization of radio and the motion picture machine as the basis for their experiments. An ordinary picture is first enacted then duplicates of this film are made and distributed to numerous theaters. The actors and actresses now repair to a radio-broadcasting station where the original picture is thrown on a screen before them. As the story unfolds on the screen the assembled cast again speak their parts simultaneously with the action of the film. The projection machine in the station controls the starting and the operating speed of the machines in the theaters so that as the voices are broadcast the different audiences are entertained with a synchronous blending of both action and sound all of which makes the picture seem almost lifelike.

'Walking Books' Advertise Free Public Library

The Librarian of Stockton California recently hit upon a clever idea for increasing the po-



Walking Book Advertisements Touring City Streets

popularity of the public library. A display sign 4 by 2 ft by 13 in. was made in the form of a book and was carried about town by a boy who walked inside the sign. Messages to the public describing features of the library were printed on the sides back and inside pages of the book which bore imprinted on it the name Anne Othman as its author.

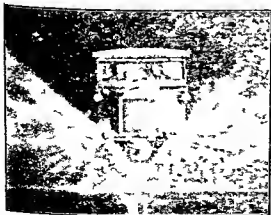
London's Mighty Midnight Motor Street Washer

For many years every night as the clock strikes twelve every street in the West End of London England has been flooded and scoured with water. Formerly this was done with hose and sprinklers. Now it is being done with a motor street washer that has sprinklers mounted on the front of the power

ful car which throw the water in great streams to a distance of from 20 to 50 ft. The machine can be used also as a first aid fire engine as it will throw a jet of 173 gal at 100 lb pressure. The illustration—a night view—shows the machine operating as a street washer.

Automobile Shaped like a Raindrop

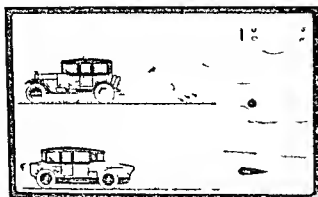
A car caused a sensation at a recent auto show at Berlin Germany. The principal aim of the designer was to construct a car with streamlines that would offer the least possible resistance to the air and for that reason a



London's Mighty Midnight Motor Street Washer



Rear View of the Automobile Shaped like a Raindrop



Reaction of the Air to the Ordinary Car and to the Car Shaped like a Roundtop. The former in Upper View Causes Eddy like the Disk of a Ball at Right while the latter Disturbs the Air No More than the Roundtop at the Right

falling roundtop was taken as an ideal model. Everything in the construction of the car was made subsidiary to this. The body in both the open and limousine types follows strictly the roundtop pattern. The motor normally develops only 10 hp—all that is required to drive the car as a result of its slight air resistance. The centre of gravity of the car is very low and it rides quite steadily with a chauffeur and two passengers even at such a high speed as 75 miles an hour recently attained on a race track.

Bercon Light Visible for 200 Miles

As the longer air routes become more popular as they surely will there will be more and more necessity of night flying and the companies are anticipating this by the erection of lighthouses at intervals along the line. Lights of limited intensity and with a visual range of from 20 to 40 miles have been in use on the London Paris air route but these will be dwarfed by the light that is now being installed on the top of Mt. Airy, near Dymn, France. This will be of one billion candlepower and will be visible it is claimed at a distance of nearly 200 miles under favorable conditions and will be one of the guideposts on the international air way between France, Italy and Algeria.

Vegetable Leather

According to a recent announcement the Japanese are producing from the inner bark of the mitsunata plant a good grade of vegetable leather which is said to be almost as tough as the so called French kid.

Stains On Leather Removed By Solution Of Rubber

For the removal of grease spots of any kind from any leather article the best method has been found to be to coat the leather with a thick solution of rubber in which the solvent evaporates rapidly. When almost dry this coating peels off quickly and removes the grease stains with it. In exceptional cases it may be necessary to repeat the operation several times.

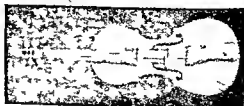
The solution recommended is composed of unvulcanized Para or Ceylon rubber in proportion of one part to ten, by weight of carbon bisulphide.

Discovery of New Attractive Nonmagnetic Force

A statement has recently been made that a German scientist has discovered a new attractive force which is nonmagnetic and yet which causes attraction between, not only iron, but also all other metals and even minerals. It is believed that it will find immediate application in wireless telegraphy and telephony as the energy requirement is from 100 to 500 times less than that of ordinary electromagnets for the same purpose. It is also claimed that this discovery will make possible a speed of 2,000 letters per minute in telegraphic writing.

Violin Made of Matches, Toothpicks, and Glue

A patient worker has made a violin entirely out of matches and toothpicks glued together and fashioned to the proper thickness. In spite



A Violin Composed of 1,000 Matches and Toothpicks

of the unusual material used in its construction the violin has a soft mellow tone, said by experts to be of good quality and volume.

Elephants Act as Exports for Testing Floors

Wishing to determine the strength of his garage floor a Canton, Ohio man employed the



Five Elephants Grouped as Closely as Possible are Means for Testing the Strength of a Garage Floor

services of five circus elephants to act as test load. They were led upon the floor and grouped as closely as possible, making a live load of more than 15 tons on the center of the floor—probably the first of this unusual description to be used for such a purpose.

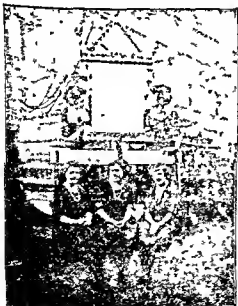
stood and sat. The total weight supported was 7,775 lb. which included the weight of the platform.

Exceedingly High-Powered Russian Electric Train

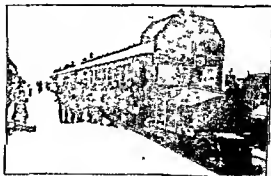
Recently a new type of electric railway car has been developed in Russia that is said to equal anything of its kind anywhere. Trains of these cars are now running from Moscow to Petrograd a distance of 500 miles without stoppage for recharging. The train is said to be equipped with electric motors of 3,000 hp.

Paper's Strength

A single sheet of paper so heavier than the usual letter stock was suspended in a frame carrying a sheet on which five young women



A Single Sheet of Paper Supporting a Weight of 779 lb.



High-powered Electric Train that Runs Between Moscow and Petrograd

The Soviet government aided the inventor in the design and development of these high-powered cars and all details of their construction are being kept secret.

Novel Attempt To Utilize Energy Of Waves

A new attempt to utilize the energy

generated by wave action is interesting because of its novelty. A track 75 ft long, set at an angle of about 30° with the ocean surface, has been constructed at Ocean Beach, California. A weighted car runs on the track, but cannot leave it. The front of the car presents a broad surface at right angles to the track. A cable, attached to each end of the car, runs over a drum at the upper end of the track, and over a submerged pulley at the lower end. The waves striking the car, drive it up the track, and when the waves recede, the car returns by gravity. In this manner the car is given a reciprocating motion, which, transmitted through the drum, can be used to drive a pump or other machinery.

Self-Government Practised By Department Store

One of the large department stores of Boston has successfully tried a form of self-government patterned much on the order of the U. S. government. Employees elect members of the House by ballot. Department executives form the Senate. Four high executives form the cabinet, and the president of the company is the chief executive. Under this plan, the employees practically regulate their own working conditions, and the system has led to a valuable exchange of ideas, the founding of welfare organizations, and a substantial increase in the store's business.

CORRESPONDENCE

The Problem of the Loper

To
The Editor,
The "Modern Review" and The "Prabasi",
Sir,

I beg to make through your paper an appeal which should commend itself to the generosity of your readers.

The problem of the leper in this country and the new hope which has arisen for him in the modern treatment of the disease has been frequently brought to our notice during recent years. There is probably no part of India where the problem is more acute than in the Bankura District. In recognition of this fact and with a view to combating the disease, a strong committee has been formed under the presidency of the District Magistrate, G. S. Dutt, Esq., I.C.S. The Committee proposes to work on two lines. First, by the spread of information concerning the disease which will teach the leper and his friends how to prevent the spread of infection and, second, by the establishment of treatment centres throughout the district. A pamphlet has been issued describing in popular language the disease and the means by which it may be transmitted and the precautions which should be taken to prevent the infection of new subjects. A series of lantern slides has been prepared and arrangements are being made to deliver lantern lectures in various centres. An appeal has been issued to all the medical men of the district asking them to introduce the modern treatment into their practices and to assist in the spread of information and offering to them a free supply of medicine for administration to poor patients and such advice and laboratory assistance as may be necessary. In addition we hope to establish special treatment centres for lepers in different parts of the district in charge of men specially trained for the purpose. The many advantages of segregation of lepers has been made prominent in the popular statement and in the appeal

to the doctors, but it must be recognised that the accommodation in the asylums is insufficient and that the great majority of lepers, particularly those in the early stages of the disease, are unwilling to enter such institutions. It is hoped that the work of the Committee will reach the large proportion of lepers which the asylums cannot at present hope to reach and prove a fruitful means of relieving suffering and assist greatly in stamping out the disease.

The financial resources of the district are small and therefore an earnest appeal is made to a wider public for the means to carry on this work. Contributions may be sent to the District Magistrate, Bankura, or to the undersigned.

Yours etc,
(Dr.) CALED DAVIES
Secretary and Treasurer,
Bankura Anti-leprosy Campaign Committee,
Sarenga, P. O.,
District Bankura.

Author of the book 'Gandhi and Tagore'.

DEAR SIR,
'Gandhi and Tagore', a study in comparison, which is reviewed in your July number is not from the pen of Aurobindo Ghosh as it is "believed to be". The writer who "has seen neither of the heroes of contemporary India" is Mr. N. K. Venkateswaran, B.A., L.T., of the Travancore Educational Service.

Yours faithfully,
K. SANKARANARAYANA.

Report of the Indian Sugar Committee on Date Sugar Industry.

Sir,

I was deputed by the Government of the Central Provinces as a witness for examination by the Indian Sugar Committee who, having concluded their labours, have recently published their report on the prospects of Indian sugar. The authorities in the Indore Central India Agency, and the Agriculture Department of the Central Provinces, considering me as a person for several years concerned in the development of date *gur* and sugar in these two Provinces, nominated me as a witness to depose on the possibilities of the date forests which stand untapped and utterly neglected and utilised by Government and the people. Before I had known that I would be sent up as a witness, I had despatched all my reports, pamphlets, and figures bearing on the prospects of date *gur* and date sugar industry in these two extensive Provinces of India to the members of the Sugar Committee, and I was led to believe that the subject would deserve a better treatment than what it has now received. Being selected as a witness possessed of personal and practical experiences of several years derived from numerous date forests in C. P. and in C. I., I went up with a strong conviction to impress on the Sugar Committee the great importance of the further development and expansion of the date-palm *gur* and sugar project. In this connection, I informed the members of the Committee of my intention to float a joint stock company to take up large date tracts in Central India, and to institute extensive local training of date tappers to work on the lines of the industry as it prevails in the Districts of East Bengal. The Committee began to cross examine me very severely on the point, because obviously my project of a company was intended to attract public attention and public money in pursuit of an industry about which the members of the Committee appeared to have drawn their inspiration from the unfinished labours and investigations of Mr Annett of the Pusa Agricultural Department. My lengthy cross-examination was intended to belittle my more to depreciate my efforts, and, it was openly said by one of the members of the Committee, that if he were I, he would drop the project of a joint stock company in order to save myself and others from further losses, troubles, and personal sacrifices.

I returned to Calcutta from Nagpur where I was examined by the Sugar Committee in July, 1920. I did not at all feel grateful or delighted to receive the pious advice of the selected Government experts on Indian sugar. They appeared to think that it was impossible to find skilled local labour to tap the date trees, and that it was hopeless to be able to settle in colonies the trained Bengal *Shoolies*, who alone, the Committee thought, were able to extract the date juice in sufficient quantities to make *Khejur gur* or raw date sugar, an article of widespread village industry. It is thus that we find only one brief chapter, XVI, in the bulky report now published, devoted to the consideration of other sources than cane producing sugar in India. Date, of course, is the principal among those other sources, and Jessore in Bengal is considered to be its only home. A little over five millions of date-palm trees yield about 50,000 tons of

Khejur gur in Jessore annually. A few Madras districts are said also to contribute some quantity. More or less *Khejur gur* is produced in some other districts of Bengal. And, in this way, a little over one fifth of India's total sugar produce comes out of the *Khejur gur* made by the villagers who own date trees in their holdings. If we leave out of account a few scattered sugar factories directly dealing with the raw produce of cane, the whole output of cane sugar in India comes out of the cane *gur* or cane *rab* widely produced throughout the country by the cane growers in their isolated fields, just as they grow their other crops. This is recognized, and the Sugar Committee have suggested very valuable notes and summaries for the improvement and expansion of further cane growth in India. But with respect to *Khejur gur*, the coming sugar industry for this country in which the Central and the Central Indian Provinces will ere long play an important part not less, if not more, than what it is in all the eastern districts of Bengal, the Indian Sugar Committee have miserably failed to appreciate the subject. If about five millions of planted date trees of poor and stunted growth in Bengal account for more than one fifth of the country's sugar produce, do not thumb calculations show that several times that number of full-grown and vigorous date trees in Central India and in the Central Provinces go very far to solve the sugar problem for India? To this, the Committee's answer is in the negative, and it is comprehended within the nutshell of one short paragraph, para 270, pp 255-56, of the Report.

Before we hear what Dr. Harold Mann of the Bombay Agricultural Department has to say on the results achieved by him from the date-tapping operations inaugurated by him in the Thana district of the Konkan, the Committee have declared that the date trees in that locality are about half a lac in number and that the Bombay date tappers are not so clever as the Bengalees, for they derive about one-third the quantity of available juice. Next as regards parts of Central India though it is admitted that the number of date trees is very large and they are extensively wide-spread the art of date tree tapping, it is asserted, is unknown. Therefore in the opinion of the Indian Sugar Committee, lacs of tons of available sugar which the date tracts in Central India can yield every year, must run to waste in the further growth and expansion of the date forests until the sickly, home-loving, and malaria stricken Jessore tappers annually migrate from their villages in Bengal, and settle in increasing numbers and in colonies in the dominions of the Durbars in Central India. This is a remarkable compliment to the Jessore *Gachis* which he has never desired during the course of my personal experiences extending over twenty years. I have made the date tappers of Surat and of Wardha work side by side with the Bengali compeers,—the *gichis* or the *shoolies* of East Bengal. I have never known that quantitatively or qualitatively, in respect of their juice production, the former are less useful or less successful than the latter. Next, for times out of number, smart local labourers, attracted for the very love of the work to extract the sweet *neera* for a drink in the morning, elicit the whole-hearted admiration of their *Ostads* of Bengal and of Bombay during the course of their apprenticeship in the very first month of their new career over the body of the

date trees within the circles of our *Khetur gar* producing operatives. Will the members of the Sugar Committee or any other outsiders who have not seen one date tree tapped for its *gar* controvert these facts of our personal experiences and observations? If not why condemn our project as a wild goose chase? Why consider the chain of production of a few tens of tons of date sugar in the Deccan (Bombay C P and C I) as remote or impracticable? Why not look upon the wide and extensive date tracts in these Provinces as self grown and more valuable natural sugar plants and than cane where

you can have the *gar* and the sugar for the mere asking as it were? Thus I will close with a retort to the Indian Sugar Committee and say that if I were a member of their body in charge of their Report I would have devoted half the number of pages of their voluminous Report to maps and charts of the date sugar tracts in these two Provinces and to facts and figures to show how the economic condition of the rural populations in the date forest villages in these parts would have been immensely improved.

HARIDAS CHATTERJEE (M.A. B.L.)

SEVENTH CENTENARY OF THE UNIVERSITY OF PADUA

ARRIVEMENT between the Italian and the Indian Universities seemed to have been realised by the graceful invitation sent from Padua to India on the occasion of the Seventh Centenary of the University of Padua which was celebrated between 14th and 17th of May 1922. Invitation letters (in Sanskrit) were sent to all the important universities and Oriental assemblies of India. The Vice-chancellor of the Calcutta University Sir Asutosh Mukherjee rose equal to the occasion. Realising the international significance of the invitation he promptly delegated three distinguished *alamas* of the Calcutta University to represent their *alma mater* in the historic assemblage of Padua in which delegates from Universities and learned bodies from over forty countries took part. Three gentlemen—Dr D. N. Mallik Dr. Khandranath Ghose (University Professor of applied physics) and Dr. Sunit Kumar Chatterjee (University Professor of Indian Linguistics)—who were staying respectively in London Berlin and Paris represented Calcutta and India in this unique gathering of scholars from all over the world.

The function was primarily of a ceremonial nature but from the point of view of India it is noteworthy that the equal status of India in the republic of letters has been freely and formally recognised by one of the oldest Universities of Europe. The principal ceremony in which the king of Italy was present took place on the 15th of May. There were a number of speakers selected from among the delegates to read addresses of congratulation to Padua. The speakers represented the various countries which were formed into several groups namely—

1. Asia (India and China) 2. The Latin nations (France, Belgium, Spain, Portugal, Roumania and the states of South America) as well as Ireland and Greece 3. The nations of Northern and Eastern Europe (Holland, Denmark, Norway, Sweden, Finland, Estonia,

Lithuania, Lithuania, Hungary), 4. The English speaking nations of the British Empire (England with Scotland and Wales, Canada, Australia and New Zealand, South Africa), 5. Germany 6. The United States of America 7. The Slav nations (Russia, Poland, Czechoslovakia, Yugoslavia, Bulgaria) and 8. The Universities of Italy.

Each speaker was to speak in his own language and this was quite in keeping with the international character of the meeting. The order of speakers was determined by lottery and as India came first and India was privileged to represent Asia this part of the programme was opened with an address from one of our Calcutta delegates. An address suitable to the occasion had been prepared in which Padua was congratulated on her long record and in which it was emphasised that the modern Indian Universities symbolised India's age old quest for knowledge in a new form while they aspire to bring home to the rising generation of India modern sciences and up to date methods of pedagogy they are equally zealous to conserve the ancient learning of India which in the days of her illustrious Universities of Takla, Nalanda and Varanasi attracted students from practically the whole of Asia. The address ended with the wellknown prayers from the Upanisads *Sita nri avata* etc. and the wish was expressed that such a meeting of the members of the various universities of the East and of the West like brother pilgrims to the same shrine of knowledge might be productive of fruitful results in the domain of Science that knows no frontier and lay the foundation of true internationalism.

It was thought that an address on behalf of India should be either in Sanskrit or in Hindustani (Hindi) and as the letters of invitation from Padua to the Indian Universities were in Sanskrit an adaptation of the speech was made in Sanskrit by Professor Parasuram Lakshman Vaidya of the Fergusson College Poona and

eminent Sanskritist (who is also an M. A. in Pal of the Calcutta University), and who is now studying Buddhist philosophy with Prof. De la Valre Poussin. This address was written out in the form of a Manuscript in Devanagari characters and Professor Chatterjee read it before the assembly on behalf of the Indian Universities first among the foreign delegates. There were speeches in Latin, Italian, French, English and German and the intonation of Sanskrit in that assembly did create an impression.

There was a very great interest in India among the scholars from different universities and specially among students the more intellectual among whom were profound admirers of Rabindranath Tagore whose name only is the best passport for Indians into the heart of the student community of the continent. The presence of three Indian professors in such an intellectual gathering was noticed with pleasure by all and we only wish that other Indian Universities also were represented and by Indian professors. Drs. Mallik Ghose and Chatterjee had occasions to come in touch with the students and others and converse with them about the intellectual awakening of India and the work done by the various educational agencies of Modern India. Most of the students showed great enthusiasm and the three Indian Professors had to give autographs by the score in Devanagari and Roman. The welcome accorded was most cordial. Professors, pupils and the common people of Padua proud of their university, entered fully into the spirit of the celebration. The Rector of the University, Dr. Lucatelli and the Secretary of the Centenary Committee, Prof. Ballini (occupying the chair of Sanskrit in Padua University) were the very

spirits of courtesy and hospitality. Prof. Ballini is an enthusiastic student of Indology and a true friend of India who appreciates all that is best in Indian culture. Some of the members of the different delegations were honoured with doctorates by the Padua University and Dr. P. N. Ghose has been conferred this distinction as a delegate from India.

Very few Indians know what a fascination India exercises on the imagination of Italian savants. From the time of the great Corroto, who brought out in the fifties of the last century the magnificent edition of the Ramayana with an Italian translation to Dr. Tassinari in whose untimely death modern Indian linguistics had lost a splendid worker—Indology has an uninterrupted succession of veterans in Italy—the India of Europe. Outside Germany it is difficult to find so many eburs of Sanskrit as we find in Italian Universities. Prof. Ballini of Padua, Prof. Balloni of Pisa, Prof. Suali of Florence along with Dr. Vallauri and Dr. Tacci are some of the enthusiastic workers in the field of Indology trained under the inspiring personality of Dr. Carlo Formichi occupying the chair of Sanskrit in the University of Rome—whose single hearted devotion to the cause of Indian studies as well as the solid contributions to the science of Indology have won for him this year (1922) the crowning recognition of the highest Prize of the Roman Academy for Philology conferred on this Sanskrit Professor of Rome. So it is only proper for our Indian Universities and oriental assemblies to establish a relation of closer friendship and co-operation with their fellow workers and colleagues of Italy.

KALIDAS NAG

FISCAL ENQUIRY

THE QUESTION OF FOREIGN CAPITAL

SIGNS have, of late, been visible in some of the Western countries, indicating the rise of a movement against the investment of foreign capital to a considerable extent. The Report of the Company Law Amendment Committee, presented to the British Parliament in 1918, gives expression, though in a feeble manner, to the dangers of an increasing flow of foreign capital into the United Kingdom. Many of those who made written replies to the

questions of the Committee, or who gave evidence before it, expressed opinions, we are told, in favour of disclosure of nationality by all shareholders, and, in some cases of limitation of the proportion which aliens might hold of the share capital of a Company. While in the case of certain industries the Committee recommends that no restrictions at all be imposed, it nevertheless advocates in such cases the enforcement of disclosure of alien

ownership if that policy seems to the Legislature to be right. In the case of others it thinks that though it is neither expedient nor essential for national safety that aliens should be totally excluded from ownership it is necessary to ensure that not more than 20 per cent of the share capital should be held by aliens and that those shares should carry no more than 20 per cent of the voting power.

The Committee appointed by the Board of Trade to investigate the general question of trade relations after the war which reported in 1916 had also gone into the question of foreign capital. Although the Committee reported against an imposition of restrictions upon aliens becoming shareholders in British Corporations it did not hesitate to express itself in favour of definite information as to the nationality of the shareholders in every British Company.

We think therefore the Report stated that it would not be well to use the two edged weapon of restriction specially in view of the fact that after the War it will be unwise to discourage foreign capital from coming freely into the country. But we think it desirable that the Government should be provided with definite information as to the nationality of the shareholders in every British company. We therefore recommend that every limited company should henceforth be required to include in its annual returns to Somerset House a statement of the amount of its stock or shares held by or on behalf of aliens together with a statement of their nationality.

France is another country in which measures have been proposed for discouraging the flow of foreign capital. I have come across the terms of the draft of a Bill by a Deputy in France in the year 1913 discountenancing foreign investment. The measure contemplated discountenance of the word

French in the following cases: 1. When the enterprise or company has one or more foreign administrative officers when it is a branch establishment of

a foreign enterprise or corporation, when more than ten per cent of its personnel consists of foreign employees or when it is not carried on exclusively according to French laws. 2. When the goods are not produced in France or in French colonies by exclusively French enterprises. It was proposed that persons violating the law in case they were foreigners should be expelled on repetition of the offence. I desire further to refer to an extract from the *Morning Post* of December 30 1912, to illustrate the feeling of antipathy against foreign companies in France. The paragraph runs thus:—

Mr Briand Minister of Justice has ordered an enquiry to be opened into the methods adopted by foreign companies which organise financial issues of France. This enquiry is the natural consequence of the promise given by M. Briand during the debate on the Rochette affair that he would take measures to protect the savings of France and to prevent these savings being drained away into foreign countries without good security. It appears that the law of 1907 providing that a declaration must be officially registered and an announcement inserted in the supplement of the *Journal Officiel* whenever stocks or shares are offered for sale in France is frequently violated. To save the expenses entailed by these formalities certain financiers instead of offering shares for sale in France have merely informed their clients through offices in Paris that these shares are offered for sale in some foreign town or other. It is announced that these proceedings are to be taken against an English firm which is alleged to have sent circulars concerning a foreign stock to French investors. As the principals of the firm are domiciled out of France action can only be taken against the representatives in Paris.

The English agents referred to above were we are told subsequently convicted. France and England are not the only countries in which there has been a feeling of aversion among the people against the investment of foreign capital. This feeling it appears exists in an intensified form in many other countries. Josef Grunzel, in his work on Economic Protectionism refers to a movement in Germany against the investment of foreign capital. A measure was we are told introduced in 1912 in the German Reichstag to set a limit to the denationalising commercial policy of the

powerful American trust, the Standard Oil Company. Further, the action that Germany had taken sometime prior to this in the matter of potassium salts, which are considered to be of very great value in agriculture and in which Germany has a monopoly, was with the object of discouraging the flow of foreign capital into the country. The law introduced in 1910 to deal with the situation provided for the compulsory combinations of producers of potassium salts. This was preceded by a report which indicated that "the fear lest the control of the industry should pass into foreign hands was a part of the incentive to this regulative action."

As a result of the marked fall in the value of the potassium plants the report said "foreign countries dependant upon this source of potassium would not have let pass the opportunity of acquiring numerous potassium works at low prices, and hence of securing an undesirable amount of influence in determining the policy of the German potassium industry."

The growing strength of the movement for the nationalisation of industries may be taken to be an indication of the increasing intensity of feeling against foreign capital. In Switzerland for instance although at several votings by Referendum rejection was secured of proposals for the assumption of new powers by the Government, yet in the case of the acquisition of the railways the instinct yielded to the prospect of economic advantage. Lord Bryce in his work, *Modern Democracies*, said

"A further reason was that the holding by Germans of a large proportion of the shares in the Gothard Railway an undertaking of vast international importance had made it politically desirable for the Swiss Government to obtain full control of that line and to do this it seemed necessary to acquire the other lines also."

The trend of this movement in Portugal is indicated in the following extract from the *Fairplay*, the leading shipping weekly of England (I am obliged to a Bombay friend for this)

According to advices from Lisbon a Bill has

been introduced in the Chamber appointing a Commission to liquidate the *Transportes Maritimos* and to transfer the steamers to a private company the capital of which will be exclusively Portuguese. The new company must it is stated employ only Portuguese subjects and the steamers are to be employed in the trade with the Portuguese Colonies.

In Mexico the movement has resulted in the nationalisation of its railways by the method of merging the different private companies into a large corporation (*Lineas Nacionales de Mexico*) in which the Federal Government secured for itself a sufficient number of shares to be able to dictate the railroad policy in the interest of the country. (Grunzel) It appears from a statement made by the *Times* Trade Supplement in a recent issue that the provisions of the Australian Navigation Act have resulted recently in the exclusion of British liners from the interstate passenger traffic of the Commonwealth. This is significant indeed.

It may be asked if in independent and economically advanced countries like England and France Germany and Switzerland restrictive measures against foreign investment are considered necessary and advocated for safeguarding their economic interests how much more should India industrially backward and politically non autonomous as she is stand in need of protection against unrestricted foreign exploitation? The evidence placed before the Indian Fiscal Commission has shown in an unmistakable manner what the feelings of well informed Indians are in the matter. England as is well known, is as keen at the present moment as ever to invest her surplus capital in India and a considerable amount of British capital actually flows into the country every year. There are already indications that this flow will be further stimulated if the present fiscal system is replaced by protective tariffs. Indians demand a change in the present fiscal policy because they are convinced that under a well considered system of protection their industries are bound to expand and flourish in an adequate manner. But they are equally convinced that the use of foreign capital to any considerable extent cannot but

hamper and delay the realisation of this goal, first, by stimulating further imports and discouraging production in the country and secondly, by exercising a baneful influence in the political sphere

I have already shown in an article on the subject published in a preceding issue of this journal how foreign capital is largely attracted to undeveloped countries like India and to others which follow a policy of protection, how there has already sprung into existence a distinct movement in favour of employing foreign capital with the object of setting up extensive plants for manufacturing various commodities for which India affords a suitable field and how if this process is to go on unchecked, the increased amounts that the consumer will have to pay under a system of protection for the commodities used by him will mostly go to enrich not the people of the country for whose benefit alone such a policy is advocated and justified but the foreign exploiter whose activities have rendered the people of India so utterly helpless in the sphere of industry and commerce

Josef Grunzel who discusses the question of foreign capital at some length in his work already referred to goes to the root of this matter when he points out that it is only in the earlier stages of capitalistic production in a country that foreign entrepreneurs capital will be welcome. He says,

As soon as the spirit of enterprise becomes active in the country itself attempts will not be wanting to replace such capital by foreign loan capital which leaves in the possession of the debtor country the excess of its earnings above interest thus operating to enrich the latter more rapidly and at the same time eliminating the unavoidable personal influence of the foreign capitalist on the domestic economic policy. The most insistent opponent to the foreign entrepreneurs will be found in the case of those enterprises to which is entrusted the safeguarding of any special economic interest of the community in the field of national defence of trade industry or commercial policy

Indeed India has long outgrown the stage of industrial development when an unlimited and uncontrolled investment of foreign capital might have been advan-

ageous to her. The persistent demand on the part of far sighted Indians for the adoption of measures restricting the continuous and continued flow of foreign capital does not, therefore, come a day too soon

I proposed to indicate how the use of foreign capital to a considerable extent in a country like India is likely to prejudice, in other ways besides those mentioned above, the interests of the country and hamper the development of industries, and this specially under a system of protection. Indians demand a change in the present fiscal policy because they feel that under a system of protection alone can she, under the present circumstances, expect her manufactures to develop in such a way as to be able to compete equally with foreign commodities in her own market. If this object is to be attained, the goods required by her but supplied by foreign countries should more and more be produced in the country itself. Protection to an Indian industry and discouragement of a similar foreign industry are, therefore, parallel expressions. But let us see how the object aimed at by those who advocate protection is sought to be defeated by an unrestricted flow of foreign capital into the country

As is well known, a considerable amount of foreign capital continually flows into the country. But, one may here pause and enquire, how is this capital carried to India? There are still many people who seem to believe that this capital is transmitted to India either in specie or in credit paper. The eminent Liberal writer and statesman, the Rt Hon J M Robertson, mentions the case of a member of Parliament of literary distinction who was once asked in the House of Commons how he supposed was a loan by investors in the United Kingdom to a foreign country effected. The member answered without any hesitation that this would be done by the transmission of credit paper! In his work on Free Trade Mr Robertson explains in a clear and lucid manner how capital is actually exported from one country to another. He writes

"Now, the exact form in which a public loan is made from this country will be determined at the moment by all the special circumstances, financial and commercial. If it will be profitable at the time for the British exporters to send and for the importers in the borrowing country, the transaction will in part take that form. It might, again, take the form of sending of foreign or colonial produce which was in store here for re-export. If however the purpose of the loan, as often happens, is the construction of a new State railway in the borrowing country, the bulk of the loan will be likely to go so far as we are concerned in the shape of rails locomotives and rolling stock. Some might even go in gold if the borrowing Government is improving its currency: we are latterly great dealers in gold as a commodity the produce of the South African mines. But a loan of say fifty millions will never go wholly in gold. It will go mainly in British produce mostly manufactures. The making of these goods will not only employ labour here but will secure a profit to the capital employed in making them and that profit will in ordinary course provide for the upkeep and if necessary the extension of the plant of that industry.

"Thus broadly speaking there cannot be export of capital without giving employment and profit to British labour and capital beyond the small movements of bullion which as we have seen regularly go in time of peace to balance the money exchange between different States, capital simply cannot be exported *save in the form of commodities*. If the borrowing State were simply to receive a British cheque for £50,000,000 from the Bank of England or Bank notes to that amount (which is not the way in which things are done) it would have to proceed to buy with that paper the special goods it required and also further goods the sale of which in its own or neighbouring countries would bring in the spare money it needed.

It will thus be seen that while India requires less of foreign goods in order that she may be able to manufacture more goods and thereby satisfy her own requirements the use of foreign capital discourages such manufacture by compelling her to purchase goods largely from abroad.

A most practical and effective method by which the Government can encourage the development of industries in India is by securing the purchase of supplies required for the railways the army and the public services so far as possible in this country. It is essential that this should be done if industries are to grow adequately and properly in India. Owing

chiefly, however, to the dominance and intervention of British capitalists, who exercise an amount of influence and control over Indian affairs out of all proportion to the quantity of capital invested by them in this country, the Government of India have not so far been able to accomplish anything substantial in this direction. The enquiries conducted by the Indian Industrial Commission, together with the information placed at their disposal convinced them that the manufacturing capacity of the country had been far from sufficiently utilised by Government departments in the past, and they formulated proposals which might have the effect of stimulating industrial development to a certain extent at least.

Those of our members' said the report, who had the opportunity, when working with the Indian Munitions Board of sanctioning the orders on the Stores Department of the Indian Office found numerous instances in which articles were ordered from England, which could have been supplied by Indian manufacturers equally well both in respect of price and quality if the latter could have relied on an established Government practice of local purchase. It appears to us that, in the interests of Indian industries a radical change should be made in the methods of purchasing in India Government and Railway stores. The existing system has been handed down from a time when India was almost entirely dependent upon Europe for manufactured goods but it is unsuited to modern conditions and has had a deterrent effect on attempts to develop new industries in India.

The authors of the Report on Indian constitutional reforms were very outspoken in this matter. They, in fact, admitted that 'the maintenance of a Stores Department at the India Office is looked on as an encouragement to the Government to patronise British at the expense of local manufactures.'

Subsequently in 1919 the Government of India appointed the Stores Purchase Committee to consider and report, in view of the necessity of encouraging Indian industries while at the same time securing economy and efficiency what measures are required to enable the Departments of the Government of

India and of Local Governments to obtain their requirements as far as possible in India. This Committee recommended that in addition to providing for the full utilisation of existing industries in India, the Government must further give them practical encouragement, especially in the initial stages of their enterprise, and must assure them of a reasonable measure of protection against outside competition.

A review of the stores purchase policy of the Government of India from the year 1862 onwards led the Stores Purchase Committee to the conclusion that the Government of India had not generally succeeded in their efforts made by them in respect of the encouragement of local industries and of the local purchase of imported stores and that this failure had been contributed to largely by the influence of the Stores Department of the India Office. This Committee which had a preponderating element of Europeans and officials on it, did not hesitate to condemn in clear and emphatic terms the attitude of the Indian Stores Department, whose advice had so far been the dominating factor in the matter. 'We cannot but observe,' they declared, 'that the attitude of that department has been, in the main, one of opposition to any measure which would lead to either purchase or manufacture in India and thus result in the gradual transfer of the supply of stores from the British to the Indian field.' No condemnation of the policy hitherto pursued by the Government in the matter could be more scathing than this.

We have seen how in spite of all protests against the stores policy of the Government of India and notwithstanding repeated efforts for introducing radical changes in the policy, the Government have failed to fulfil their responsibilities in the matter. This has been so as I have said above, owing to the very powerful, almost irresistible, influence of British capitalists, seconded by the British officials in India. Indeed, the history of the stores purchase policy of the Government of India affords a striking illustration of the effects of an indiscriminate employment

of foreign capital, resulting in exploitation and outside intervention. The question has two aspects, economic as well as political. Both these aspects are so closely inter-related that it is difficult to differentiate one from the other. When, for instance, a loan is floated in England for pushing on, say, development of railways, what invariably happens is that this investment of English capital practically means the import into India of foreign railway materials. Thus, in other words, means that you substitute foreign goods for Indian goods or discourage the production of Indian goods by encouraging the import of foreign goods. In cases in which no loan is raised but still foreign goods are imported in spite of the fact that indigenous goods are either available or can be manufactured at less or equal cost in India, it is the political factor of the question that finds play, though underneath the surface is discernible the desire of financiers or capitalists to push their private profitable interests.

An unrestricted and uncontrolled flow of foreign capital prejudices the development of industry in India in another way. Competition, in the sense of an efficient rivalry between individuals or nations, is a condition of progress in almost every sphere of life. But this competition, if it is to be of the right sort, should, above everything else, avoid all attempts to restrict it in the interests of any particular classes or communities. It is of no less importance that competition should, besides, be both fair and equal. This is finely illustrated from the world of sport by W. Jethro Brown in his work, *The Underlying Principles of Modern Legislation*. Mr. Brown writes:

The rules of football prohibit punching, the Marquis of Queensberry rules forbid kicking and according to the orthodox conception of the game of lacrosse the lacrosse stick is not to be directed against the skull of the adversary. In all sports there are rules of the game which define the forms in which rivalry between opponents may find expression. Such rules in so far as they are good rules do not enfeeble rivalry; they only regulate it.

character in accordance with a particular conception of the game. Certain masculine activities proper in the sphere may be brutal in another. Football is not a prize fight, high kicking however creditable on the music hall stage is out of place in the prize ring and cutting off the adversary's ear or splitting his cranium admirable as it may be in swordsmanship is no part of the game of lacrosse. The application of all this to political society is obvious. The true function of social regulation is not to eliminate competition but to direct it along certain lines with the object of retaining its power as a stimulus to effort while removing or diminishing its undesirable consequences.

One of the reasons why an unrestricted flow of foreign capital is opposed by Indians is that it has introduced unequal and unfair competition. This has placed Indians in the matter of their industries in an utterly helpless and unfavourable position as compared to Britishers. A competition between an industrially advanced country like England and a weak and undeveloped country like India can never be a competition between equals. As Professor Alfred Marshall says is a truly open market competition is often constructive and not ungenerous. But he adds 'when a giant business is striving to attain a monopoly or to repel rivals from ground which it wishes to make its own it is under strong temptation to use ferocious and unscrupulous methods to compass their undoing. Something like this is happening in India at the present moment. If there is a change in the present tariff policy and as a result of this the flow of foreign capital is further stimulated the present conditions will be further aggravated. In view of the particular relation in which England stands to India it is certainly the duty of the former to safeguard the interests of the latter. In all international trade policies the British Dominions are able to take full care of their own interests but India is not in an equally strong position and rightly therefore Professor Marshall thinks that Britain is morally bound to attach to each of her interests at least as great weight as if it were her own.

The pace of industrial advance of a country depends to a considerable extent on the organising ability, technical and scientific knowledge, and practical skill possessed by the people engaged in trade and commerce. When capital is poured by a progressive people into a backward country to be devoted to industrial and commercial enterprises it generally happens that the experts and organisers are supplied by the former. This places the country that uses foreign capital at a very serious disadvantage because in the matter of organising and technical experts it finds itself at the mercy of the country supplying capital. Take for instance the railways the jute industry and the banking industry in India. These are all dominated by British capitalists. They afford a striking illustration of the effects of foreign capital demonstrating how unfairly Indians have so far been treated in the matter of the training and appointment of technical experts. This is so because of the very close jealousy displayed by British capitalists and their agents in regard to Indians. In one of his recent works in which he discusses the chief problems which arise from the contact between different governments and peoples C. Delisle Burns casually refers to this matter. He acknowledges that when capital is exported the importing country becomes dependent on the citizens of the lending nation not only for cash and commodities but also for the intellectual and imaginative ability necessary for organisation. In support of this thesis he mentions the case of Italy which at the beginning of the recent war found herself in a difficult financial position not only because some great banks there had been formed with German capital but also because the banking and some of the trade organisations were largely dependent upon the ability and experience of German residents in Italy. (International Politics by C. Delisle Burns.)

The most outstanding argument against the unrestricted flow of foreign capital into India however is the attitude of rude and aggressive domination that the resilent British mercantile community

in India have so far been found to assume in respect of the people of the country and the opposition that they have generally offered to the introduction of progressive measures having for their object the good of the country. It is imperative that the ascendancy of this powerful class should be set down to its proper limits. That the political influence of foreign capital on a backward or weak country has often been detrimental to its interests is a proposition that requires no elaborate demonstration at this time of day, at least in India. Mr C. K. Hobson discusses this aspect of the question with some amount of thoroughness in his work, the Export of Capital. I make no apology to quote at length some of his observations. He says

Capital has been employed in numerous instances to drain countries of their resources to weaken them economically and to degrade them morally. The danger is specially great when highly organised communities are brought into contact with primitive peoples of lower education and intelligence. Uncivilised and half-civilised peoples have been ruined for the temporary benefit of countries with a more perfect material development.

Cases of misapplication of capital have been excessively common. They are not confined to commercial ventures, which actively oppress helpless nations in the territories where they operate. The desirability of partial investments cannot be proved by the fact that the investors found their outlay financially remunerative to themselves, nor does it necessarily follow that a financially unsuccessful investment is unproductive of good to the world at large. The self-interest of individual investors is but an unreliable guide to the interests of nations and of the human race. Were the two interests identical history would have been dif-

ferent from what it has been. San Thome, the Congo and Putumayo would not have been a blot upon European civilisation while many a war might have been checked at its inception.

Mr Hobson points out how the Governments of weak and backward countries often fall an easy prey to the wiles of financiers when they are faced with difficulties, internal or external, and refers to examples, showing how foreign capital has been used for purposes of exploitation in the worst sense of the word. As he says when the borrowing country is weak, lenders consider that their interests are best served by encroaching upon the political independence of the borrowing country.

I have attempted to show that economically as also politically an unrestricted flow of foreign capital cannot be conducive to the good of a country situated as India is. I have drawn only the dark side of the picture. But, I do not forget that foreign capital has in many cases conferred great benefits on countries using it. It is because under certain circumstances such capital is a beneficial commodity that some of the Indians who have given their thoughts to the question have, rather than demanding total prohibition, urged that steps be taken on the one hand to check the unrestricted flow of foreign capital and on the other to ensure that Indians should enjoy adequate powers of control. It is for the legislature to decide in what way these objects are to be achieved.

SUDHIR KUMAR LAHIRI

PICTURE

[*Translated from Rabindranath Tagore's "Balaka"*]

By K C Srin, I C S

Art thou a picture mere, on canvas limn'd ?
 —That starry cluster, distance dimm'd
 That throngs its nest
 Of heaven's breast,
 That tireless travellers' band
 A-journeying through the darkness, lamps in hand,—
 The sun and moon and stars that speed
 Through wheeling year by year
 Art thou not real like those, indeed ?
 Art thou, alas, a picture mere ?

'Mid restless change why art thou fix'd in rest ?
 Be thou the traveller's comrade blest,
 O thou who hast lost thy way !
 Why night and day
 Dost thou, in midst of all, remain so far from all,
 Immured in quietude's inmost hall ?
 This dust doth raise
 Its grey hued skirt, and plays
 With winds in wuuton mirth
 In summer months it drapes the Earth,
 Of splendour shorn in widow's weeds unsterile
 In spring time of the year
 It paints and decks her youth
 Thus dust, too, lives in truth
 These leaves of grass
 That lie at the Universe's feet, alas,
 Are real, too,—they change from green to sere
 Thou changeest not —thou art a picture mere,
 A picture mere !

Once didst thou walk beside us on our way,
 Thy breast did heave and sway,
 Thy life in every limb of thine
 In melody and grace
 Did trace
 Its own new rhythm and rhyméd line,
 Attuned to the music of the spheres
 Since then have passed by many months and years
 And in my life, my world,
 That round about thee whirled,

How real wert thou, in sooth,
 O goddess of my youth !
 For thou didst paint, with beauty's brush,
 All earth and sky, in joy's deep flush.
 Yea, in that dawn on Earth,
 In thee all Nature's voice had birth.

We walked together hand in hand ;
 But thou didst step aside, and stand
 Behind the shadow of the night.
 Since then, with all my might,
 Onward I've walked, and oo,
 Through grief and joy, alone.
 Daylight and night, the heaven's ebb and flow,
 Pass on and go ;
 The flowers I greet
 Beside the road, move oo with silent feet,
 In splendour's hues array'd.
 In o thousand streams Life's river sweeps unstay'd
 With Death as anklets sweet
 Oo its dancing feet.
 Afor and farther still
 I rove
 Stirred by a nameless thrill :
 For I have given the roadside all my love.
 Where thou didst step aside,
 Thou standest still.
 And thou dost hide
 Behind the dust, behind the leaves of gross,
 Behind the sad old moon and stars, olos,
 Thou, who wert so dear,
 To-day a picture mere !

What senseless fancies cloud the poet's brow ?
 A picture thou ?
 Ah no, thou art no picture mere.
 The painter's lines have not confined thee, dear,
 Nor silence stopt thy breath.
 Ah no, for if the joy that's thou had met its death,
 This river
 Would lose its liquid quiver,
 This cloud that gleams
 Would fold for e'er its golden beams.
 If from this world the dark enchantment of thy hair
 Did pass and fade,
 The wind-fano'd marmurous shade
 Of the blossom'd woodlands there
 Would dreamlands' be.
 Have I, indeed, forgotten thee ?
 Ah, no, thou hast thy seat
 In Life's own source, and heart's red beat ;
 So art remember'd not.

So we remember not the flowers that dot
 The paths we walk with listless hearts distraught
 So we remember not the stars
 Yet they,
 Across the viewless bars,
 Add fragrance to the breath of night and day,—
 Unseen, unsought,
 They fill oblivion's void with tunes unheard
 Forgetting's not the same as remembering not,
 So thou hast stirr'd
 And sway'd my blood, unknown,
 From oblivion's throne
 Thou livest not before mine eye,
 For in its pupil dost thou lie

And that is why
 Thou livest in the woodlands green, and in the azure sky.
 In thee
 My world hath found its inmost melody
 None know they hear thy accents ring
 In all the songs I sing
 Thou art the poet that sits within the poet's heart,
 No picture, no, no picture mere thou art!
 Thou camest, long ago, array'd in morning's light,
 And I have lost thee in the night
 Since then
 In midnight gloom, unknown of men
 Thou hast been coming back to me, my dear
 No picture thou, thou art no picture mere

BHARATAVARSHA

A PLAY IN ONE ACT

By MRS NORAH RICHARDS

Persons of the Play

DR PURANA
 DR STEAM
 DR WHISTLE
 DR WHITEHALL
 DR DEEHI
 DR SHORTIS
 DR MONTAGU FORD
 A SICK MAN
 His WIFE
 BHARATA their son
 A BOY
 A SERVANT

} *Physicians*SCENE.—*The courtyard of any house in India*

The SICK MAN, his WIFE, BHARATA and DR PURANA are discovered. DR PURANA is seated in the centre facing the SICK MAN who is lying on a charpai to the right, reclining against a big pillow. The WIFE of the SICK MAN is seated on a firki below the charpai; she occasionally fans the patient. BHARATA is sitting below and a little to the left of PURANA.*

* Right and left are to be understood as from the point of view of the audience.

PURANA Thy sickness is non-existent for thy body is unreal. Let thy mind dwell only on thoughts of the soul. Lend not thine ear to those whose delight is in material things for verily objects perceived of the senses are a delusion—they are of no more substance than the gleam of a polished shell. Material manifestation is as the reflection in a mirror unreal as the alluring vision of fertile land in a desert, the despair of thirsting travellers who wearily march towards it.

SICK MAN But O Wise One the pains of my body are a drag upon my spirit. Daily I grow more weak, more helpless. Soon shall I be unable to rise from my couch. Thus wearily pass my days.

PURANA It is well. Such weariness gives strength to the soul. The harmless uneventful existence that is thine frees the mind for contemplation. Remember the earth is a place of suffering and the extent of thine own suffering is but the result of thine own past. There is no escaping from the harvest of the seed sown in previous lives. The only freedom from pain is freedom from the wheel of birth and death to be attained by renunciation of the lower self, the renunciation of the joys of life—of the great illusion *māyā*.

BHARATA O Wise One in all humility I ask is it possible to separate the creator from his creation? Is not the child imbued with the life of its parent? And does not the beauty and well-being of the child greatly please its progenitor?

PURANA My son thy question betrays ignorance—the ignorance of a youthful mind untrained. Know thou the Creator first created the soul, the inextinguishable life force which endures through limitless ages. Then for the soul's evolution He created *māyā*—that which does not endure yet though unreal as the image in the mirror deludes the sojourners of the earth. Knowest thou not that *Māyā vati* of celestial origin was created for the sole purpose of beguiling men that she was the embodiment of the goddess of love and desire than which no delusion is greater?

BHARATA Yes *Māyā vati* shall be our symbol. But she is real since it is by contact with her that we men may realize ourselves. Her destiny is to distract us yet is she to be pitied not scorned for that which is her fault is also her virtue

and shall not we who have grown strong by resisting her power care for her and make her sojourn upon earth pleasant and good? What hope for mortals if *māyā* is *māyā*? A poor man is starving by the road side. Shall I say he is *māyā*, and passing on rob him of comfort and myself of a generous deed? My father is sick. Shall we not endeavour to cure him of his sickness and give him the vital energy to resist the alluring powers of *Māyā vati* and thus become valiant and noble?

PURANA My son thou speakest without understanding. Knowest thou not that in still waters only, is reflected the light of the heavens? The man who tosses upon the surface of the waters of life knows naught of its depths. In him can be no reflection of the sun by day nor of the moon and stars by night. Better a sick body and contemplative mind than a strong body and a mind given over to preoccupation with the affairs of this delusive life. Listen my son to the written word which to gods is a delight but to demons and to men given over to the enjoyments of *māyā*—a misery.

If thy soul smiles while bathing in the sunlight of thy life

If thy soul sings within her chrysalis of flesh and matter

If thy soul weeps within her castle of delusion

If thy soul struggles to break the silver thread that binds her to the Master know O disciple thy soul is of the earth.

SICK MAN If thy soul weeps—thy soul is of the earth!

WIFE Hari Rama! Hari Rama!

PURANA Give up thy life if thou wouldst live—The Wise Ones tarry not in the pleasure grounds of the senses—The Wise Ones heed not the sweet tongued voices of illusion.

WIFE Hari Rāma! Hari Rāma!

SICK MAN (*moving uneasily*) I would sleep. Pray you remove the pillow.

WIFE (*rises*) Hari Rāma! Hari Rāma!

PURANA (*rises and goes to the patient standing by his bedside*) What is thy pain?

SICK MAN The result of my past misdeeds.

PURANA What is the earth?

SICK MAN A place of suffering.

PURANA What is physical life?

SICK MAN *Māyā*.

PURANA Is it to be desired or clung to?

SICK MAN It is of no account.

PURANA It is well with him Remove the pillow and let him sleep (*WIFE removes the pillow*) I will retire and meditate. Do not rouse him May peace and calm flood his being and may he no more cling to unrealities (*Retires to righthand upper corner of courtyard where he remains absorbed in contemplation*)

BHARATA (*rises and goes to bedside*) My father grows weaker day by day

WIFE (*who is seated on the pithi*) It is well with him Did you not hear the physician say it was well with him? We are ignorant and must put our trust in those who are wise Hari Rama! This life is maya!

(*Sounds without*)

BHARATA Hark! (*Goes to entrance of courtyard and looks out*) Mother strangers approach

Enter a BOY

BOY Brother, two foreigners have arrived They send greetings Their ox chariot has broken down and while it is being put right, they graciously ask if they may seek shelter and rest in your dwelling

WIFE (*rising*) Our greetings This house is theirs Bid them enter

Exit BOY

BHARATA Mother come and receive them

WIFE. I come my son (*Goes towards entrance*)

Enter Dr WHISTLE and Dr STEAM

STEAM How do you do? (*Puts out his hand to shake*) It is very kind of you to allow us to come in

BHARATA (*confused, places his hands palm to palm and bows in greeting*) You are very welcome

WHISTLE (*who is carrying a black bag does not attempt to put out his hand but bows profoundly*) How do you do?

STEAM (*bowing to WIFE*) Madam I greet you

WIFE (*folds her hands in greeting and pulls her drapery forward over her face*) This house is yours Be pleased to sit (*indicating carpet on the floor*) My son have pillows brought

WHISTLE (*bowing profoundly*) Madam (*WIFE goes towards pithi*) Steam where are we to sit? I see no chairs

STEAM Very awkward very awkward We had better ask

WHISTLE And I say, Steam What about our sofa-topics? (*Their topics are rather old-fashioned with flowing muslin pugaries*) Are we indoors or out of doors?

STEAM Really, Whistle, I do not know, It seems that we have entered the house and yet the sky is overhead Fortunately the evening sun is weak We will consider that we are indoors

WHISTLE But I say, Steam I do not see a hat rack

STEAM (*looking around*) Very awkward, very awkward

Re enter BHARATA followed by a SERVANT.

BHARATA (*to SERVANT, who is carrying pillows*) Place them there (*Crossing to WIFE*) Mother have fruit brought.

Exit WIFE followed by SERVANT

STEAM (*hesitating*) Sir on which chair shall we sit?

BHARATA Chair? Forgive me I do not understand

WHISTLE Er—er—when you sit in India—er—on what do you sit?

BHARATA (*smiling*) Ah yes I understand In your country it is different We sit on the floor

WHISTLE On the floor! Dear me, how interesting Come along Steam Come and sit on the floor

BHARATA Be pleased to sit on the carpet

WHISTLE But but—I think it will be necessary for us to take off our shoes? That is your custom I believe?

BHARATA Yes that is our custom, but do not think of it I pray you be seated

(*STEAM and WHISTLE sit on the carpet*)

Enter SERVANT with fruit

STEAM Oh but really this is very kind of you I am afraid you are putting yourselves to a lot of trouble for us (*Helping themselves to fruit*) The SERVANT places the pillows close to them

BHARATA Have your excellencies been long in our country?

WHISTLE We have just arrived Three days ago we landed and ever since then we have been travelling in an ox chariot A very different method of travelling to that which prevails in our country

BHARATA You do not travel in ox chariots? Then perhaps you ride from city to city on camels?

STEAM Well no—not exactly We travel in trains—trains you know pulled by a steam engine

BHARATA What sort of an animal is a steam engine? Is it a kind of elephant?

STEAM My young friend I will explain. A steam engine is not a living animal of flesh and blood that goes quite by itself. Oh no it's an animal of iron made by men's hands. It has no legs but it has wheels. It is fed with coal and with water. The coal is tossed into a furnace the furnace boils the water the water makes steam and the force of the steam drives the wheels round and it pulls ever so many carriages full of people and goes so fast that there is not a single animal in India that could possibly keep up with it!

BHARATA It must be a devil!

STEAM No, my young friend It is an invention of the gods!

BHARATA What other wonders are in your country?

STEAM Go on Whistle Your turn

WHISTLE Oh—telegraphs post offices manufactures electricity—

BHARATA But I do not understand What are these? Are they all fire eating animals made of iron?

WHISTLE My dear young man these are all blessings to mankind and the signs of progress. Now if you wanted to send a message, an urgent one to somebody in a distant city I dare say you would put a man on the fleetest animal you possessed and wait perhaps a month for the reply. If you were in England and wanted to send a message to a very distant city you would just stroll into a post office write the message on a piece of paper, hand it in to the clerk pay a few pence and within two hours you receive the reply. Progress my friend progress!

BHARATA What is progress?

WHISTLE Oh—er—er—getting along last. Why bless my soul what a long time it would take to travel from one end of India to the other in an ox chariot! If you had trains now!

STEAM And post offices

WHISTLE And electricity

BHARATA It would be a fine *timas*!

STEAM Now, tell us something about your country

BHARATA There is nothing to tell. One day is just like the next except when it is a festival day and we put on our richest clothes and go in thousands to rejoice at the *mela*, or when there is a marriage. It must

seem to you that we are very quiet and dull after your wonders. We have no progress animals.

SICK MAN (*moving uneasily*) Bharata my son

BHARATA (*rising*) Yes father

SICK MAN Give me the pillow (*Sitting up*) Who are these strangers?

BHARATA Father I do not know their names

STEAM (*rising and bowing*) Sir, Steam is my name

WHISTLE And mine is Whistle—at your service

SICK MAN There is little you can do for me

BHARATA My father as you see is sick,

STEAM Sick? Dear me how very interesting! We are physicians, you know. May we try and cure him?

BHARATA Could you?

STEAM Most probably

SICK MAN I do not want to be cured. Life is *mara* and of no account. I have killed the desire of life. I look alike on pleasure and pain on gain and loss on victory and defeat.

STEAM Is any physician attending him?

BHARATA Yes Dr Purāna. He is there meditating.

STEAM But would he mind our taking up the case?

BHARATA The truth is he is not trying to cure my father's sickness, and it grieves me to see him grow weaker day by day.

STEAM Well since he is sick and evidently in need of attendance may we take up the case?

BHARATA I should be very glad.

WHISTLE But Steam I think it would be only right to hear what Dr Purāna has to say. Let us speak to him.

BHARATA No no he is meditating he must not be disturbed. Even before you came I felt dissatisfied with my father's condition and now I am more than ever certain that all is not well with him though Dr Purāna and my mother are quite content.

STEAM Have we your permission to take the case in hand? Are you the eldest son?

BHARATA I am the only son. Yes Sir, you have my permission.

STEAM Very good then I will question him. Whistle stand by (*To SICK MAN*) Well my dear sir and how long has this sickness troubled you?

SICK MAN For many years but now it troubles me no more. I am content, and I have but one wish—to be left in peace. I have killed the desire of life. Life is *maya* and of no account.

STEAM Yes yes, I understand. But tell me now, was there not a time when you longed to be well? To be strong to rise from your bed, and to go about among your own people and see that all was prospering? To administer justice and to maintain order? Tell me now in those days did you not feel that this life you call *maya* was justified of its existence?—When you yourself justified your own existence by living the full life of a man?

SICK MAN But that was so long ago I have forgotten what I felt in those days and now I have grown powerless to be of use to any living man. Sages do not grieve for the living nor the dead! Never did I not exist, nor you nor these rulers of men nor will any of us hereafter cease to be.

STEAM Quite so quite so (*Holding the SICK MAN'S wrist for a while and looking intently at him. He turns to WHISTLE and leads him away from the couch. BHARATA follows*). A most interesting case most interesting. Sir, I have come to the conclusion that your father is by no means sick in the ordinary sense of the word. He is merely suffering from the after effects of *Disintegratis Politico* a sort of *Inertia Politico* which has destroyed any incentive towards material improvement and progress. In this case, Sir, we as physicians must assume greater responsibilities than if your father were of our country and lay sick in our land. Here he has more to contend against. The blazing sun, drought, deluge, plague, famine. The Caste system, too affects him, for though in many ways it has undoubtedly worked for the good of his race still it tends to perpetual lines of demarcation perpetuating customs and usages opposed to progress. Whistle my bag (*WHISTLE fetches bag*) I have here a physic that will put new and vigorous life into him. It is *Liquid Extract of Coal*. I had a theory that I should come across this sickness, and I prepared myself (*Taking from bag a bottle of physic and a glass phial*). Whistle hold this (*Pours out a dose*). Follow me (*Goes to bedside*).

BHARATA Father, the new physician has brought you some physic.

SICK MAN I do not need it. Take it away.

STEAM Come, come Sir. Just one draught, and I promise that if you do not like it I shall not ask you to take a second.

SICK MAN Take it away, and leave me in peace.

BHARATA But father, the physician is reasonable. If you do not like the first draught you shall not have a second.

STEAM Come Sir. If you want to be left in peace drink this and we will leave you.

SICK MAN Very well, if you will then leave me. I will drink it.

STEAM Splendid! (*Administers the dose*). Now I'll be off.

SICK MAN (*moving his head briskly and looking intently at the physicians*). Who are you? Where do you come from?

STEAM We are Steam and Whistle and we come from England in the West.

BHARATA And Oh father, they have iron animals in their country, that eat fire and do the work of camels and elephants, and a letter that takes a month to deliver here is delivered and answered in two hours there.

SICK MAN Not possible my son, unless it is devil's work.

STEAM Your son is about right, Sir, and it is not devil's work either.

SICK MAN Then stay and tell me about it.

STEAM But I think you forget. The condition of your drinking the dose was that we left you in peace. Now let me see—yes—at least two doses of physic daily. That will do for the present.

SICK MAN (*eagerly*). When am I to have the second dose?

STEAM There must be not less than an interval of five hours.

SICK MAN Pour out the second dose and leave it by my side.

STEAM I will pour out the second dose gladly but your son must administer it to you at the proper time not before (*Takes WHISTLE and BHARATA aside*). You see? The physic is having a salutary effect. It is very gratifying. Have no anxiety we will see the case through, and I think I can safely say that we will get him on his legs again.

WHISTLE And I say, Steam, let's call in Whitehall and Delhi for consultation. They

STEAM Why, yes, capital idea! Sir, two very eminent physicians are on the road with us. They should be passing soon. With your permission, we will go out intercept them and bring them in for consultation. Is it your wish?

BHARATA. By all means (*The Physicians move off*).

SICK MAN The dose! Do not forget the second dose!

STEAM Dear dear, of course not. Whistle my bag (*Pours out a dose and gives it to BHARATA*). Remember, it must not be given for five hours.

BHARATA (*taking Phial*) I will remember.

Exeunt STEAM and WHISTLE

SICK MAN Come here, my son. What did you say about those fire eating animals? Tell me more of their wonders.

BHARATA Every one there rides a progress animal that means an animal that goes very fast. They spoke of other things but I have forgotten their names.

SICK MAN My son give me the other dose of physic.

BHARATA But father, it is not yet time.

SICK MAN Never mind give it! I say!

BHARATA No father I cannot—

SICK MAN (*attempting to rise and raising his voice in anger*) Give me the physic I say!

Enter WIFE

WIFE Why what is happening?

BHARATA (*struggling with SICK MAN*) Quiet father quiet! The time is not yet! (*SICK MAN struggles to get up*) Quiet father, quiet!

WIFE Hare hare! What has happened? He was not to be roused! He will die! He will die!

BHARATA Quiet mother, quiet! He is going to be cured.

SICK MAN (*struggling*) The dose! The dose! I say!

Re-enter STEAM and WHISTLE followed by Dr WHITEHALL, and Dr DELHI, the latter carries a black bag

STEAM Bless my soul! Bless my soul! What's all this?

WHISTLE Your physic seems to have been a bit too effective, Steam.

STEAM Hm so it appears. (*Going to beside*) Now, my good sir, what is the matter?

SICK MAN I want to get up

STEAM Not so fast, not so fast. Remember you are a sick man.

SICK MAN But I am cured! Your medicine was like wine! I want to get up!

STEAM Come, come, Sir. That is not possible—not yet. I tell you cannot be cured so soon.

SICK MAN And I tell you that I will not stay on my bed any longer (*struggling to get up*).

STEAM Here Whistle—give me a hand.

WHISTLE (*lays his hand on the SICK MAN'S shoulder to keep him down*). Come, come, lie quiet.

STEAM (*to WHITEHALL and DELHI*) This is the patient. He is becoming troublesome. A very rapid change. What do you think of him?

DELHI H'm—I should change the treatment. He needs exercise, a little Constitutional Exercise. Just a little at first.

STEAM What do you think, Whistle?

WHISTLE I fear that a change of treatment just now would complicate the case.

STEAM It might even endanger the patient's life.

WHITEHALL You have asked me, and I am firmly of opinion that the patient should have exercise. Otherwise he can not become healthy and strong. Just a little at first.

STEAM But he will be very difficult to manage. Do you not think it would be advisable to administer a little morphia, while we re-consider the treatment?

WHITEHALL No certainly not. No sedatives or narcotics. He must be kept awake and fully conscious at this stage. But I will compromise. Allow me (*Crosses to patient*). My dear Sir, I fully appreciate your desire for action but believe me, at this stage of your malady it would be inadvisable. So for the present I will merely give you a concoction of Hope and a pill of Promise. You must go slowly, you know. Slowly but surely. Delhi, my bag if you please. (*Takes from it a bottle and a phial, pours out a dose*). This Sir is a Concoction of Hope. Drink it up. (*The patient struggles but eventually drinks*) Now—open your mouth. Here is a Pill of Promise.

SICK MAN No no I mean to get up. I am well. I say, I can no longer stay here. I want exercise! Constitutional Exercise!

STEAM Come, come, sir. What is the good of Hope without promises! Swallow

this pill and the Constitutional Exercises are bound to follow

SICK MAN You promise?

STEAM Why yes. That is what the pill means. It is a Pill of Promise. Now—swallow

SICK MAN (*opens his mouth and allows*). But when may I begin. I am ready now. I have taken the pill and I will begin the exercises now. (*With a vigorous effort he gets off his couch and standing totters forward*)

STEAM Come sir this will never do. It will take long to cure you at this rate. Slow but sure. (*SICK MAN allows himself to be raised and led back to his couch*). STEAM crosses to WHITEHALL. Do you not think that perhaps after all a little morphia—

WHITEHALL. No decidedly not—no morphia. I am of opinion however that the moment has not yet come for the most advanced treatment, the symptoms not having fully shown themselves. Time must be gained for a little further consultation that we may avoid making any possible mistake. I think therefore that as a temporary measure—merely a temporary measure—a Morley Sedative* might meet the requirements of the case. What do you say, Delhi?

DELHI I am of your opinion Sir

WHITEHALL. Good. Just hand me the bag. Here Steam you administer it. One powder will be sufficient. (*He hands it to STEAM*). To be dissolved in a little tepid water.

STEAM (*taking powder*). Very good. (*Crosses to patient*). Now my friend here—another dose.

SICK MAN (*suspects it*). No it is not what I want. Give me the one that made me feel so strong.

STEAM But this is twenty times better.

SICK MAN What is it called?

STEAM Morley Sedative but some call it mere moonshine. So it can't possibly do you any harm even if it doesn't do you much good. Come now drink it up. (*SICK MAN drinks*). Sir your father will probably rest for awhile. Stay by him while we consult and inform us when any change occurs. (*Joins WHITEHALL and DELHI who are conversing down the courtyard to the left followed by WHISTLE*).

WHITEHALL. Delhi and I are of opinion

that the new treatment has complicated the case, and that the patient has now developed *Constitutionalitis*. The case is becoming serious and will need the utmost care, patience and sympathy. Dear, dear, if only Shortis would turn up, the case is ripe for him now. Steam my dear fellow just look out and see if he is in sight. Their chariot was not so far behind ours. (*STEAM goes to cards courtyard entrance*).

Enter Dr. SHORTIS

SHORTIS. So here you are you fellows! Am I allowed to enter?

STEAM (*to BIARATA*). Sir, this is Dr. Shortis specialist on *Constitutionalitis*. BIARATA. You are very welcome. (*The Wife all this time is seated impassive on the porch with her veil drawn for card*).

DELHI But where is Monty?

SHORTIS. Not far behind. He is interviewing the village panchayat.

WHITEHALL. You come in the very nick of time. Our friend here has developed *Constitutionalitis*.

SHORTIS. Splendid!

WHITEHALL. And we want your opinion kindly examine the patient.

SHORTIS. With pleasure. (*Crosses to the bedside and converses with BIARATA*).

DELHI. Very fortunate, Shortis turning up at this moment.

WHITEHALL. Most fortunate. He is the very man. We must be cautious however, and not be too easily swayed by his opinion. We must minutely weigh his words, for this is a very critical stage. In fact one might almost call it a crisis. Many a patient's life and indeed many a country's future has been ruined by precipitate action. Delay and deliberation are of the essence of good government—of—er—steady progress. Slow but sure. Slow but sure.

DELHI (*to WHITEHALL*). It is said that Rome by centuries of experience reduced delay to a science but you Sir if I may say so beat Rome every time.

SHORTIS (*crossing to physicians and rubbing his hands cheerfully*). Quite right quite right. He's got it rather badly. Treatment perfectly clear. Constitutional Exercise absolutely essential. No more sedatives or narcotics. No more rules and regulations for keeping him inactive and quiet. Force and repression at this stage would merely make him violent and dangerous. For his own well being and for general safety he

* Dramatic requirements have necessitated here a slight chronological inexactitude.

must be guided along the line of least resistance

WHITEHALL
DELIHI
WHISTLE
STEAM

But my dear sir! Caution, caution! Exercise caution! In time in time my good sir! Not yet Oh but I say! This is a bit too drastic! I don't believe in letting off steam just yet

SHORTIS My dear friends One at a time!

WHITEHALL We must exercise caution!

DELIHI Hear hear!

WHISTLE A bit too sudden!

STEAM I think in the interests of general safety and peace a little er—coercion might be useful

WHITEHALL I beg to differ from you Steam Let us not forget that after all our ultimate goal is not peace nor even safety as such but—the *health of the patient*

SHORTIS Precisely Gentlemen the case is most complicated and difficult You will require much patience General convenience must be sacrificed for the patient's welfare Weigh well the evidence of his own actual pain and sufferings and act swiftly upon them for his speedy relief Yes—where was I? Hm—no repression—line of least resistance—yes and finally—daily injections of electorates

ALL Electorates! But this is preposterous! Midsummer madness Rank folly! Holy Moses!

Enter Dr MONTAGU FORD

(ALL appealing to FORD)

WHITEHALL Come and give us your opinion Lord!

DELIHI I say, Monty what do you think of this?

STEAM Dr. Ford listen to this! Electorates!

WHISTLE Why he's doing his best to paralyse the patient!

MONTAGU FORD Gentlemen gentlemen! A calm atmosphere, if you please! A calm atmosphere! Be seated and we have a free and informal exchange of opinion

STEAM But there are no chairs

MONTAGU FORD (looking around) Dear me no Never mind we will stand! It will be necessary for me to question each of you separately to arrive at the true state of affairs Whitehall what is it all about?

WHITEHALL Steam and Whistle called us in Delhi and myself to consult about

a case The patient yonder! under the effects of a Morley Sedative After much deliberation we prescribed for him but the case is complicated He has developed acute *constitutionalitis* and Shortis, here prescribes drastic remedies and daily injections of electorates We are doubtful of the wisdom of such a course

MONTAGU FORD Thank you Delhi what has been your experience in the matter?

DELIHI I agreed with Whitehall that we should give the patient a Concoction of Hope and a Pill of Promise This unduly excited him and so according to Whitehall's suggestion we agreed to give him the Morley Sedative Since when we have had quiet for deherration

MONTAGU FORD Yes And you Steam? How did you get mixed up in this affair? Tell me what you know of the patient

STEAM We sought shelter here and were most courteously received by this young man and his gracious mother In course of conversation we discovered that his father was ill We undertook the case and found him to be suffering from *Inertis Politico* I gave him some of my new mixture Liquid Coal you know and it worked wonders In fact it made him a bit too lively We called in Whitehall and Delhi for consultation

MONTAGU FORD Thanks And you Whistle?

WHISTLE Oh I am always an echo of Steam I did whatever he asked me fetched his bag held the glass and the patient in fact made myself generally useful

MONTAGU FORD Excellent And now Shortis What was the cause of the commotion that I unwittingly interrupted?

SHORTIS The patient having developed *Constitutionalitis*, these gentlemen asked me to prescribe The case is clear and so is the remedy I prescribed but the proposed injections of electorates seem to cause some diversity of opinion Yet it is the key to the problem before us

MONTAGU FORD Hm—I see I would like to speak with the son of the patient What is his name?

STEAM Well really, I am sorry, but I do not know his name Very awkward I must ask (Going to BHARATA) Sir, forgive me but what is your name?

BHARATA My name is Bharata son of Bharatavarsha

STEAM Thank you Would you kindly

com- and answer any question that is put to you by Dr Ford ?

BHARATA Certainly I shall be pleased

STEFAN Dr Ford this young man is Bharata son of Bharatavarsha (*Goes to WHISTLE and gives him instructions to attend to the patient*)

MONTAGU FORD Bharata son of Bharatavarsha I shall be glad to know your opinion and aspirations in the matter

BHARATA O Mighty One son of the Western Land of Wonders, where one iron bodied fire eating progress animal can do the work of a thousand camels or elephants and do it much faster—my father has partaken of a draught of new wine He is changed and restless. It is for you who are a great physician to judge if the change is for the better or the worse

MONTAGU FORD. Bharata my lad what is your own opinion ? (*SICK MAN stirs*)

BHARATA O Mighty One in disagreement with our venerable physician Dr Purana I believe that the change is for the better and I ask you to continue the treatment the other physicians from the Western Land of Wonders have commenced

SICK MAN (*rousing himself*) The promise! The promise! Let me begin! (*WHISTLE tries to quieten him*) But you promised and I am ready! (*Struggling to rise*)

MONTAGU FORD (*crosses to SICK MAN*) Come now what is your trouble ? Unburden your mind to me.

SICK MAN Freedom! Independence! I want to stand alone vigorous a law unto myself! I can no longer remain here I must join the multitude marching on the high road to freedom See! There at my very doors They beckon me—I come! I come O my brothers! (*Rises to sitting position with his feet on the ground*) I come! I come! (*Rises and totters forward*) WIFE and BHARATA go to help him)

MONTAGU FORD (*to WHISTLE*) Do not cross him Humour him support him but gently persuade him to return to his couch (*Crosses to physicians* SICK MAN is gradually persuaded by WHISTLE to return to his couch but he refuses to lie down He converses with WHISTLE and BHARATA sitting on the chair WIFE brings perfume and joins them) Well my friend the subtle springs of action which he in his mental development have been aroused He is now a mental case and requires a drastic

change of treatment In the first place, there must be sympathy and mutual forbearance without which there is no hope of his recovery He will not die—I do not mean that but he will be a constant weight and burden to himself unless we effect a complete cure

WHISTLE Sympathy and forbearance shall be our watchwords What further do you propose ?

MONTAGU FORD I will write out a full scheme of treatment I warn you however, that it will not be easy to carry out for I fear there is not a complete understanding between some of us and the patient naturally so for is East not East?—and West West?—though they have met It remains now to cement that meeting by mutual self restraint courtesy and good will thus making the coming together perpetually productive of the very best for the two peoples represented by this case Our difficulties will be great Some of the exercises that I shall prescribe will not be easy to carry out for though Bharatavarsha is eager he will have to gain experience before doing them efficiently And—ah yes—there is one element that I have inadvertently omitted in the basis of our new treatment—that element is mutual trust Remember this case is no longer on the physical plane and we shall have thoroughly to readjust our attitude towards the patient

STEFAN But the patient must work with us He must also trust us

MONTAGU FORD Quite so quite so The physicians must trust the patient and the patient must trust the physicians Otherwise the trouble will become aggravated, causing endless pain and friction and what is infinitely worse—mutual deterioration of character Without mutual trust mutual understanding will be an impossibility And there must be no place for impossibility in the minds of physicians in their endeavours to heal Gentlemen we have undertaken the welfare of Bharatavarsha We as honourable men are bound to it There is no going back nor slinking the difficulties before us He is now our responsibility (*Dr PURANA comes down to heat of couch He remains standing*)

STEFAN But sir he was sick when we found him and he had his own physician

WHISTLE That is so But remem-

we changed the treatment and complicated the case. The result, however fraught with difficulty is of our own doing. Our obligation to him is plain for *intellectually* he is *our child*. His aspirations for constitutional health and freedom should be reckoned to his credit—and to ours. I for one profoundly believe that the time has come when the sheltered existence he has enjoyed cannot be prolonged without danger to his highest development. I believe also that placid pathetic contentment is not the soil on which such development can grow. I believe that in having deliberately disturbed his contentment, we have worked for his highest good.

SICK MAN (*suddenly rising and striking out violently*) Away! Away! I need no physician. I will cure myself. I will be free to live in my own way! To die in my own way! Leave me. All of you!

WIFE (*who has risen strikes her head and her breasts*) Haie Haie

MONTAGU FORD. You see. High delirium. It will pass but for his peace of mind we should retire. We must face his fury and bear him good-will through it all. Come Shortis let us lead the way. (*To Bharata*) Sir, we shall be within call if needed.

EXEUNT MONTAGU FORD and SHORTIS
DELIH (*to WHITEHALL*) After you Sir
WHITEHALL. I shall remain
DELIH. As you please

Exit DELIH

SICKMAN Away! Away! Leave me!

WHITEHALL. Not yet not yet. I shall remain for a while.

SICK MAN. Then cure me. Help me to stand alone. Put an end to my sickness. Give me freedom.

WHITEHALL (*supporting him*). Be patient. O Bhāratavarsha be persevering and freedom shall be yours.

PRANA (*remaining standing there he is*). O Bhāratavarsha new light has come to me. Formerly I taught that physical life was *māyā*, a thing to be scorned, of no account.

SICK MAN (*feebly*). Ah yes—I remember. Life is *māyā*—of no account.

PRANA. But this young man—Bharata your son—has enlightened me. A *chela* has taught his *guru*. The seed of his thought which fell on the ground of my mind has but t and shot up towards the light.

SICK MAN (*looking vacantly at BHARATA and stretching his free arm towards him*)

My son. (*BHARATA approaches and supports him*) Bharata my son, The wise ones tarry not in the pleasure grounds of the senses they heed not the sweet tongued voices of illusion. *Māyā māyā*, life is *māyā*!

PRANA. True—life is *Māyā*. But *māyā*—though in itself unreal—is yet our greatest reality for is it not the bridge that spans the sundering torrent linking human and divine? The self I formerly extolled was a higher self truly but the self of an individual—a seeming separate existence.

That which I now extol is a universal self—the self of a people!

Henceforth let no man scorn earthly life for as the physical human body is the garment of the individual human soul, human life life politic is the garment of a composite soul—the soul of a people!

I take not back from my former teaching but I say unto you—the universal self is the self to which the personal self must be subject for its highest development.

Henceforth let no smallest detail of perfected physical life be beneath the saintliest man's endeavour.

I say unto you—your sages shall leave their hermitages your prophets shall emerge from their deserts.

They shall govern your cities they shall sit in your Councils of State.

The highest civic and national accomplishment shall be to them their highest spiritual good.

Your young men shall flock to Europe and to the borders of Hindustān there with indomitable will and courage shall they open the Gates of the West and guard the Gates of the East.

Thus and only thus O Bhāratavarsha will your sickness end.

Thus and only thus will you gain freedom.

SICK MAN. But life is unreal—life is *māyā*!

PRANA. *Māyā* is our greatest reality! The earth our joyous play ground!

SICK MAN. The earth is a place of suffering and action thereon but ruffles the still waters of meditation.

PRANA (*approaching*). O Bhāratavarsha.
SICK MAN (*putting up his hand to silence him*). I do not understand. My son lead me. The new light is blinding. I can no longer see.

(BHARATA leads him to the couch.)



SIR J C BOSE F R S

LUPANA Sick—sick unto death'

SICK MAN Not there not there Lay
 re on the ground! (BHARATA *lays him on*
the ground and the WUR makes of her lip a
pillow for his head) My son who stands
 there?

BHARATA A Physician from the West

SICK MAN (*stretching out his hand to*
WUR) *Whither ho approaches* My
 hours are numbered I need no physician now
 This garment is outworn but you have
 placed in my hands threads to weave a
 new one My blessing! (WHITCHALL *re*
tires) My son call your brothers

BHARATA My brothers went away

SICK MAN Call them (*Tries to rise*
himself—BHARATA assists)

BHARATA They fell on the battlefields
 of Europe

SICK MAN Ah yes—they fell—but the

soil that bears them is the sacred soil of
 India—the India that is to be

BHARATA They died!

SICK MAN They live for ever!—Purana
 —call Purana

BHARATA Swami ji—my father calls

PURANA (*approaching*) Maharaj!

SICK MAN The mists have lifted—and
 I can see—*that* is in very truth a reality
 and the earth a joyous battle ground—I am
 leaving it—for my garment—is useless—I
 shall make another—(To BHARATA) Sit at his
 feet for he is wise (To PURANA) Teach him
 —that his country's customs—cannot endure
 —for ever—They must change—with the
 —changing—times—The old—ever—giveth
 place—to—the new—Even as—the faded
 flower—to the seed—do I—give place—to
 him—I shall—come—again—Be faithful—
 I shall—return—reap harvest—Be faithful
 —(*He dies*)

CURTAIN

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THE MENACE OF THE HYACINTH

By Sir J. C. BOSE, I. R. S.

THE tragic and symbolic story of the
 man who cursed the lilies appears
 in a recent number of *Current*
Opinion struggling to force his boat
 against the floating islands of Hyacinth
 that choked the river, he curses the lily
 and denounces the Federal Government
 of the United States for their inability to
 cope with the spread of the dreaded hya-
 cinth. Intending to swim across, he jumps
 into the river but becomes entangled in the
 hyacinth web and the inexorable grasp
 of meshes of silken roots tightens and
 overpowers him. The hyacinth web is
 closing round in many countries and the
 threatened peril is international.

The danger is even more ominous
 in Bengal. A few years ago the
 Hyacinth was spreading, sporadically
 here and there but through neglect the

invading host is now marching with incre-
 dible rapidity. Unless some immediate
 and effective steps are taken the rich agri-
 cultural land of Eastern Bengal will be a
 thing of the past. Pessimists may urge
 that other countries with far greater
 resources have not yet succeeded in solv-
 ing the problem. That is however, no
 reason why we should not but it
 would require the utmost efforts of
 the people and the Government to
 check the peril. One clear fact should
 always be kept in mind that man
 after centuries of toil had reclaimed from
 the jungle, land for his agriculture. The
 jungle is now claiming its own and man
 has to maintain an incessant fight aided
 by slowly accumulating knowledge, to
 keep what he has won. It would require
 the same persistence as in the past. The

general futility of the different methods that had hitherto been employed will be presently explained. But before doing this let us get a clear understanding of what constitutes a pest.

THE CONFLICT OF LIFE

The unlimited spread of organic life is held in check through unfavourable conditions of the environment and also by conflict with other types with which it has to compete. There is thus a constant struggle between man and beast between animal and plant life and as a result of this a balance is struck. Nature takes a long time to make this final adjustment. When a living form is introduced among new surroundings it perishes if the new conditions are unfavourable; it spreads on the other hand with great rapidity when it has no effective enemy to contend against and hold it in check.

Living organisms become a pest when their multiplication remains unchecked. The introduction of the gorse and the rabbit in Australia has created a situation that threatens the agriculture of the country. The writer during his visit to America saw the destruction of the valuable pine forests of Maine and the neighbouring territories by a pest—an enthusiast had brought with him from Europe a pair of moths in his collecting box; these escaped and being free from their natural enemies in their ancestral homes have spread with incredible rapidity. The Department of Agriculture have not yet succeeded in devising any effective method to check it.

THE PROBLEM OF THE DESTRUCTION OF THE HYACINTH

A difficult problem like that of the spread of the Hyacinth can never be solved by trying at haphazards the various futile methods hitherto employed. The first and the most important step is the acquirement of detailed and definite knowledge of the life history of the plant of this little is known it does not appear that any one knows all the ways in which the Hyacinth is propagated nor

the *effective* way of killing it. Investigators in their complete ignorance are going round and round in a vicious circle which leads nowhere. Science in popular imagination is akin to magic; a matter of incantations and of secret remedies and a period of panic offers an unusual opportunity for exploiters to make sensational claims and take advantage of the prevailing ignorance. There is however a way out of the tangle. The difficulties which obscure an unknown subject arise from various factors imagined to be important but most of which are of no consequence. One has therefore to find out one by one things which do not matter and close the different avenues which lead one astray. There then remains only one path which leads to the goal. This is the only secret of all discoveries and it is twenty years persistent efforts that enabled me at last to track down the essential element which maintained the ascent of sap. The rest was comparatively easy. *The essential condition for success then is to keep the end clearly in view and wipe out all false side issues.* But this narrowing down the quest to its very essential is the most difficult task requiring the utmost ingenuity and persistence without this nothing is of any avail.

THE HYACINTH PLANT

Let us first consider the plant itself in a photograph of a stretch of plant growth in a large water course near the Experimental Station at Siberia on the Ganges is given in Figure 1. The weeds grow to a height of more than three feet and the growth is so dense that one can walk over the floating mass. The leaves of different plants press against each other, the plants in the interior being thus completely sheltered. In Figure 2 is reproduced the photograph of a single plant; it will be seen that the mass of the roots submerged under water is as large as the shoot and the leaves above water. More than 150 roots have been counted in each plant. There is a horizontal runner under water which is one of the means for vegetative propagation but there are



Fig 1 A Street of Hyacinth near Saigon in the Ganges

as will be presently shown even more effective means of propagation. The stalks of the leaves are often expanded like a bladder, and this gives the plant sufficient buoyancy to float in water.

THE PLAUSIBLE AND THE REAL

It is the plausible, the evident, and the aggressive which rivets our attention but nothing is more deceptive. The gleaming leaves and the bank of flowers offer a visible challenge and the routine man of science takes the obvious course of killing the obnoxious object out of sight. But out of sight is not always out of mischief. For there is a power hidden from sight of men that gives the plant its energy for struggle. It is the hidden roots which are incessantly working underground absorbing food from the soil and storing it up in the plant. The rich outward panoply of exuberant manifestation of life may be laid low, but the latent life is held in a state of suspense in the root to be awakened once more.

On clearing the tanks of Hyacinth it is found that there is a growth of new crop after a few months though this is less rapid. From this it is clear that detached fragments of submerged roots are effective in the propagation

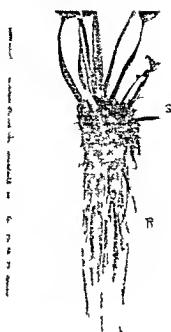


Fig 2 Hyacinth with the mass of submerged roots R S is the horizontal runner

of the pest. Hence no method will be satisfactory which does not ensure the destruction of the submerged roots. It is necessary to bear this in mind, since this important fact has never been taken into account. A single root has been known to give rise to the spread of the Hyacinth through an area of 600 square yards in the course of a few months. A parallel instance of the spread of a weed by means of fragments of roots is well known to those who are interested in keeping good lawns in their garden. The much advertised weed killers afford but a temporary relief; it is the fragments of detached roots buried underground that give rise to a new crop which can only be kept in check under constant vigilance.

POSSIBLE METHODS OF ERADICATION

The possible methods of extermination of the pest may be classified as follows:

- 1 By introduction of fungal parasites

which may be effective in killing the plant.

2. The Method of Steam.

3. The Method of Spraying with Poisonous Solutions.

4. The Method of Mechanical Collection and Destruction.

Little need be said of the first method, in which the remedy may prove worse than the disease. For it is not at all certain whether the fungal pest would not subsequently attack valuable crops. In the West Indies they imported the mongoose from India to kill the snakes, they developed there a taste for chickens and a situation has been created as regards the preservation of the poultry from the depredations of the now unwelcome guest. For combating the spread of the pest of rots in England, injection of the rodents with virus has been seriously proposed by certain irresponsible bacteriologists; the sanity of others has, however, been the means of preventing a catastrophe.

THE METHOD OF "LIVE" STEAM.

America has made notable advance in science, typical instances of which are seen in the pioneer work of Franklin in electricity and Langley in aviation. Unfortunately there, as in other countries, true science is in danger of becoming obscured by widely advertised sensational science. The spectroscopic method of turning on the steam-hose has been employed in the United States and accounts of its efficacy have been exploited in the press. They implicitly followed this method in Burma, though it was very costly; the nozzle of the hose touched the plant and the leaves were actually split and discoloured by the steam; but the results expected did not occur; for in the course of a few days many new shoots appeared from the plant supposed to have been scalded to death. This failure did not, however, deter the intrepid authorities, who believed in drastic measures and, therefore, wanted larger expenditure to be incurred in securing High Pressure Steam Generators. Now, it never occurred to the experts who set the

fashion so slavishly imitated in this country, to enquire into the object of the application of steam, which was evidently meant to scald the plant to death. Now, what is the fatal temperature for the plant?

DETERMINATION OF THE DEATH-POINT.

It has hitherto been impossible to discriminate between two plants one of which was shamming and the other actually dead. This has been rendered possible by the electric investigation carried out at the Institute; moreover, the invention of the Death-Recorder enables the plant itself to signal the exact moment of transition between life and death. The Hyacinth plant placed in a bath is suitably attached to the Recorder and the temperature gradually raised. It is thus found that a violent spasm corresponding with the death-throe of the plant occurs at a temperature of 60°C or 140°F (Fig. 3), which is 72°F lower than the

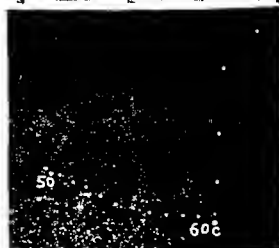


Fig. 3. Death Spasm of Hyacinth at 60°C seen in the up curve.

temperature of ordinary steam (212°F). There is thus absolutely no sense in the demand for employment of costly generators, since a dead portion of a plant cannot be killed any further even by the employment of high pressure steam.

This is but a parallel of the enormous

waste of public money in the exploitation of the sensational science which goes on from one extravagance to another in the false hope of something being discovered by chance.

The reason of the appearance of new shoots from the caudex plant is that steam could not reach the portion of the plant submerged in water hence the observed renewal of growth.

THE METHOD OF SPRAYING POISONOUS SOLUTIONS

A very large number of poisons are known to science for destroying plant growth. Any secrecy maintained in the composition of the poisonous solution would not thereby make it the more effective. The method of spraying has been extensively used in America, with results which will be presently described. We shall first consider the general question of the practicability of the method and its supposed efficacy. The hyacinth is spread over enormous areas often difficult of access it would therefore entail the purchase of a very large number of spraying apparatus of a portable type. This would require skilled labour and the expenditure on these two items would be prohibitive. But even this heavy expenditure might have found some justification had the method been effective in the destruction of the pest but it is not. For, on account of the very dense character of the growth the sprayed poison would not reach the sheltered mass in the interior and a single plant which escapes the poison would be enough to start an extensive new growth.

IS POISON CONDUCTED DOWNWARDS IN PLANTS?

We shall next turn to the scientific aspect of the method itself. Local death of the upper part of the plant by steam did not, as we saw, kill the submerged portion. The question now arises whether poison



Fig. 4 Effect of poison applied to the root of the Hyacinth. The illustration to the left shows the appearance of the plant before and to the right after application of poison.

applied above by the spray would be effective in killing the roots submerged in water. This point should have been investigated at the very beginning instead of this it was imagined that the poison absorbed by the leaves would somehow be conducted to the roots below. An exhaustive inquiry on the subject has for some time past been carried out in my Institute, of which a short account is given below. My recent investigations concerned in the movement of sap have shown that a poisonous or any other solution is carried by the ascent of sap upwards and not downwards against the direction of the ascent. Hence in order to cause the death of the plant the poison should be supplied to the root and not to the shoot. Ignorance of this fundamental fact has led to much perverted ingenuity and to advocacy of methods of destruction of the Hyacinth, which are foredoomed to failure.

THE MARCH OF DEATH

Experiments carried out with Hyacinth have fully supported the theory described above. This will be understood from the following experiments. A vigorous Hyacinth plant seen to the left of Figure 4 was afterwards placed with the roots in a poisonous solution. It is a matter of indifference what poison is used, the



Figure 5 Chrysanthemum plant before and after application of the poison at the lower end

result is invariably the same. The roots absorb the poison which rises with the ascent of sap and kills the plant from below upwards. And this upward march of death can be easily followed by the advancing death discoloration which creeps upwards. In the course of about six hours the plant is killed throughout when it collapses and becomes a muddled mass of dying and dead tissue. The appearance of the plant after poisoning is seen in the right hand illustration in Figure 4. That this is universally true is visually demonstrated in the reproduction of a photograph of the cut stem of the Chrysanthemum plant (Figure 7) before and after the application of the poison at its lower end.

EFFECT OF POISONING THE SHOOT

What happens to the plant when the shoot alone is poisoned instead of the root? This is the actual condition pro-

duced by spraying for the poison caooot directly reach the root floating in water. It can only do so by the conduction of the poison through the plant downwards if such a conduction is at all possible. From theoretical considerations this has been shown to be a practical impossibility. The experiment in verification of this is carried out by placing a stalk with the leaf blade in a close fitting funnel which is filled with a poisonous solution. The

results are in fullest accord with what was anticipated from scientific considerations. It is found that the effect of poison is purely local; the leaf blade immersed in poison becomes discoloured and crumpled up by the direct action of the poison. There is however no transmitted effect and no downward march of death. The leaf stalk immediately below remains green and fully alive. An identical result was obtained with the Chrysanthemum plant. Figure 6 illustrates the inefficiency

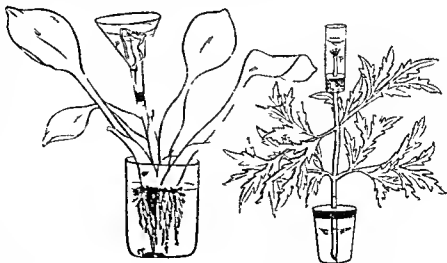


Fig 6 Effect of poison P applied to the upper part of shoot in Hyacinth and a Chrysanthemum. The lower part remains fully alive.

of poisoning the shoot in killing the whole plant, a scientific approach of the problem would have made one realise the absurdity of expecting any different result. The naive report of the Government Engineers in certain American States may have an unconscious element of humour, but is nevertheless a painful revelation. The Engineers declared that the use of the spray with poisonous solution did all that could be expected of it, but they had to confess that "it could not keep up with the growth of the menace."

The definite results of investigation described above clear up the obscurity that had surrounded the subject and thereby narrow down the problem to its essential element, namely, the destruction of the roots, without which the plant cannot be extirpated. It is hoped that the scientific results obtained will save the Governments of this and of other countries from a repetition of the blunder and enormous waste of public funds the money thus saved would be better spent in taking the immediate steps necessary to keep the pest in check and in the pursuit of exact methods of science towards its ultimate eradication.

THE METHOD OF MECHANICAL COLLECTION AND DESTRUCTION

The practical step which should be immediately taken is the collection of the Hyacinth and its destruction. The cost of labour for this purpose would not be as prohibitive as in other countries; it would be a certain and not a fictitious method for the destruction of the pest. The money expended on labour will be well spent in this country in affording relief to agriculturists who are most affected by the pest. A further and a necessary condition is collective action at definite times, otherwise the clearance of any place would be nullified by the infection from a neighbouring area. The cultivators have fully realised their peril and have demanded the enactment of legislation and for concerted action. All legislative measures entail some hardship but precautions could be taken to guard

against their possible misuse. For the first few years it should serve more as an educative measure, and nothing could be more important than the training which makes people realise that it is by their collective action alone that national efficiency would be secured. The conjoint efforts of the people and the Government in fighting a common danger also augur well for the future.

FURTHER INVESTIGATIONS

The investigations on the Hyacinth have fully taxed the time and resources of my Institute; this was rendered possible only by the postponement of other urgent and important work, to which we have now to return. The continuation of further work should be undertaken by a well selected and efficient staff. The most important investigations leading to fruitful results would be

(1) An inquiry into the life history of the plant and the different modes of its propagation. It may thus be possible to discover the most vulnerable point in its life cycle.

(2) There are certain possibilities for economic utilisation of the Hyacinth so that the cost of its collection may, to a certain extent, be recovered. For this it would be necessary to test the qualification of the staff to be employed in regard to scientific knowledge and practical common sense.

This latter point is important, as successful claims have been made by an expert that paper could be manufactured out of Hyacinth; there is no doubt that any vegetable waste could be so employed to make a laboratory specimen, but the cost incurred would be very much greater than the value of the output. Not long ago some excitement was caused by the reported discovery by another expert in this country of certain vegetable substances which could be utilised as a valuable source of revenue; nothing has been heard of it since, the test for any similar claim would evidently lie in its proving to be a business proposition.

Finally, for ensuring efficiency the staff thus employed should submit periodic

reports accessible to the public, so that the work carried out could be subjected to scientific criticism

The danger which confronts us is indeed great ; but it is only at such a crisis that the people are drawn together and become unified ; they then begin dimly to realise that it is not prosperity but adversity that evokes their latent manhood to confront, to resist and ultimately to win. They had

in the past conquered many an obstacle and built this beautiful homeland of golden corn and green verdure. They will realise that in this coming struggle against common danger, as also in all matters relating to national up-building, the necessary conditions for success are : less lethargy and more efficiency, less extravagance and more effective economy, less secrecy and better understanding.

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sinhi, Tamil, Telugu, and Urdu Newspapers, periodicals, school and college text books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses etc., will not be noticed. The receipt of books reviewed for review will not be acknowledged nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book reviews and notices will be published.—Editor, M. R.]

ENGLISH.

I LABOUR PROBLEMS AND LABOUR ADMINISTRATION IN U S A, DURING THE WORLD WAR Parts I, II, being Nos 3 and 4 of Vol VIII of the University of Illinois Studies in Social Sciences By Gordon S. Watkins Ph D, Assistant Professor of Economics, University of Illinois Urbana, U S A Price \$1 each vol.

The systematic publication of studies in economic, political, and social sciences generally, often on topics of burning public interest, in serial form by teachers and advanced students connected with these departments of studies, forms a highly commendable feature of many of the more progressive American Universities. Some of these Studies are the outcome of considerable original and painstaking research and deserve to be better known and appreciated in this country where the opinion is often wrongly held that all American research means compilation. To students of Economics desiring to make a comparative study of the economic, political, and social conditions of different countries, and to politicians seeking information regarding measures that are being adopted by other countries to solve many of those economic, political, and social problems which are now more or less common to the civilised world these publications are almost indispensable. The Calcutta University could enhance its reputation and usefulness to a considerable extent by undertaking the publication of similar Studies by the most competent amongst its Professors and Lecturers.

The First Part of the Study under review is called the 'Nature and Analysis of the Labour

Problem,' and is divided into four chapters, viz. I. Economic Organisation and the Labour Problem II. Attitude of American Labour toward the War III. Labour Conditions in relation to Production, and IV. Analysis of Recent Industrial Unrest. In the chapter on the "Attitude of American Labour toward the War," we are told that "the rank and file of the working class (in U S A.) did not accept the outbreak and continuation of the World War with any degree of equanimity or approval." Enemy propaganda and the dissemination within the ranks of the working classes of the socialistic and syndicalistic doctrine that all wars were capitalistic in origin and purpose and served only to bring "wealth and power to the ruling classes and suffering, death and demoralisation to the workers," was partly responsible for such an attitude on the part of the American labourers. But the heterogeneous character of the American population and the undesirable conditions of work prevalent in many industries, together with the very unequal distribution of wealth which forms such a characteristic feature of American industrial life were probably the main causes of this lack of patriotic enthusiasm which, at least in the early stages of the War, considerably affected the production of essential War Supplies. According to an estimate made by Prof W. I. King, of America, 65 per cent of the population of U S A. own only about 5 per cent of the national wealth, 33 per cent of the population own about 35 per cent of the national wealth, and the remaining 2 per cent of the population own 60 per cent of the national wealth.

To counteract the anti war philosophy and to

erlist the workers' co-operation the Government not only found it necessary to engage in an extensive propaganda to explain to them the fundamental issues of the War, but it had also to curtail the workers' freedom by declaring as unlawful all associations which sinned by physical force, violence, or injury to bring about any governmental, social, industrial, or economic change in U. S. A. during the War. But this was only done when strikes, sabotage, etc., became of almost daily occurrence and the labour situation assumed a very serious aspect. There was in the country about this time even a wide-spread agitation for labour conscription, advocated by many employers, politicians, and the press, but the fear of diminished industrial efficiency and of open rebellion among the working classes prevented the adoption of the proposal. The majority of American industrial workers, however, remained loyal to the Government in this national emergency, or the United States' participation in the War would have been made quite ineffectual. It is true that they opposed extreme proposals of the Government and occasionally participated in strikes, but in the main they were in agreement with the policy of the Government and did nothing to endanger the country's success in the War.

In Chapter IV, among the general causes responsible for recent industrial unrest in U. S. A., Dr. Watkins mentions the following —

1. The high cost of living and the failure of wages to keep pace with the rapidly rising level of prices.
2. Inequality in wage scales as between different occupations, different establishments, and different localities.
3. The demand for a shorter work day.
4. Faulty distribution of labour supply and the absence of adequate machinery for securing a better distribution.
5. Distant or absentee ownership and control of industry.
6. Autocratic government of industry.
7. Inadequate machinery for settling labour difficulties.
8. The prevalence of profiteering.
9. The spread of internationalism.

In addition to these, he also mentions a number of specific causes, found in particular industrial establishments or localities, such as, inadequate housing and transportation facilities for workmen, lack of healthful and desirable social environment in industrial neighbourhoods, undesirable conditions of employment, demand for recognition of trade unions and the right of organisation, demand for a minimum wage scale, etc.

The above brief summary of the causes of industrial unrest in U. S. A. shows how universal are the causes that agitate the labour world to-day and what a mass of light can be thrown upon the problems of industrial unrest in India and their solution by the study of the causes of similar unrest abroad and of the measures undertaken to remove it. The author lays great emphasis on the fact, frequently forgotten by governments and employers, that industrial unrest in itself is only a symptom, and not a disease. "Behind this phenomenon of discordant industrial relations, the industrial conditions that are not so keeping with the dignity of labour and therefore are not voluntarily accepted by the vast army of

skilled and unskilled workers. Removal of these conditions is the primary step towards industrial peace." For those superficial observers who are in the habit of attributing the causes of present labour unrest to active foreign propaganda, he has similarly a word of warning. "Enemy propaganda would be powerless to create disaffection in the minds of the workers if the causes for such disaffection were not present in the actual industrial conditions of the country."

Part II of the study, called "The Development of War Labour Administration", discusses the nature and constitution of the various Boards and Committees, executive, administrative and judicial, created by the United States Government for dealing with the numerous labour problems that arose and called for immediate solution during the War. It contains three chapters, viz., I. Decentralised Labour Administration, II. Co-ordination in Labour Administration, and III. 'Conclusion' which sums up the results of the study and enumerates the lessons to be learnt from the United States labour administration during the War.

Before the War there were only two national Government agencies for the adjustment of industrial grievances in U. S. A.,—the United States Board of Mediation and Conciliation, and the Division of Conciliation of the United States Department of Labour. These two agencies were found to be utterly inadequate to cope with the spread of industrial unrest following United States' entry into the War. So it was imperative that new agencies should be created to assist them in their work and such agencies were brought into existence in considerable numbers, from the various national and divisional committees of the Council of National Defence, whose duties included the somewhat haphazard adjustment of disputes between labour and capital to various other committees controlling the important key industries and transport services of the country. In fact, Government control was adopted wherever it was believed that such control would make for diminished friction and increased efficiency. This in democratic America as elsewhere the policy of *laissez faire* was abandoned in the face of a grave national crisis and we find constant interference by the Government in the industrial life of the people. "There was," as the author says in the Introduction, "not only wide spread disregard of commonly accepted economic doctrines, but a wider abandonment of customary economic practices."

After nearly a year's experience of the War, the American people came to recognise that uniformity of methods, concentration of control, and co-ordination of administration in handling labour were quite as necessary to national productive effort as were similar policies in the field of the production of war materials. And, with the usual American dispatch, the work of co-ordinating the hitherto largely decentralised labour administration was taken in hand and the result was the rapid emergence of a number of national agencies having for their object not only the supply and adjustment of labour in various industries but also the improvement of working conditions in industrial establishments generally including safety, sanitation, housing, transportation, wages, hours of work, training of workers, and the settlement of labour disputes.

With the development of a centralised and co-ordinated labour administration founded upon the broad principles of social and economic justice, the details of whose work we have unfortunately no space to discuss here the problem of labour unrest and other acute industrial difficulties were solved with unprecedented success.

Among the most important lessons to be learnt from the United States Government's labour administration during the War—lessons which have a permanent and more than local value—are, first, the clear demonstration of the possibility and practicability of harmonious relations and earnest co-operation between all parties to industry—capital, management, labour, and the Government—provided that both capitalists and labourers try to understand each others' difficulties and the former are prepared to recognise the rights and dignity to which the latter are entitled as human beings; secondly, the magnitude of the community's interest in the industrial system particularly in the personal relation in industry and the conditions of employment; and thirdly, the demonstration of the fact that for the successful operation of industry and the maintenance of amicable relations between labour and capital, a national labour policy and a co-ordinated labour administration under a central authority are indispensable.

THE LABOUR PROBLEM AND ITS COMPLETE SOLUTION By P. M. L. Varma, B.Sc., M.R.A.S.
Published by the Gokul Publishing House, Budana,
U. P. Price Rs. 3/4 s or 8/4

In curious contrast with the above scientific study of the labour problem, stands this hodge-podge of economics and eugenics of theology, mysticism, and communism, which Mr. Varma serves out as his "complete solution of the labour problem." And, like most "complete solutions" of troublesome problems, it is no solution at all, though the author's overweening self-conceit leads him to congratulate himself on "accomplishment and achievement in the regions unknown and unexplored before." He finds in the writings of economists and specialists on the subject little that is really relevant or of permanent value. To achieve his end he would check the free operation of many economic doctrines (including the law of demand and supply), abolish land lordism, regulate the growth of population, limit the income of workers to an "average or Minimum Comfort wage" of capitalists to "double the return of invested money in broken form", and so on.

The author seems to possess an acute mind and to have read widely on the subjects he deals with. His observations on the defects of the existing industrial order are sometimes quite illuminating. But his arguments, when he condescends to use them are not free from the underlying fallacies of the socialist school and his generalisations are frequently based on imperfect or unwarrantable assumptions. In any case he must get hold of a philosopher-king with unlimited powers to carry out and keep alive his scheme of socio-economic reform. Until such a ruler is found, or the psychology of man changes, it is bound to remain untried and we must continue to look forward to more practical solutions of the labour problem.

AN INTRODUCTION TO CO-OPERATION IN INDIA

By C. F. Strickland, I.C.S., being Vol. I, of the Series "India of Today", published, under the General Editorship of the Central Bureau of Information, Government of India, by Messrs. Humphrey Milford. Price Rs. 2.

After discussing the need of concerted action on the part of the small producer if he is not to be fleeced by his numerous enemies or ousted in competition with his powerful rivals the author goes on to describe the advantages of co-operation over other forms of associated action, such as Collectivism, Communism and Syndicalism. He then briefly describes the success attained by consumers' co-operation in England and by producers' co-operation in Italy and takes a rapid survey of the past growth of the co-operative movement in India and its present position. The rather one-sided character of this movement and the danger of a too rapid expansion of co-operative credit are pointed out and the last chapters outline what little progress has hitherto been made in this country in the field of non-credit co-operation. Those who cannot spare time for a detailed study of the rise and growth of this beneficent movement will find the booklet useful.

COCHIN UNDER H. H. SIR RAMA VARMA ATHAM
TIRUNAL G. C. I. E., MAHARAJA OF COCHIN
By C. D. Nayar. With a Foreword by Sir D. E. Wacha.

Judged by the progress made in recent years, Cochin certainly deserves to rank with the most advanced of modern Indian Native States. H. H. Sir Rama Varma, G. C. I. E., the present Maharajah, belongs to the best school of our native princes and in his strenuous work for the uplift of his subjects he has always been ably supported by the Maharan, Sreemathy Parakutty Amma—a gifted and cultured lady. Mr. Nayar's illustrated booklet is a well deserved eulogium on the life and work of this royal pair.

ECONOMICS

EMINENT ORIENTALISTS, INDIAN EUROPEAN
American First Edition. Madras G. A. Natesan
& Co. Rs. 2

In this little volume we have been presented with critical sketches of the lives and achievements of a number of distinguished scholars who have done much to resuscitate India's lost history, and interpret her ancient culture. The book contains short biographies of no less than twenty-five savants, e.g., Jones, Wilkins, Colebrooke, Wilson, Tait, Fergusson, R. L. Mitra, Telang, Bhau Daji, Indraj, Buhler, M. Williams, Maxmuller, Heel, Arnold Griffith, Nivedita, Whitney, A. Borooah, Macdonell, Smith, Keith, Tiliak, Deussen, Bhandarkar, and Sylvain Levi. There are, no doubt, some striking omissions. We miss the lives of scholars like Prinsep, Cunningham, Kuhlhorn, Luders, Roth, Weber, Muir, Lassen, Goldstucker, Rhys Davids, Fausboll, Grierson, Zimmer, Senart, Kern, Oldenberg, Hoernle, Jacob, Dahmann, Winternitz, Hopkins, Garbe, Barth, Burnouf, Bloomfield, Pargiter, Stein, Conell, Rapson, Thomas, Saratchandra Das, Umesh Chandra Batavayala, M. Chakravarti, K. Pillai and others. Nevertheless the book has removed a long-felt want and will, doubtless, be appreciated by the ever growing number of our young men who take

an increasing interest in the study of Indian antiquities.

In the hope that they might be of some little use to the publishers at the time of bringing out a second edition, we venture to enclose a few notes on matters that struck us as we read through the book.

Pp 34, 35. The author has confounded the Monghyr grant of Devapala with the Bhagalpur grant of Narayanapala and has attributed it to Vighrahapala. The copper plate grant issued from Monghyr in the 11th year on the 9th day of Vaisakhi belongs to the reign of Narayanapala, and not to that of Devapala or Vighrahapala who, by the way, was the fourth, and not the fifth, king of the Pala Dynasty. The plate was discovered at Bhagalpur and not "amidst some ruins at Monghyr". The copper plate discovered at Monghyr and translated by Wilkins, belongs to Devapala and bears the date 33.

P 73. Monier Williams compares Wilson to the 1st of Aruni. But the episode mentioned in the footnote to bring out the point of the comparison is taken not from the Vedas, but from the Epic.

Pp 124, 126. "Lortinger" should be "Loemser".
P. 112. For Katakum Pillar inscription read 'Kahum Pillar inscription'.

P. 275. An important work of Sister Nivedita, which seems to have escaped the attention of her biographer is the "Footfalls of Indian History".

HEMCHANDRA ROYCHOWDHURY

FOOD AND HEALTH By Chandra Chakraborty
Published by R. C. Chakraborty of 58, Cornwallis Street Calcutta. Price 2s. or Re 1-8

The author wrote this book while at New York U.S.A. in 1920 and sent the manuscript to Calcutta for publication. We get no information in the book as to the calling of the author but its perusal leaves no doubt that even if the author is not a medical man he seems to be well read in medical subjects generally.

The book contains a lot of useful information on food as well as on the preservation of health and on the prevention of contagious and infectious diseases, which will greatly benefit Indian readers. Indeed, what may rather be considered as a defect of the book is that there is too much over-crowding of information which is likely to make it rather tiresome reading not only to general but to medical readers also. The author could have well left out much of the unnecessary technical details which abound in many parts of the book and which are too specialised to interest even ordinary medical readers, and they are thoroughly uninteresting to general readers. For instance, much that is contained in chapters I and II, the microscopic position of albumen (page 181), the detailed chemical composition of tea leaves and of the yolk and white of eggs, etc., etc., are too technical to be interesting to ordinary medical readers and would not be understood or assimilated by general readers. The presence of these details would, we are afraid, make the reading of the book tedious and tiresome to many.

Much extraneous matter has been introduced in the book which is altogether outside the scope of a work of this kind. Such subjects as the pathological changes in the organs in Malaria and other diseases, the treatment of cases of opium poisoning, the detailed chemical, physiological and therapeutic references

about stimulating drinks and intoxicating drugs, etc., etc., could have been advantageously omitted.

There are a few inaccurate and loose statements here and there (pages 15, 70, 78, 80, 110, 117, 174, etc.) and a good many printing mistakes which we hope to see rectified in the next edition of the book.

The author has not touched the important subject of *Vitamin*, and this we consider to be a serious omission.

The chapter on "Water" is very short and the information supplied in it is meagre and incomplete. We hope that in a treatise on Health, considering the deplorable condition of water supply in this country, this important subject will receive more elaborate attention from the author in the second edition of the book.

A large portion of the chapter on *Malaria* is too full of technicalities to make it a popular reading. Its usefulness has in this way suffered much.

In spite of these defects, the perusal of the book will prove profitable to its readers. The chapters on food are well written and they contain a large amount of useful information regarding all kinds of our daily food. The essay on "sexual glands" will amply repay perusal. The last five chapters on *Immunity*, *Serum therapy*, *Organo therapy*, *Fasting* and *Cure* and *Psycho-therapeutics*, give useful information within a short compass.

CHUNDI LAL ROSE.

REDEMPTION FROM THIS WORLD or the Supernatural in Christianity By A. G. Hogg, M.A., Professor of Mental and Moral Science, the Madras Christian College, Edinburgh. T. and T. Clark, 1922.

An attitude of easy irresponsible disbelief in the miraculous is simply a belated survival. Miracles, or as the author prefers to call them, special providences did not come to an end with Jesus Christ, the miraculous is not a burden on the Christian's faith but its inspiration, and a permanent factor in practical Christianity. By a new interpretation of the doctrine of Christian redemption the author has attempted to develop his position. We regret we have no time to review this book at greater length but to Indian *Bhaktas* the book ought to prove interesting, and the comparison between the Jewish and Adwaita views of the problem of unmentioned disaster and suffering, at page 245 may provoke challenge.

THE GOSPEL OF SWADESHI By Professor D. B. Kalelkar. G. Ganesan, Madras 1922.

A pamphlet with a foreword by Mahatma Gandhi.

(1) THE FOREIGN POLICY OF INDIA. (2) AGITATE!
(3) THE MENACE OF THE WEST. By Bernard Houghton I.C.S. (retired). S. Ganesan, Madras, 1922.

These three pamphlets from the bold and fearless pen of Mr. Houghton form instructive reading. The greatest mistake of Indian politicians would be to leave the foreign policy of India in the hands of the bureaucracy, which, by its muddle-headed Afghan and Russian policies, has piled up a monstrous army expenditure, which renders educational and sanitary improvement hopeless.

"We ought all to know that Swaraj will not at once or, I think, even for a long time to come, be better government or bring greater happiness to the people. Elections and their corruptions, injustice and the power and tyranny of wealth and inefficiency of administration will make a hell of life so soon as freedom is given to us. Men will look regretfully back to the old regime of comparative justice, and efficient, peaceful, more or less honest administration. The only thing gained will be that as a race we will be saved from dishonour and subordination."

"There is nothing like temporary privation to make one enjoy and appreciate the real beauty of the simple essentials of life. In the unbridled license of ordinary life in these days, we have lost the capacity for real enjoyment of simple things and hanker for more and more complications. With all that they do not satisfy. Occasional strict privation gives a tone to the system both physical and moral, by giving an appetite for essential things."

"Prison-going by itself will not achieve anything unless the heart partakes in it and not the mere body. How many, who have now accepted imprisonment, have done it as a moral necessity arising from their inner revolt against national humiliation and not as a mere device for the embarrassment of the Government, with which they hope it will not be able to cope."

"Slave-labour has not been abolished. The whole system of jail administration is but a scheme for slave labour in the fullest shape not only is reformation absent, but it is almost an article of the creed of all jail authorities that the convict is beyond moral redemption. It is a mere factory for slave labour giving the absolute minimum of food and intended to get the maximum of work. The slaves are not owned, but hired for a limited period. So there is no abiding interest in their health or morals."

"How false is the argument about labourers doing heavy work needing a drink of liquor in the evening. The mendacity of the apologies and pleas of Government officials and departments in this matter is proved by the rigid and successful enforcement of Government rules totally prohibiting liquor in jails where such heavy work is extracted from prisoners without detriment to health or slackening of efficiency."

In the writer's opinion concentration of all political prisoners in one jail specially adapted to the purpose, under the supervision of carefully selected officials is the only remedy for the gross maltreatment. The jail authorities would also feel immensely relieved thereby for "all that they want is that there should not be inconvenient light thrown into the jail and the nuisance of reforming influence and pressure brought to bear on the barbarians and corruptions of their administration. They have no other animus against political prisoners."

The writer became a great adept in spinning while in jail. He considers the Charka a great blessing in soothing the spirit and quieting the nerves, and better than the vanity of useless reading, for it enables one to do something practically useful.

The book is full of reflections and observations which are as interesting as they are instructive, but already we have exceeded our limits and must refrain from further quotations.

Willard Scaven Blunt was sent to jail for taking part in a prohibited meeting at Woodford in Ireland,

and there wrote his wellknown sonnets, 'In Vinculis'. Mr. Rajagopalachari closes his book on somewhat the same note as the last of these sonnets.

"Farewell, dark gaol! You hold some better hearts

Than in this savage world I thought to find

I do not love you nor the fraudulent arts

By which men tutor men to ways unkind.

Your law is not my law, and yet my mind

Remains your debtor. It has learned to see

How dark a thing the earth would be and blind

But for the light of human charity

I am your debtor thus and for the pang

Which touched and chastened, and the nights of

thought

Which were my years of learning "

POLITICALS

A SERIES OF INDIAN HISTORY, 1757-1858 By K. H. Kamdar Professor of Indian History, Baroda College Price Rs 3

This is a large volume of 588 pages, which, though evidently intended for students wishing to prepare the subject for the higher University examinations, will very well repay the labour of the general reader, who may wish to know the history of the British Conquest of India in its various phases and in sufficient detail. The narration of facts is lucid and has been skillfully blended with pithy criticism of nearly every event, episode and administration during the long period of a century, in the course of which India passed into the possession of England. The arrangement is, in some places, a bit confusing, owing to absence of clearly marked sections or marginal notes, describing the contents of the various chapters. The work seems to have been hurriedly got up, possibly owing to printing difficulties. The want of a bibliography and reference to authorities is a serious defect.

The history of the British conquest of India, abruptly ending with the Queen's proclamation, is, as it were, without a moral and although a small concluding chapter in Mr. Kamdar's book at the end summarises a few historical lessons of a century's work a bald impression is left on the reader's mind that he has waded through a series of wars, conquests and their tiresome accompaniments, without receiving any permanent benefit, such as a real historical study is expected to offer. In fact, the crowning piece of the history of British conquest comes after the mummy, when consolidation and peace being fully established, the real test for estimating the effects of a foreign conquest could be properly applied. The book, from beginning to end, contains a sickening repetition of the same sorrowful tale. Under the ever present plea of peace and order, nearly every conquest and every aggression, even in far off Burma and Afghanistan have been justified by the administrators, very often indeed, nearly every undertaking has been subsequently criticised and condemned by some one or other of the ruling class themselves, although what was once enacted was hardly reversed.

Admitting that the degeneration of India demanded a drastic change in her fortunes, one might plausibly justify the East India Company's doings up to the year 1858 e.g. the year of the fall of the Marathas, when the supremacy of England having been fully and finally established, a genuine regard for India's good

would have required a complete halt in the policy of further conquest and expansion. How ennobling would such a consummation have been! England and India both always united in mutual affection and good will both striving to work for the common good of humanity. An historian in such an event, writing a century after the fall of the Marathas, would have had to record quite a different story from what Mr Kamdar had to do.

Coming to particular points, a few remarks may be offered—

P 153-54 Hyder's character has been wrongly viewed, so far as the political equilibrium of Southern India is concerned while that of his son Tipu has, in my opinion, been correctly estimated.

P 277 Is there no contradiction here, when Mr Kamdar says that Shah Zaman appeared at Lahore, although he had not left his capital?

P 293 Very many States assumed independent power in India in the 18th century to use the word crown or throne in such cases is, I think, a misnomer e.g., in the case of the Peshwas, when they were merely ministers, ruling for the King.

P 300 The origin of Wellesley's Subsidiary System has not, I believe, been correctly traced. Ample evidence in Maratha papers exists to show that they had already started the same policy in a crude form, which Wellesley later defined in precise terms as required by the circumstances of his time.

P 306 While Wellesley's actions and policy have been admirably detailed, the final judgment passed on his achievements leaves much to be added. In fact more attention has been shown to Clive and Hastings than to Wellesley, who with Dalhousie was responsible for rounding up and reddening the political map of India and committing England to an irrevocable imperial policy. Dalhousie, in this respect, has been well summarised in pages 334 and 535.

P 338 I wonder what difference it makes as regards the vital interests of the people, whether a province is governed by a Commissioner, a Lieutenant Governor, or a full power Governor. Changes like these, even though proclaimed under the specious name of "Reform," may be convenient to the rulers for their administration but cannot affect the people. Similarly, the five year term of a Governor or a Governor General has perhaps done greater harm than good to India. They are mere instruments for executing a cast iron policy, which they cannot change or mend. Every newcomer gets a plausible excuse of want of acquaintance for the first year or two, and when he realises the situation is ready to act, he finds his term over, and has to make room for another newcomer. Perhaps permanent life long appointments would ultimately benefit India more, although they might have a monarchical tendency.

What Lord Northbrooke says on England's foreign policy (p 461) is perfectly true and is exactly what all Indians have been saying all along. But has that principle been ever acted upon by the British rulers? In fact, one becomes sceptical as regards the oft repeated assertion that the democracy of England is always well disposed towards Indian interests and aspirations, and that if things are not what they should be, it is because this democracy is entirely ignorant about actual conditions in India. This does not seem correct. The people of England

do not take any personal interest in distant India at all. They fully trust their agents on the spot and have always endorsed what the latter have proposed and will ever do so. Individual administrators of the type of Northbrooke and Ripon come only by chance and have ever proved themselves powerless in effecting any lasting good of India, against the general feeling of England; nay, the liberal policy and independent views of such exceptional men, have, as a rule, been disapproved if not openly condemned. In fact, the words "reforms" or "measures of public good" seem to have lost their real meaning. Wellesley and Bentinck, Minto and Dalhousie, Hardinge and Canning have each and all talked and incessantly worked for peace and order, for consolidation and construction, for administrative perfection and centralization (p 577-781, for fostering Indian trade and strengthening India's defences, in short, for doing the highest good to India, until at last all their labours have resulted in depriving the people of all initiative and power for self help and in making India more and more dependent upon England. In fact, all such talk entirely ignores human nature, which is the same all the world over. The hard realities of this human nature will have to be faced and can be changed by no amount of plausible pleading or lucid exposition, since even the great Proclamation of Queen Victoria has remained a dead letter. The political unification of India stated on p 535 is equally a high sounding phrase, without any practical meaning. In this world no individual can help another, much less can a nation do it. To assert that India's welfare depends upon the stability of British rule is a cant and ignores human nature.

However, these are points beyond Mr Kamdar's scope. Otherwise his comments on very many events are indeed admirable in fact his handling of such measures as the Queen's Proclamation or the India Bills of Fox and Pitt and others will be found exceptionally clever and thoughtful.

A national historian of India has yet to arise. Mr Kamdar shows the promise. He has great capacity for labour and judgment, for assimilating and marshalling essential details out of a huge mass of confusing materials and so many ever conflicting views. He has evidently much in his mind, which he discreetly leaves unsaid. Let us hope that Mr Kamdar, whom we must recognise among the few silent workers, will develop into a great historian of the future.

G S S

MARATHI

BRANTI KAUSHALYA or skill in bringing about a revolution: a play in 7 acts. Author—Mr G K Phatak. Publisher—Mr. G S Jamadagni, Kurundwad. Pages 91. Price Re 1.

This is a dramatic play based on the Pauranic legend of the King Ven, said to have been killed by the Brahmans, when he stopped all religious and sacrificial performances in his state in spite of all protests from his subjects. The author has altogether changed the story and made the king commit suicide. Bhritgu, a Brahmin sage, is shown to be the arch revolutionist. But there is no revolution and no action assigned to Bhritgu in it. He appears on the stage half a dozen of times

just only to elude the king. The whole book from cover to cover, is full of absurdities.

DUTTANCHI HAYATA or Dutt's Poems. Publisher Mr. D. Ghate, M. A., Gwalior. Pages 60+100. Price Re. 1-8.

Dattatraya K. Ghate was a young Maratha graduate in whom poetic genius had just begun to germinate. But he left this mortal world before the tree flowered. However, the short pieces, 48 in number, which he composed, are collected, edited and published in a book form by his son, with a long introduction of his own and a foreword from Chandra-bekhar, his father's intimate friend. The poetic pieces presented in this book, though lacking in high flights of imagination, evince a poetic flash of no mean order, sweetness, and a ring of patriotic spirit, qualities which undoubtedly raise the poet in the estimation of the critical reader. But the poet's son, not content with this encomium, claims for his father a higher praise, urging forward a plea that a poet should be judged not only from what he actually achieved, but also from what he was presumably capable of achieving—a plea, which, if admitted, will in many cases revolutionise criticism, literary and otherwise. The book is nicely got up and moderately priced.

ASPRISHYA VICTOR or Thoughts on Untouchability by Mr. S. M. Mate, M. A. Publisher Mr. S. H. Shinde, Secretary, Vangmaya Vihar Mandal, Poona. Pages 62. Price as 10.

If any proof were needed to show the growing consciousness of the educated Hindu community of the evils of the prevailing doctrine of untouchability of certain castes among them, it is supplied by this little book, wherein a high class Brahmin has powerfully advocated the cause of the so-called untouchables and demonstrated the utter futility of the arguments that are put forth in support of the maintenance of the evil.

Mr. Mate has examined the problem from every possible point of view—political, social, economic and sanitary and conclusively shown that if India is to be regenerated, untouchability must first go. The latter portion of the book is especially interesting being full of information bearing on the traditions, customs, occupations, etc., of the untouchables in Maharashtra. The book deserves to be widely read and pondered over.

NIRMALA (a novel) by Mr. K. M. Chiplunkar, B. A., LL. B. Publisher Vangmaya Vihar Mandal, Poona. Pages 295. Price Re. 1-8.

The ancient ideal of Indian womanhood is said to be in conflict with that held forth at present by the Western education imparted to Indian girls in schools and colleges. This idea is at the root of many divergent opinions and grossly exaggerated pictures and caricatures of educated girls in social novels. In the present novel Mr. Chiplunkar has faithfully drawn pictures from the real society, barring one or two incidents which are used lying. The main character, Nirmala, looks like an unfinished picture. On the whole the book is readable.

HARI NARAYAN APTE—a biographical sketch by Mr. B. M. Ambekar. Publisher Aryabhushan Press, Poona. Pages 112. Price as 10.

Mr. Apte's name is familiar in every household as the premier novelist in Maharashtra. The present reviewer, while reviewing his novels in these columns, had occasions to compare him with the distinguished Bengali novelists Bankim and Rabindranath and to show the points wherein they resembled or differed. Comparison apart, there is an unanimous agreement that Haribhan Apte was a towering figure among Marathi writers, especially in the class of fiction writers. He was a self-made man. Though not a graduate of any University, the Bombay University had recognised his scholarship by appointing him an examiner in M. A. examination, and also a lecturer in philology. He rarely took a prominent part in Indian politics, yet he was a trusted friend and adviser of the late Hon. Mr. Gokhale. He threw himself wholeheartedly in the administration of the Local Self Government and was for a long period the elected President of the Poona City Municipality. The New Poona College is a standing monument of his educational activities. Yet he remained undecorated at the hands of Government, which is a clear indication of his independent spirit. Such a man certainly deserved a rich honor at the hands of his countrymen—at least a full and copious work dealing at length with all his many-sided activities should have been written. That is exactly the weakest point of our Marathi writers—especially of men of the Moderate party. For while in two years of the death of Lokmanya Tilak his two biographies put in their appearance, great worthies like Kanade, Telang and Gokhale, have not yet found a biographer among the staunch and devoted followers possessing great literary ability. Thanks to Mr. Ambekar, that he has at least written a short sketch of Mr. Haribhan's life. The writer is in an untidy hand, the information given is scrappy and the want of acumen is evident in every page. With all these faults the book is welcome and does credit to the author's fidelity towards his departed friend.

WILSON PHILOLOGICAL LECTURES FOR 1915—by Late H. V. Apte. Publisher Aryabhushan Press, Poona. Price Re. 1-8.

These lectures were delivered under the auspices of the Bombay University and the subject was Marathi, its sources and development. In all six lectures were delivered and they all evince careful handling of the subject, wide reading and skill in the treatment of the subject. Mr. Apte could not publish these in his lifetime, and in the meanwhile certain researches were made, which threw a different light on certain statements made by the lecturer, but the learned gentleman Sardar Meherdada to whom was entrusted the work of editing this posthumous publication, has inserted later information in footnotes at proper places and made up the gap. This has enhanced the value of the lectures. Every student of Marathi language and literature will now find the book indispensable for the deep study of the subject.

V. G. APTE

MARATHI SHEKHRA DHIVANI LEKHAN PUDHATI Or the Text Book of Marathi Shorthand System.

This much got up book has been prepared and published by Mr. Vasudeo Sitaram Bendrey of Poona. He aims at adopting his system for all vernacular languages of India and judging from what he has

done for Marhatti language, we have no doubt of his success, provided expert men of Hindi, Urdu, Bengali and Gujarathi literature co-operate in his labours.

As regards Mr. Bendrey's Marhatti Puddhati, it appears to have been soundly developed in consonance with the peculiar psychology of the Marhatti language. It is simple and can be mastered by men of general erudition. The signs of phonography shall afford great facility to speed as is the case with the Modi characters. It also transpires from the analysis of the system that it has been evolved by the author on the best elements which he found in Dutton and Boyd's systems of English Stenography. We commend this system to the notice of Bombay Government and urge upon the necessity of eradicating the evil of nonsensical Police reports which were the basis of many a prosecution of late. The book is priced at Rs. 2-5-0 and can be had of the Author 131 Shanwar Peth, Poona City.

K S T

BENGALI.

KANTA-KAVI RAJANI KANTA *By Nalini Ranjan Pandit* Published by Calcutta Book Club, College Street Market, Calcutta. Price Rs. 4-8

"Biography," said Carlyle, "is the most universally pleasant, the most universally profitable, of all reading." But it is in this very department that Bengali literature is comparatively poor. The life of the poet Rajani Kanta Sen, which has just appeared from the pen of Babu Nalini Ranjan Pandit is therefore a welcome addition to the scanty stock of vernacular biographies. Apart from the laceration which the very name of Rajani Kanta has for the people of Bengal and apart from the keen interest which a sympathetic, yet critical, presentation of the facts of his life is bound to rouse, the attractive manner in which Nalini Babu has woven together fact and comment, hint and suggestion, explanation and forecast, appreciation and admiration, and brought out the intimate connexion between the poet's inner life and his outer surroundings, should, by itself, secure for his book a wide popularity among students of Bengalee literature. It may be mentioned that Nalini Babu was requested by the poet himself to undertake the task of compiling this biography but when Nalini Babu acceded to this request, a request he could not have possibly refused in view of the relationship which existed between him and the poet, little did he calculate for what a deal of worry and trouble he had let himself in. Nothing short of a careful perusal of the book can suffice to convince one of the immense labour, the patient investigation in trackless fields, and the lavish expenditure of money, which the collection of data, the verification of notes, and the procuring of photographs have entailed. It is precisely this which lends to the book a human interest, as pathetic as it is instructive.

The book is broadly divided into three sections. The first deals with the details of the poet's personal history and family life. The second, which in a sense is the most remarkable part of the book, gives the public a lucid and inspiring account of his illness and stay in hospital, most of these facts being gleaned with infinite labour from the scrappy records of conversation with many visitors which have been kept in the form of what may be called a diary but is

in fact nothing more than the written answers to questions asked of the poet at a time when, owing to his disease and the surgical operation necessitated by it, he could not speak. It is here that we have to record our grateful appreciation of Nalini Babu's persevering inquiries into and painstaking elucidation of the above diary which have alone made it possible to find out the names of those who visited the poet in hospital as well as the trend of the conversations they had with him, and thus to piece out and make intelligible the poet's thoughts and feelings while undergoing acute bodily pain and confronted with the doom of an inevitable death. It is no exaggeration to state that Nalini Babu has, by his interpretation of the diary laid all future Bengalee scholars under a deep debt of gratitude. The third and the last section is an attempt at a critical estimate of Rajani Kanta as man, poet, and devotee. It is perhaps too soon after the death of the poet that this task has been undertaken, yet no reader of the biography can fail to be impressed by the wide knowledge of the poet's life and by the deep sympathy with his ideals and aspirations which the author has brought into play in formulating cut-and-dried opinions and giving a definite lead to all future criticism on Rajani Kanta.

The volume teems with many an unpublished poem and song of Rajani Kanta and also contains a choice selection of illustrations, including a facsimile letter of the poet. Rajani Kanta's family life, as depicted by the pen of Nalini Babu, is the record of the usual struggle genius has to carry on against circumstances. As a student in his teens, Rajani Kanta gave distinct promise of the high destiny that awaited him in after life, even though the cruel hand of death cut him off from that consummation toward which his powers were growing. His inborn love of poetry and music, his enthusiastic association with literary and national movements in Bengal, and the awful desolation that came upon his life when he fell a victim to an incurable disease, have all been deftly delineated by his biographer. The record of Rajani Kanta's hospital life, which takes up nearly one hundred and fifty pages of the book, shows how his character was deepened and spiritualized under the very stress of that solemn ordeal through which he had to pass, and also shows how a poet's fancy and a patriot's yearning were melted, fused, and merged into that calmness and resignation which is born of a realized faith in the Divine. Among the many pathetic cameos which arrest our attention in this part of the book, Rajani Kanta's interview with Rabindranath deserves special mention. The place which Rajani Kanta occupies in the heart of his countrymen is the theme of the concluding section of the book. This is where we feel we are least competent to offer any criticisms of our own. We would only add that Nalini Babu has shown great analytical skill in differentiating, as far as may be, the several aspects of Rajani Kanta's character and genius. He has subdivided his critique into a discussion of the poet's humour, his nationalism, and his spiritual self-discipline, and wound up with a statement of the general value of his poetry.

All who have any abiding interest in Bengalee literature must have at one time or other felt tempted to appraise Rajani Kanta's contribution to it, but in the absence of a compendious survey

of his family life and of the successive developments in his mental outlook, this could have been at best amateurish and incoherent. Now that the public have access to Nalinaksha's scholarly production, a thorough and systematic study of Rajanikanta has become a duty and a duty which may be properly discharged

ANANDAMAYA DHARA.

KANARLSE.

BASAVA BHAVI. By S. D. Pawate, B A LL B Hubli. Price one rupee Can be had of the author.

This book is the result of a controversy that has been furiously raising round Basava and his teaching. As the name indicates, the author has successfully defended Basava, and in support of that he has cited authorities from the scriptures and from the sayings of Basava itself. Mr. Pawate is a Sanskrit scholar deeply read in Lingayat religious literature as well as other Advaita philosophy. No one who desires to know something of "Shakti Vishishtadvaita" philosophy should be without it.

Basava the apostle of cosmopolitanism taught and lived a philosophy of his own. Both his life and teaching were in consonance. His teaching is a revolt against the formalism of old, but he did not live long enough to consolidate the work he had begun. No equal of his appeared on the scene after him. The Brahmanism re-imposed upon this religion also its formalism.

"**ALLAMA SHIDDHARAMA SAMVADA**" Published by the *Veerashiva Young Men's Association* Da angere

This is a small pamphlet which is in the form of a dispute between two Sharanas (Mahatmas). Shiddharama is for earthly glory and Allama is for Nishkama Karma or what is in Lingayatism precisely and technically called the 'Sivayoga' or Sharanu, or what Maharshi Aravind calls complete surrender.

M S K

KARNATAKA SINHASANA SITTHANE By S V Kalthari. Edited and published by S R Desapande, B Sc., Secretary, Shri Vidyananya Prakash Sanstha—Malamedhi, Dharwar, Pp 141 Price 010 rupee

Karnataka Sinhasana Sitthane or the Foundation of the Karnataka Empire, is the first publication of Shri Vidyananya Prakash Sanstha or Shri Vidyananya Kannada Publication Society started by Mr R H. Desapande, M A, and his son.

This book is a historical novel describing the circumstances under which Madhavacharya, the great political sage founded the Vijayanagara Empire in the beginning of the Fourteenth Century to stem the tide of Mahomedan invasion. The incidents are well connected and the story is interesting. The get-up of the book is excellent and every Kannadiya ought to read and profit himself by it.

A R JAINAL.

GUJARATI.

ATMA RAMAYANA By the late Vaidya Karunashukar Mulji. Published by Prabhakar Jayashankar Pitthad. Printed at the Puranare Pathak Printing Press, Bombay Pp 86. Thick cardboard. Price Rs 1 0 0 (1922)

A disquisition on the Jain Marg, the book is based on the Ramayana, and is in an allegorical form. It tries to treat of abstruse subjects like the relation of the Atma to the Paramatma and other Vedantic topics in a simple style, and that is all that can be said, as the abstruseness remains all the same.

SHRI KRISHNA CHANDRODAYA CHITRA KATHA. By Shah Balubhai Fulchand of Vadod.

It is a small book of 10 pages of a most disappointing kind. Its object is to illustrate several incidents in the life of Krishna by means of pictures, but the pictures are miserable and sloppy, and the letter press hardly better.

SHALVA DHARMA NO 'ANKSHIPT' ITIHAS. (शिव धर्मनो अक्षिप्त इतिहास) By Durgashankar Keshavn Shastri. Printed at the Lady Northcote Hindu Orphanage Printing Press, Bombay Paper Cover, Pp 134 Price Rs 1 0 0 (1921).

This book gives in a short compass the history of one of the most widely observed cults in India from the earliest times. It also gives its present condition in different parts of the country. It is a very readable and instructive little volume.

KATHIAWAD NE JANI VARTAO (કાઠિયાવાડ નો જુનો વર્તઓ) By Hargobind Premshankar Trivedi. Printed at the Gujarati Printing Press, Bombay. Cloth bound Pp 264 Price Rs 2-3-0 (1922).

Kathiawad has been from of old, the land of romance and chivalry. There is an amount of 'floating' literature in the province, embodying tales of romance and chivalry. If caught and perpetuated it is likely to prove of great importance from a historical and linguistic point of view. Very few efforts have till now been made to collect and publish such stories and many of them must have perished with the Bhats and the Charans who had them by heart. The collector of these stories had an innate love for them from his childhood and he has now been able to give us about twenty nine of them and told in a pleasing form. The glimpses we get of the life of the natives of Kathiawad from them are both attractive and valuable. A sympathetic introduction by Prof B K Thakore, who says that he has heard similar stories as a child sitting in the lap of their Dholi narrator, sums up the utility from various standpoints. We are all the same afraid of one thing, and that is monotony, so that in future collections it would be better to see that monotony is avoided.

K, M J

results of the Parliamentary system are becoming more and more revolutionary in Great Britain, the system is introduced as essential to India the home of communal experiments, in social, economic and political life,' and I admit that we should be careful that we do not commit the same folly in determining the political future of India. But then I am at a loss to find his logic consistent when I see him advocating in the same breath the return of the system which has been so many times deplored and denounced by so many of our Indian statesmen and leaders of thought on so many occasions on account of its disastrous effects on our national life. He suggests again 'Mean while let all our reformers in India beware of the errors of Western democracy, and try to build a safer and surer democracy from the bottom on the foundations of our village or caste panchayats, casting out the abuses and evil customs which have clung to them. Here I should like to ask him what guarantee can he give us that this monster, which has been sucking the vital fluid of our national system for centuries will remain docile because its fangs will be taken out and talons lopped off? They may very naturally grow again and it may resume its rapacious career afresh. Is it not paradoxical (to quote his word) that he advocates in the same breath the merits of both Democracy and a system that brings into play and fosters the artificial barrier between man and man created

on account of the accident of birth? The very word democracy in the truest sense of the term is incompatible with any term that conveys the idea of any artificial distinction between high and low, rich and poor, privileged and unprivileged, or any institution that supports the subjugation of man under man. And who does not know that this distinction especially that which exists in India, is the most pernicious of its kind? To speak the truth, the very word caste, so long as it carries the idea of birth consideration, should not be allowed to come within the pale of the conception of democracy, whether based on Eastern principles or Western principles.

To sum up I should like to say that if Democracy or Commonwealth be our goal to move on to we should always be on our guard to eliminate all the elements that stand in the way of social and political solidarity or it will be fighting backwards in search of the political welfare of the country for so long as class or caste-feeling exists class wars and conflict of interests are sure to ensue, in spite of all sermons and warnings.*

PRASANNA KUMAR SAMADHAR

* One might also enquire what would be the place and status of the Musalmans, the Christians, &c. among whom there is no caste in Dr. Mookerjee's communal system.

A B C OF INDIAN POLITICS

II

I HAVE so far discussed the fundamental implications of our political position. The conclusions at which I arrived may be thus summarised —

1. That being a subject people and not a sovereign nation, we have no power to make laws, nor have we a constitution which owes its existence or its evolution to the sovereign will of the nation.

2. That the nation and the state which impose their sovereign rule on us are those of Great Britain.

3. That the laws in force in British India have been made by the British and as such, not owing their origin or the sanction to the sovereign will of our nation, are not morally binding on us; that politically no nation owes any allegiance to laws not made by

it either directly or indirectly through its representatives, that our allegiance to British-made laws comes not from our consent but from the compelling force of the might of the British government and that the Government of India is a government established by British law and not by any law made by us.

4. That a government imposed on us by a foreign state by the force of its might is not subject to any changes by our will, as long as we do not evolve and assert our irresistible national will, which should compel the government to look to us for its authority and power.

5. That our first and foremost duty is to evolve and assert such a will.

6. That it is futile to think of reforming a foreign government and mean,

ingless to talk of constitutional agitation for the purpose

7 That the Reform Act of 1919 has made no change in our political status. In fact it has emphasised our subject condition and established it as a formula for the future

8 That we owe no co-operation to such a government, nor can our co-operation with them in any way effect and improve our political position

9 That our co-operation with such a government to maintain what is called law and order' and to repress and harass those who are engaged in the task of forming a national will is an act of disloyalty to our own people and to our country

10 That law and order' are only means to an end there have been times when in the interests and for the good of the nation as well as the protection of the fundamental liberties of the individual and the community, they have been disregarded even by the citizens of a sovereign state. That such times may recur that both modern theory and practice deny the absolute 'omnipotence of the state' which should make it obligatory on everyone to heed to its will under all circumstances and for all purposes and that a government can only derive its authority from the nation it governs and so must be responsible to it for all its acts

It may be said in reply that this is all very well in abstract theory but it is not practical politics. Practical politics require that we should win the good will of the ruling race, use their laws for the purpose of strengthening our position, accept their service in order to get experience in the work of administration and in the mean time build up the nation. Also that being militarily helpless depending on the British for the defence of our borders and for the protection of our hearths and homes, it is no use our pining for the moon and applying the political theories of sovereign nations to our conditions. It is also said that differences of race and religion and the jealousies and

malices that arise therefrom are such effective hindrances in the way of our national unity as to make the work of formulation and assertion of the national will extremely difficult, if not altogether impossible and that pending the attainment of this national unity it is better for us to be governed by the British than to run the risk of being dominated and exploited by some other nation. It is added that in the present state of world politics it is impossible for a country like India to remain free even if the British leave us, and that in that event Japan or Afghanistan or some other power is bound to step in and take us in hand. There are some, who place no implicit faith in the sense of justice of the British, who believe that the British are quite honest and sincere in their promises and pledges* and that now that they have promised to give us Dominion status within as short a time as possible, it is for us to use our opportunities in such a way as to disarm opposition and criticism and to inspire faith in our capacity, loyalty and reasonableness. These latter often talk of "ordered progress" and warn their countrymen of the dangers of a revolution and the misery that comes in its train. They hold up the France of 1789 and the Russia of the last few years as examples of revolutionary disasters. Their watchword is 'Progress, steady though slow'

Some of these points are quite weighty and cogent, others have only a substratum of truth the rest are absolutely fallacious, based on that lack of individual and national self confidence which accounts for the continued subordination and passive acquiescence in conditions of national humiliation of large populations to a mere handful of strong willed and assertive foreigners. It may be true that theories would not help us unless we create facts to accord with those theories.

The European Imperialists maintain that the theories evolved by western

* This was written before the delivery on August— of Mr Lloyd George's now notorious speech on the subject of the position and future of the Indian Civil Service &c

thinkers in their progress towards perfection and enduring democracy are not applicable to Eastern conditions of life. Not only political theories but conditions of life too, are so different as to make the western notions of freedom and democracy unsuitable to the people of the East. Consequently, say they, there is no analogy between the countries of the West and the East. If this argument were true, it would knock the bottom out of the theory of self Government by stages or by instalments. In a few years, say ten or twenty or even fifty, the East will not be so changed as to become fit to work out western ideas of democracy. And if it does change so rapidly and so completely, it will be an evil day for humanity. By the time the East changes so as to be fit for the political institutions and ideas which are current to day in the West the latter itself would be entirely changed and might be on a different track altogether. Are we born only to follow and imitate the West and always to remain at a distance from it even when so following and imitating? Are we quite sure that the West is after all on the right track and deserves the intellectual, the political and the economic leadership of the world for all times to come? Are we quite sure that these people—the Vincents and the Ilukeys of the Indian government, the Butlers and Loyds of the provinces—are the right persons to lead us to the gates of the democratic harem? Are they disinterested enough even if intelligent and able, for that rule? Are they superior to the Asquiths, Balfours, Chamberlains and the Lloyd Georges of their native island? If the latter have made a mess of their own country's affairs and have brought it to the verge of bankruptcy and civil war, what guarantee is there that their prototypes in India will do better? Is there any reason for as to believe that the British Indian rulers and pro-consuls, who in the majority of cases have risen to these high positions from the ranks of a haremocracy, the most despotic and the most cunning that the world has known, are morally better men than the Lloyd Georges, Winston Chur-

chills, Curzons and Chamberlains of Great Britain? The whole past history of Great Britain, the story of its dealings with its colonies in America, Africa and Asia, its diplomatic record in Europe, its dealings with coloured people all over the globe, should put us on our guard against taking its words promises and pledges on their face value. The truth is that the British are neither worse, nor better than the other Imperial races of the past and the present. They would not be Imperialists if they were different from what they are. It may be that some times, even as Imperialists, they are guilty of blunders, but to say so is only to admit that after all they are human. There would be no escape from Imperialistic clutches if there were no blundering Imperialists. The case of its victims would indeed be hopeless if Imperialism were always served by the best, the cleverest and the most virtuous of men. It is an affection which carries with it the seeds of its own destruction.

To the relief of the dependent and enslaved people such seeds rapidly fructify when they are watered by Imperialists of the type of Sir Michael O'Dwyer and General Dyer. They rouse these victims to a sense of danger as nothing else does. But Imperialism, at its best, has in itself certain inherent characteristics which bring about its downfall. These are the greed and the lust of power which makes its votaries reckless, haughty, inhuman and overbearing. Even the best of the Imperialists is an enemy of human liberties. Any alliance with him is an alliance with the powers of evil. Submission to Imperialistic rule on the part of a weak and powerless people, their inability to rise against it, the refusal of their leaders to undertake a campaign of violent opposition to it are entirely different from an alliance with it. The former is the result of their helplessness and impatience, the latter, the evidence of their degeneration. Only a fool or a knave can believe that Imperialists desire the alliance or the co-operation of the leaders of the subject

peoples with the object of their own overthrow. We can understand the argument that being militarily helpless, disunited, uneducated and lacking in qualities of head and heart, which are necessary to enable a subject people to assert their national will and set up a government of their own it is best for them to proceed with care and to avoid attempting things which might prematurely bring them into violent conflict with the rulers. One can appreciate the argument that under the circumstances the best thing for a subject people is to take advantage of the opportunities that are left to them of consolidating education and organising themselves for the day of liberation. One can even comprehend the argument that it is better to put up with the humiliation of being a subject people than attempt freedom by force resulting in enormous bloodshed. But one cannot understand how a member of a subject people can make an alliance with the rulers in order to make their rule more effective, more popular, more enduring and still claim to be a sincere patriot desiring the freedom of his country. The two things are entirely incompatible and inconsistent. Once it is admitted that Imperialism is an evil and a negation of the fundamental rights of the dependent and subject people, any compromise with it which carries an acquiescence in its methods and a continuance of the system must be condemned. There can be no Empire without dependent and subject peoples. For these subject or dependent peoples to aspire to a position of partnership in the Empire is an act of disloyalty to the subject country as it involves condonation of the principle of Imperialism and a denial of the rights of other peoples to be free and self governing. Accepting the fact of foreign rule and acquiescing in its continuance one may for personal ends accept the service of such foreign government but one can never be a servant and an ally at the same time. A slave may negotiate with his master for his freedom but he can never be an ally.

Leaving aside the theoretical discussions let us deal with concrete facts

There is nothing in the history of British rule in India which justifies the assumption that the Indians in the service of the British have even by a hundredth of an inch advanced the cause of their country's freedom. On the other hand there is plenty of evidence that even the best, the most conscientious and the most 'patriotic' of them have been used as tools by the British bureaucracy to enact repressive laws, to administer repressive laws and to apologise for their proceedings on behalf of their masters under what is termed 'ordered progress'. Is it progress ordered from above? Then what is progress? Does the railway mileage represent progress or do the figures of imports and exports connote progress? Does a big army and a heavy budget indicate progress or is the increase in the number of government officials, a sign of progress? Do magnificent buildings, erected at public expense by a foreign government to bespeak their glory, represent progress? All this may be 'progress' in a certain sense, yet may also be evidence of the utter helplessness of the people with whose money and at whose cost all this progress is achieved. France was at the zenith of her glory under Louis XIV, but can it be said that that was progress? The Mogul Empire reached its highest pinnacle under Aurangzeb. Was it progress? Russia was a formidable power under Czar Nicholas II. Its Government was most zealous in maintaining law and order. Most of its gifted sons were in exile either in foreign countries or in Siberia. Freedom of speech, freedom of worship and freedom of association were denied to the people in the name of law and order. Yet the Russians in the employ of the Czar all stood for progress and only aimed at ordered progress. How often have law and order been used to cover tyranny and oppression? If the will of the despot is law and the maintenance of that law is order then have law and order been vindicated by all governments, at all times in history, even by the most tyrannical and the most cruel among them, then there was never any justification for revolt against government authority however mild its

form Let us assume for the sake of argument that the British Indian government is a national government of our own Let us forget that it is a foreign government What would be our duty if such a government passed a Rowlatt Act under the circumstances it did, or committed an outrage or applied the Criminal Amendment Act to the Indian National Congress or proclaimed the Seditious Meetings Act or gagged the Press I contend that a self-respecting progressive democratic people would have done exactly what we have done under the circumstances, perhaps even more

"The supreme interest of the state is in justice and it does not necessarily follow that justice and order are in perfect correlation" There are times when the business of law is not the maintenance of an old equilibrium but the creation of a new one Let those Indians who talk so glibly of 'law and order' and 'ordered progress' remember that in the advance of humanity 'few things are more fatal than the triumph of authority over truth On these notions of law and order as they are entertained by some of our country men, it would be impossible for any country to make any advance towards freedom Even in self-governed countries freedom is not a stationary thing It is always progressing And wherever the governments are not sufficiently responsive to the new ideas of freedom entertained by the people the latter have to enforce their point of view on the governing class or classes by not making a fetish of 'law and order' Says Lasky, 'wherever in a state a group of persons large enough to make its presence felt demands the recognition of certain claims it will not recognise a law which attempts defiance of them, nor will it accept the authority by which the law is enforced This is not a new political maxim, but one which is amply corroborated by the facts of history These principles acquire even greater force, when considered in relation to a country which is being governed by the will of a foreign state which denies even elementary freedom to the people it governs Let it not be

forgotten even for a minute that with us it is not a question of the expansion of our liberties, but it is a question of *our being born a free nation* A nation governed by another has no liberties, except such as are allowed to it by its masters, either as a matter of grace or enlightened self-interest These are not liberties but concessions which may any time be withdrawn by the power that granted them The point is being emphasised from day to day by the Anglo-Indian Press and is the fundamental basis of the Reforms Act, of 1919 But what we, the nationalists, are after are not *concessions* but *rights* At present we have no rights It is a matter of great humiliation that even the best intellects in the country can not see this point They feel no shame in talking of concessions, in asking for them and in agitating for them This creates a solid wall of principle, between the nationalists and the moderates The former are constructivists the latter are mere reformers The former want a rebirth, the latter a mere continuance, though under better conditions of their present subordinate life The former want the people to come to theirs—by their own efforts, the latter want a kind Providence to throw their crumbs from its beautiful table The former are "rightarians", if I may coin such a word and the latter charitarians What we want is *evolution from below*, what our opponents are after is a *gift from above* What the nationalists assert is the *right of manhood* for which they are prepared to pay the price, what the moderates seek is a *condition of gilded bondage to develop into manhood at some future time, without much trouble in the process* The moderates in their supreme wisdom often label the 'nationalists' as 'impatient visionaries' and 'revolutionaries' and themselves as apostles of 'ordered progress' and 'evolutionaries' The fact is that they do not understand what national evolution implies and involves Acquiescence in the existing order and dependence on the benevolence of those

FOREIGN PERIODICALS

Mustapha Kemal Pasha the Man

In the *Fortnightly Review* for July there is an informing article on 'Mustapha Kemal Pasha, the Man'. In the opinion of the writer,

'He was a man of iron in a situation which would break any man of less durable metal. To me he is one of the hardest and soberest leaders in the world today.'

The following extracts will show what is the British attitude towards Turkey and Greece respectively, and what the sympathy of British statesmen for Mustafa Kemal's susceptibilities comes to in practice (The italics are ours)

'Great Britain, which had been supporting Abdul Hamid against Russia, dropped the Sultan and joined hands with the Tsar in the Anglo-Russian Treaty of 1907. Without British support the end of the old Empire was now only a matter of time. The revolution [of the Young Turks] of 1908 succeeded only to fail

'Under the terms of the Mudros armistice the Turkish navy had been surrendered and interned at Constantinople and the Turkish armies were being rapidly disarmed and demobilised. It had then become apparent that Venizelos and political Hellenism had succeeded to the place in the Anglo-Russian alliance which Russia had vacated. Backed by the overwhelming strength of the victorious British arms, the new Anglo-Hellenist rapprochement was even more dangerous to the disarmed remnant of Turkey than the old Anglo-Russian alliance had been to the late Empire, and with the Allies in occupation of Constantinople itself Kemal knew that it was useless to attempt to gather the broken and chaotic capital against the new doom which was ready to burst upon it. Accordingly he left Constantinople for Asia Minor to escape Allied surveillance for a sufficient period of time to enable him to form a new political party which working under the terms of the Mudros armistice, should compel Damad Ferid to reassemble Parliament and enable the country to consider its future.'

About the occupation of Smyrna the writer says—

'But the Greek occupation of Smyrna on May 15th 1919, showed what might be expected of the new Anglo-Hellenist rapprochement

and sent whole provinces in Asia Minor scurrying to Kemal.

'The Greek occupation of Smyrna led Kemal to tear up the Mudros armistice, but he continued to direct his efforts towards the building up of a Nationalist majority in the Parliament at Constantinople. He now moved his headquarters to Angora a town of mud and malaria which happened to be within easy communication of Constantinople both by rail and wire. Here a group of twelve leaders of his now powerful Nationalist Party drew up the National Pact and dispatched it to Ferid's Parliament in Constantinople which adopted it on January 20th 1920 declaring the principles therein announced to be the limit of sacrifice to which the Ottoman Parliament can consent to go in order to assure itself a just and lasting peace.' *The British military command in Constantinople now suppressed the Parliament by arresting its deputies and sending many of its Nationalist deputies as well as Kemal to Malta. But the long effort which Kemal had made to build up a Nationalist majority in the Parliament did not come to naught. The arrival of scores of Nationalists who had fled from Constantinople on the famous night of March 16th now made it possible for Kemal to set up a solidly Nationalist Parliament at Angora. The Grand National Assembly was convened at Angora on April 23rd for the sole purpose of executing the National Pact and in the remnant of the great Empire over which Abdul Hamid had once wielded his absolute rule Field Marshal Mustapha Kemal Pasha had finally become master.'*

Subsequent events are thus referred to

Thereafter Ferid lasted long enough not to Constantiaople to see the Sevres Treaty signed at Paris on August 11th but when it became apparent that he would be unable to ratify it, he was hastily dropped from office. *The Sevres Treaty was the handiwork of Anglo-Hellenism. Briefly it proposed to close the Greek pincers about Constantinople to cut it off from Asia Minor with a garrison restricted to 700 men and to place what remained of Turkey in Asia Minor under the permanent military, financial and economic control of Great Britain, France and Italy. Had it been ratified it would have put an end not only to the Ottoman Empire but to Turkey itself and the possibility of securing its ratification was not abandoned without a struggle. The National Assembly had scraped together sufficient Turkish forces to maintain touch with the Greeks along a front which followed the line of the Bagdad Railway but*

with its Navy taken over by the British under the terms of the armistice it was unable to contest the Greek command of the coasts, and the Greek rear in Europe was of course out of the question. Bottled up in Asia Minor the Assembly's only military contact with the Greeks was the frontal contact of the line from Eskişehir to Afium. With a British military mission now attached to the Greek high command the Greeks encircled the left flank of the makeshift Turkish forces in front of Afium and sent them pell-mell into a disastrous retreat. Some seventy-five miles to the rear and only forty miles in front of Angora itself they reformed on a north and south line along the Sakaria river where Mustafa Kemal Pasha himself took command. Here the Greeks sought again to encircle their left but Kemal pulled down his forces to meet them. Crossing the Sakaria south of the Turkish lines the Greeks drove some fifty miles due east in a vain attempt to find the Turkish left. With the Turkish positions now shifted to an east and west line at a distance of some fifty miles south-west of Angora the Greeks hammered away for twenty-one days in an effort to break through—a struggle which some day will be appreciated as one of the world's historic battles. In Kemal's career it was almost as brilliant an episode as his victory before Anafarta in 1915.

What was the result of that battle?

In that engagement Anglo-Hellenism and its handiwork the Serres Treaty alike collapsed. The Near East Conference at Paris last March was the result, a conference at which Kemal was represented by the Assembly's Foreign Secretary Yussouf Kemal Bey. At that Conference Great Britain, France and Italy made suggestions to Athens, Constantinople and Angora respecting a Greco-Turkish armistice pending the assembling of a peace conference at a town to be decided upon. The Grand National Assembly's reply was a demand for integral acceptance of its National pact and evacuation of Asia Minor by the Greeks before the peace conference began, coupled with a suggestion of Ismid town at the head of the gulf of that name on the Sea of Marmora as a suitable scene for the conference. Ismid was suggested in order to make it possible for Kemal himself to attend behind the scenes when the Angora delegates entered the conference.

And here events stand to-day. Both before and since the Genoa Conference Kemal's chief anxiety is to recover on that new basis of equality which is laid down in the National Pact, the understanding with England which Abdul Hamid lost in 1907.

History has not yet written its verdict on Kemal. Whether his revolution of 1920 will succeed in effectively introducing into Turkey those Western ideas of government which Abdul Hamid once fought with all the

his command whether his revolution will succeed where Iver's revolution of 1908 failed remains to be seen. All that one can say today is that Kemal has become the leader of all those Sunni Moslem countries between Constantinople and Kabul which until 1917 felt the full weight of the Anglo-Russian Treaty of 1907.

The Peace Mind.

In the same issue of the *Fortnightly* Mr. Holford Knight writes on "The Peace Mind." "At the centre of our present discontents," he begins, "is a general uneasiness that the mind of our rulers is not set towards peace." He proceeds as follows:

"I found in America and other parts of the world a general criticism to the effect that, as a people we were singularly unready to apply to our own concerns the remedies we recommended to other nations. For instance, if we had made a serious effort to extend to India, Egypt and Ireland the principles we insisted to impose on enemy communities in Europe many of our difficulties would not have occurred. This correspondence between our commendations to others and our own practices will have to be accomplished before the respect of large minorities throughout the world is secured."

Some Leading Phases of the Evolution of Modern Penology

Harry Elmer Barnes writes in the *Political Science Quarterly* that in really advanced and thinking societies crime is no longer the mere object of organised revenge. Civilised societies recognise that the criminal is also a member of society and as such has a claim to social consideration, sympathy and fair play. In many cases his crime is the outcome of abnormal physical, psychological or environmental conditions, many of which could be removed. Crime in a large number of cases is a curable disease, and the criminal an useful member of society who has ceased to be so only temporarily and with good reason. Justice instead of going into ecstasies over her blind ruthlessness is finding new pleasures in the use of spectacles and the microscope.

Modern biology for example has made clear the characteristic animal traits which are inherited from his ancestors and

has opened the way for an understanding of the difficulties inherent in attempting to keep this primitive equipment controlled by modern laws and institutions. It has called attention to the frequent occurrence of organic defects in the criminal personality which are an important cause of his criminal behavior, and which may through ill-controlled heredity, lead to a transmission of these menacing defects to a multitude of descendants. It has also made plain the necessity of incarcerating the prisoner under healthful conditions if any effective effort at reformation is to be hoped for.

Equally significant has been the growth of scientific knowledge in the field of psychology. This has utterly destroyed the old notion of the criminal as a 'perverse free moral agent' and has led to the analysis of the nature and significance of criminal behavior. It has pointed out the psychopathic trends and characteristics in the disposition or mental constitution of the typical criminal. It has at the same time destroyed forever the belief that the criminal class is a uniform type and it has made clear the necessity of differentiation in the study and treatment of the offenders against the law. It has proved to the satisfaction of all scientifically minded persons the utter hopelessness of attempting to reform a certain very considerable group of low grade psychopathic criminals and has demonstrated the necessity of a permanent detention and segregation of this type in the interest of social protection. But it has also made it equally apparent that the majority of the remaining element in the criminal class can be restored as safe members of society when they are subjected to proper educational and therapeutic treatment according to the principles of modern psychiatry. More than this it has aided the courts in providing a more scientific technique for detecting and convicting the criminal. The work of Hans Gross and Hugo Münsterberg is sufficiently well known to illustrate this field of psychological activity in its relation to criminology and criminal jurisprudence.

The attitude of society towards the criminal has undergone a parallel transformation.

It has passed through exactly what Comte regarded as the stages of the mental evolution of humanity—the theological, the metaphysical and the scientific. In primitive and early political society the criminal was believed to be possessed by an evil spirit. Later he was viewed in a sort of metaphysical sense as a 'perverse free moral agent.' Finally with the development of the scientific outlook the criminal is now looked upon as a pathological unit of behavior, whose actions are determined by hereditary disposition and the experiences of life. The

earliest scientific form of interpretation of the pathological behavior of the criminal was set forth by the group of anthropological or somatological theorists, mainly Lombroso and his followers, who believed that the typical criminal exhibited gross forms of physical defect and biological reversion. While careful students of criminal science have not been generally disposed to reject in their totality the views of Lombroso, a continually increasing number of criminal scientists from the days of Maudsley onward have come to believe that pathological psychic traits are much more important in the production of the criminal mind than are mere physical defects. Lastly the sociological student of criminal behavior emphasizes the part played by a defective life experience leading to a maladjustment to the conditions of a properly socialized existence.

As a result of this new way of looking at things a large number of people took up the work of prison reform and the formulation of methods of treatment for the regeneration of the criminal.

In his two works *The Penitentiary Systems of Europe and America* (1828) and *The Theory of Imprisonment* (1836) that wise and progressive French penologist M. Charles Lucas had clearly taken the advanced position that a curative reformatory type of prison discipline ought to be substituted for the contemporary repressive prison system. It was a long time, however, before this aspiration was adequately realized. It was only achieved, and then imperfectly in the Elmira Reformatory system introduced into the New York State following 1870.

Captain Alexander Maconochie came to Norfolk Island in Australia in 1840 and was able to bring about a tremendous improvement in penal methods by eliminating the old flat time sentence and introducing the beginnings of commutation of sentence for good behavior.

The notion of productive and instructive prison labor which goes back to the Pennsylvania Quakers was also developed by a number of progressive penologists during the second quarter of the nineteenth century, especially by Montesinos in Spain and Obermaier in Bavaria.

The modern method is to so use the period of imprisonment as to reform the criminal into a good citizen and not one of savage revenge leading to a progressive degeneration of the delinquent.

A Sociological Interpretation of the Russian Revolution

In order to understand the Russian revolution the student must have a good grasp of the conditions prevailing in pre-revolution Russia. Mr. Jerome Davis gives us in the *Political Science Quarterly* a fair idea of what things were like before and how they helped to bring about the revolution in Russia.

The People—numbered 180,000,000 in 1912 workers and peasants comprising 93 per cent of the total. The ruling class formed the remaining 7 per cent. There was no middle class. There were over one hundred races or nationalities speaking different languages or dialects. There were groups as far separated from each other as, for example, over 5 million Germans, Jews, 9 million Mongolians and several million Tartars. The important point to remember is that all this diversity occurred exclusively within the proletariat. 93 per cent, the ruling 7 per cent being far the most part of pure Slavic stock. Jews were rigidly kept down in Turkestan most of the people could not even speak Russian. So that we find a racially alike ruling class and a vast population of diverse racial stock dominated by it.

The Country—consisted of the stupendous area of 8,600,000 square miles. Siberia alone was 40 times as large as the United Kingdom. The soil was rich and the land rich in natural resources—for the most part undeveloped. In 1912 85 per cent of the people were rural. Industry was hard and the workers were disorganised and badly paid. Very often peasants worked in the factories in winter and drifted back to the fields in summer. The people were bound to the soil and generations of common work in a common climate had tended to establish certain well defined cultural habits among the masses. The aristocrats on the other hand were under no such compelling power to shape their interests.

Religion—To the masses the priests were persons to be feared and obeyed and the Church was something which must have its tribute even at the cost of star-

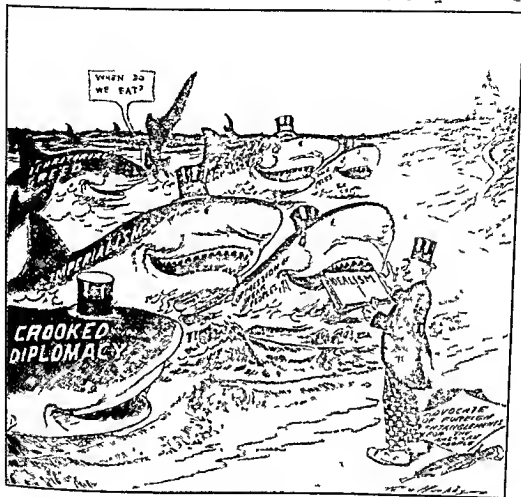
vation in the giver. The dominant group looked upon the priest as a person who must obey their wishes. A large number of the aristocracy were frankly sceptics. As a matter of fact the whole religious experience of the common people built up an attitude of mind quite foreign to that of the nobility. Their superstitions were often not known to the upper classes.

Education—In 1912 less than 1 per cent of the entire population were at school and of these the majority were from the aristocratic class. Those who attended schools from among the peasants were often found to be quite illiterate soon after leaving school. This was due to short terms of study. Among the upper classes boys were efficiently educated. They were always taught some foreign language, frequently two or three. All this was a hindrance of social solidarity drawing together the upper classes but separating them all the more from the masses. The peasants even acquired a jargon of their own which was not always intelligible to their superiors. The ruling group far from attempting to lift up the masses, deliberately fostered their mental deficiency. News papers and magazines were carefully kept out of the reach of the peasants and the few which had the remotest chance of being read by them were censored.

Traditions, Folkways and Folkways—The result of no education for the masses was the building up of a whole enmeshment of traditions, folkways and proverbs which were handed on by word of mouth. The peasant saw no gain in wars or empire building because it affected him only badly. His viewpoint was different from that of the aristocrat.

Recreation—The aristocrat danced, went to theatres and played cards. Tolstoy tells us that it was considered good for every young man to have had at least one intrigue with an older married woman, and drinking gambling and dissipation was all but universal. The people were fond of folksongs and musical entertainments of a simpler nature. There are songs welcoming back the sun after winter besides special ones for every festival.

Occupation—The landowners and the



Reforming the Sharks

nobility were taught that it was beneath their dignity to do manual work. They must have a life of leisure, medals, distinctions and honours. The peasants were not wrongly under the impression that they were being cheated out of what they produced on the land. They worked hard, but had equipment and ignorance kept them poor, to say nothing of the extortion by the nobility.

Home life—The peasants lived all in one room often with their live stock. Their food was mainly rye bread, potatoes and milk products. Famine was not unknown. Disease was common

owing to lack of sanitation and doctors. The peasant usually had a large family. The upper few lived in luxury and pomp and never worried about what happened to the people. All these made the 93 per cent quite unlike the seven per cent.

Added to this was a caste system which excluded a man born a peasant from rising above his class except on occasions of rare good luck, such as a particularly heroic deed on the battle field or the saving of the life of one of the nobility.

As a matter of fact the aristocrats lived in a world so removed from that of the peasants that they did not even realize that they were separated. The property classes did not under

strand why a peasant should steal in a famine year. Some of them did not even realize that the peasant had feelings that he really felt in love or had sympathies and an appreciation for art and beauty. How absolute was the line of demarcation is shown by the fact that Prince Kropotkin told me of a landlord's wife who was astounded to see a peasant girl break into tears on hearing that a certain soldier had been killed at the front. She could not believe it possible for the peasant classes to be really in love. Another noble saw nothing wrong with the fact that wounded soldiers had been left for hours by the railroad track unattended for although there had been room in the hospital car with the officers. It shocked him to think of soldiers riding in the same car with officers.

In 1905 the world had the greatest warning of impending disaster that has occurred in recent history. Suddenly an entire nation of workers and peasants struck. Armed risings of peasants broke out spasmodically all over Russia. Not understanding the handwriting on the wall the upper classes became alarmed and persuaded the Tsar to grant certain reforms. It was soon apparent however that neither he nor the nobility had the faintest conception of the longings of the masses for at the first opportunity he violated his most sacred pledges to the people, suppressed newspapers, arrested hundreds and disbanded the legislative assembly.

For years Russia had had a slowly falling barometer of nihilist and anarchist assassinations and plots. The nobility were too far removed from the common people to understand what was wrong. As in a chemical mixture capable of causing high explosion the elements within the Russian empire had long been in the proper proportions to cause the most serious catastrophe in Russian history. In spite of this the explosion was delayed for a time by the strong governmental pressure of a highly bureaucratic and centralized system backed by the ruthless use of force. The racial and religious divergencies among the masses which we have indicated acted as one deterrent. Peasants from one district were always used to quell disorder in another where the customs and habits of the people and perhaps even the language or dialect were quite different. At every point the peasants were hemmed in by government officials who restricted their every movement. The *Ispravnik* or police commissioner, had general supervision over each district. His will was law. He could fine or imprison anyone he chose. Under him was the *Uriadnik* or constable also having absolute power but subject to the disapproval of the *Ispravnik*. He could enter any house at any time of day or night to make inspection without a warrant. Besides these officials there was the *Zemsky Nachalnik* who had administration over all the rural institutions and was higher than the

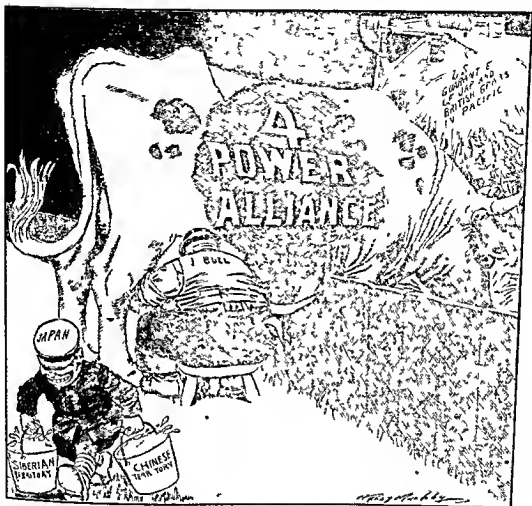
Uriadnik. He could depose the elected officials of the peasant commune or *Mir* and order any peasant flogged. He belonged to the nobility and naturally would not betray their interests. The only way to placate an angry official was through bribery. Taxes were extremely heavy in some cases more than the total income from the land. Yet since the village commune was responsible collectively for the payment of the tax, and the peasant could not by law leave his village without its consent, he was hopelessly under bondage. The least delinquency might result in imprisonment and a heavy flogging. An elaborate system of espionage was used to make still more difficult any resistance on the part of the peasant. Yet the very pressure of this coercive force acted as a stimulus to revolt. By its action it generated the friction which would make for its own negation.

There were some people in Russia who were educated and had imagination enough to look at things with normal eyes. The revolutionary party grew up out of them. The Tsar's machine tried to break it, but with what success we shall see. Common suffering brought the revolutionary party nearer and nearer to the masses. The more bitterly they were persecuted, the more firmly convinced did they become that there was nothing to be hoped for from the Tsar's government. It was natural that they should look about for better theories of government. France and Germany were alive with Marxian dogmas and these were naturally adopted by the Russian radicals, who were so much in touch with the French and the German thinkers.

Let us see how Lenin was made.

What happened after the revolution will be understood from the following extracts.

Lenin was born in the city of Simbirsk fifty years ago where his father was director of the high school. When he was seventeen, his elder brother was hanged by the Tsar for taking part in a student revolutionary movement. When Lenin entered the university he was promptly excluded. Nevertheless after four years of private study he did succeed in passing the examination for the bar, but was arrested in Petrograd soon afterwards for organizing a group of workers. After a long period in jail he was exiled to Siberia in the latter nineties where he wrote two books *The Aim of the Social Democratic Party* and *The Growth of Capitalism in Russia*. As a result of their publication Russia became too hot for him and he



We C e Fies Cet

fled abroad joining the revolutionary group of Russians in Switzerland. It is obvious that such an experience beginning with the death of his brother on the gallows and ending with imprisonment and exile would warp the mind and outlook of anyone. In 1903 at a conference of the Social Democratic Party, Lenin led a faction which pledged itself to pure revolutionary action without any compromise with the bourgeois parties. His faction secured the majority of the delegates and ever since has been nicknamed the majority or Bolshevik.

Whereas the Soviets were composed of the representatives of the masses and therefore like them the Temporary Government included such of the intellectuals as Miliukov and

the others. How far unlike the common people the Soviets are is now apparent to everyone. The Foreign Minister Miliukov stated to the world that the Russian people wanted to fight until they could add Constantinople to their empire. In reality the common people did not care about fighting for one foot of foreign soil and were even willing to sacrifice some that they had. So unpopular was his declaration that Miliukov was compelled to resign at once.

On the other hand the Bolsheviks who for the moment were far more like the common people in their thinking readily won converts by the thousand with their popular slogan

Peace Land and Bread

The B

Government—in view of

this, it was only natural that the small and active proto-craze of Bolshevism, who did to some extent understand the thoughts and desires of the people, should seize control. As Sir George Buchanan the English Ambassador, said "They had won over the majority of the soldiers, the workmen and the peasants," and were firmly in the saddle. That they had the masses behind them is now admitted by Kerensky when he says, "The Bolsheviks gained a majority in the Petrograd Soviet on the 7th of September. The same happened everywhere with lightning rapidity."

But while the Bolsheviks were far nearer the real desires of the masses in the slogan "Peace Land and Bread" they were not nearer to them in theory. Their theory was a derivative from the Marxian and totally foreign to the masses, a fact of which the Bolsheviks were well aware. Says Lenin in a pamphlet for party members only: "The advance guard of the Proletariat of the Communist Party manipulates the non-party mass of the workers, educates them, prepares them, trains them in the school of Communism (first the workers, then the peasants) in order that they may sometime take over into their own hands the conduct of all their affairs."

The measures which the Bolsheviks enacted broke down the iron clad compartments which had separated the ruling classes from the masses. In the first place, each racial group in the population was given the right to form a separate state. All of these were then federated into the Soviet Republic. The propertied classes were for a time disfranchised and made propertyless, and the result was that they soon found themselves working side by side with peasants and workers. It was only a matter of months before the majority began to have a dim understanding of the feelings of the peasant classes. To day scores of them testify that they never understood what it was to be a peasant and go hungry until they themselves had felt the pangs of hunger. Although the Bolshevik policies definitely antagonized a large number of the seven per cent and forced them into open counter-revolution or into foreign soil it did make many of the intellectuals mingle with the peasants and so grow more like-minded to them. Thus in itself acted as a strong force toward breaking down the barriers that had formerly existed between the two classes.

Society does not long for a new order quite so intensely as the social reformer. As a result the social reformer either has to climb down at least some length of the ladder of theories or society gets rid of both the ladder and the climber.

Ever since the Bolsheviks took control step by step they have been abandoning their

earliest positions. First, Lenin advocated a uniform wage rate for all. To day he is paying the workers according to an output test. He began by urging the confiscation of all factories and their management by the workers. Today they are being run under the direction of experts appointed by a Supreme Council of National Economy, and Lenin is haggling with the capitalists of Europe to come in and run his industries.

Lenin entered upon his power by nationalizing the land and compelling the peasants to yield all their products to the state. This was unpopular. Today there is practically private ownership in land, subject to re-division by the villages, and the peasants can sell their products after they have paid a tax to the government. Lenin has definitely used the incentive of private property to induce increased production. A co-operative brotherhood of individuals working without the spirit of monetary gain for the benefit of all still remains a dream in Russia. In nearly all cases where the Communist management has been tried on large farms it has proved a failure.

At the beginning, Lenin talked of doing away with money entirely and substituting work checks which would be good only to those who had actually done work, and which would be valid after a certain period. Today he is introducing a silver secured currency.

As regards the future, certain definite things about the Russian revolution are predictable.

In the first place, the Bolsheviks cannot permanently remain in power if they build up a wall between themselves and the mass of the people. To some extent they have done this already. If the Communist Party becomes in its turn separated from the peasants and unresponsive to them, it can only remain in power by means of an adequate machine of governmental pressure. If, however, the Bolsheviks are willing to change their theories to meet the demands of the population and the needs of the situation, they may retain the government for a period of years. The bulk of the population has so long been forced to submit to the strong pressure of a Tsar's autocracy that they are far more docile than almost any other race in Europe. These three years of rule have already demonstrated that the Bolsheviks can easily build up and maintain a strong circumstantial pressure against revolution. If, in addition, the Bolsheviks can keep open the lines of intercommunication, interstimulation and response between the Communist Party and the masses of the people, regardless of whether they rule in a more or less autocratic and dictatorial fashion, they may have a chance to remain in power for so that case the majority of the people would not be so far removed but that each

could mutually understand the other. Their will be a certain amount of likeness existing between the rulers and the ruled. If this be true it may be that the future in Russia for a long time to come will be one of slow evolution rather than dangerous and damaging revolution.

Fruits of Freedom

What freedom or even the hope of freedom does for man is wonderful. Ulrich von Salzmann the China correspondent of the *Vossische Zeitung*, thus reports an interview with Wu Peifu shortly before his campaign against Chang Tso lin.

A scrupulously clean railway train where every traveler had a ticket and rode in his proper class took me through a country that reminded me of Saxon Switzerland to the old imperial capital Loyang. Eyes sparkled when I inquired my way to the General. Every where was order discipline cleanliness. Men are kept busy but they are well treated even the humblest is admitted to his commander at any time. Rickshaws were waiting at the railway station. It was a two hours trip across country.

At headquarters again every thing is well ordered and neat. I see many books on the shelves and blackboards evidently used in training courses. Friendliness and alertness everywhere. No barrack smells no dirty corners.

The head of the Training Department receives me. We discuss things frankly. Messengers are constantly coming and going. The General is now inspecting infantry. He has just left to inspect the artillery. He is conversing with the wireless men. Tell the Marshal that the German correspondent has arrived. Five minutes later I am sitting in his office. He steps in—also in soldierly in spotless uniform. Tea and cigarettes are served.

"Well how are things going in Germany?" I tell my story.

"If you had captured Paris you would be the host fellows in the world now. The nation that succeeds is always right."

It is now my turn to ask questions.

What do you think of Russia?

"Too many parties too much disorder."

What do you think about England and the United States?

It looks as though England was drifting toward social disorder. America is smothered in money. She is inclined to imagine without sufficient reason that she has found the only path to salvation.

What do you think of Japan?

Wu lights up with interest. He hits his head and squares his shoulders in his soldier's jacket. Japan must give up her old methods. She is in greater danger than we are. Since the Empire was overthrown in China the people have been the masters. Foreigners must recognize this. None can really do anything here that the people oppose. The people have their way now in the long run. The Japanese are discovering that in Shantung. But we must wait and see whether they really give up Tientsin.

I reply that I believe Japan is sincere. The General merely smiles.

British Precedent in Syria

According to a contributor to *L'Opinion* in the Syrian Legion organized by France 'following the English precedent in India no natives are being trained for the artillery service.' 'It seems inadvisable to increase the number of native troops to one fourth of the total. Neither their military value nor their loyalty is sufficiently to be depended on.'

British and American Efficiencies

The following from *The Forum* will enlighten those to whom the admiration of British efficiency is almost a cult.

In the past the British industries were the most efficient in the world. Now they are lamentably inefficient as compared with the United States will show. The only census of production taken in the United Kingdom relates to the year 1907. The American census of production nearest in the date was taken in 1909. The data given in the two documents may be summarized in two lines as follows:

	Number of Workers	Value of Products
United States		
private manufacturing industries only in 1909	6 613 046	\$4 131 421 000
United Kingdom industries of all kinds, including the production of public utilities such as gas and water works etc in 1907	6 015 746	-1 617 340 000

The figures given are fairly comparable. The value of production is given in both censuses at wholesale prices. British and American wholesale prices, but not retail prices, are very much alike. Hence British and American goods compete freely everywhere. In 1907-1909 production per worker was approximately two-and-a-half times as great in the United States as in the United Kingdom. Since then output per worker has increased in the United States but has declined in England. At present one American worker produces about as much as three British workers.

The late Mr F. W. Taylor, the eminent American efficiency engineer wrote to me a short time before the war:

"I know of course after ease in England where they use exactly the same machines as in this country, but at far less horse power and at far less speed than they should be run and in a manner so as to turn out nothing like half the work that is being turned out in this country and this is due, not to the lack of proper machinery but to the almost unalterable determination of every workman in England to turn out as little work as possible each day in return for the money which he receives. This with the English workman is almost a religion."

Japan's View of China's Crisis

The Japanese Press, according to *Current Opinion*, is busy repudiating all hints that Japan has a hand in the Chinese upheaval. The *Nichi Nichi* of Tokyo says that American army officers—men no longer in the service—are actively directing the operations of Wu's forces. According to the Japanese dailies England's centrality is also merely technical. Wu is said to have had the benefit of subsidies from the Anglo-Saxon world. Anglo-Saxon financiers will benefit from a government with Wu at the head. This is what Wu himself thinks. The question is, are the probable gainers already making investments speculatively?

Significant Sayings

I went into the British army believing that if you want peace you must prepare for war. I believe now that if you prepare for war you will get it. —General F. B. Maurice

There is no goal that is as near as it appears to the hopeful or as remote as it seems to the timid. —Lord George

Socialism will only be possible when we are all perfect, and then it will not be needed.

Dean Inge

The Great Revival

Dr Frank Crane, editor of *Current Opinion*, thinks that what the world needs to-day is a great revival, by which he means a renewal of spirit, a new kindling of conscience. He asks—

Is it not strange that an age of science that has produced a Herbert Spencer can be blind to the facts of history, which show so plainly that the reliance upon force has ruined every nation that has had it?

Is it not strange that an era which magnifies business cannot see the enormous waste and bankruptcy which the present rivalry of nations with its inevitably recurring wars produces over and over again?

Is it not strange that a civilization that has outgrown and discarded gladiatorial games, judicial torture and human slavery, cannot get rid of those international hates which are more terrible in their toll of death and ruin than they?

And is it not strange, above all, that a Christendom that has been capable of the Crusade, of the Reformation and of the Eighteenth Century revival cannot summon enough enthusiasm to force the politicians of the world out of the darkness of empire and conquest into the light and liberty of federation and humanity?

Great Men

The first great man was the soldier. The second great man was the priest. The final great man is the business man, because the ultimate calling of man upon earth is to work, not to fight nor to play. Thus *Current Opinion*.

The Supreme Surprise of Bolshevism

Current Opinion for July says that when the world first came to know about Bolshevism, it contemplated the far away heroes of that movement with awe and fascination. Lenin, Trotsky, Tchichern, Joffe, Litvinoff, Krassin and the rest of them appeared to the world outside like incarnations of the great destructive forces of nature. But to-day they have been found out. The world knows that Bolsheviks are mediocrities. "The Bolsheviks are a set of ordinary bureaucrats, tame, tiresome, incompetent." This is the "Supreme surprise of Bol

shevism" according to the writer of the article. He also points out that the Soviet government contains "no great personality, no genius." Why? Because "It is an established axiom that however brilliant the rulers of a nation, and however magnificently they hold sway, they are discredited if the people beneath them are hungry, cold, wretched, unhoused, oppressed."

A very sound axiom, and, apart from the question whether it applies to the case of the Soviet, it should make people beneath equally, if not more brilliant and magnificent rulers think the people of India, for example

How The Great Krupp Works are Employed in Peace

We read in *Current Opinion* for July

The great Krupp Works at Essen Germany which have been transformed from a war munitions plant into a factory devoted solely to the manufacture of peace time implements reports a gross profit of 98 000 000 marks for 1921 and the resumption of dividends after three lean years. At present there are being manufactured in place of gun carriages auto trucks and Diesel motors, in place of heavy guns, forged tubes in place of armorplate, boilerplate in place of igitors, steam separators in place of gun turrets, locomotives in place of small guns, agricultural machinery, in place of shells, carriages in place of fine work on cannon and war instruments cash registers, adding machines, cinema projectiles medical instruments.

In addition the Krupps have turned out their first textile machine, and are embarking on the manufacture of a turbine locomotive having obtained the patent of a Swiss inventor. The complete list of Krupp products fills a large book. For the Essen works employ 15 000 men—even more than before the war—and triple shifts are maintained in all the steel departments.

An Ocean Liner As Big As 400 Houses

Current Opinion informs its readers—

The White Star liner *Majestic* which in May was launched upon its transatlantic career is the last and greatest word to be uttered in the shipping world. Built by the German firm of Blohm and Vooss on the Elbe and christened as the *Bismarck* a few weeks before the outbreak of the war, the *Majestic* has a length over all of 906 feet, a beam of 100 feet and a gross tonnage

exceeding 56,500 tons, her displacement when loaded to her marks being 64,000 tons.

The *Majestic* is longer than the river front of the House of Commons and that if she were stood on end she would tower to more than twice the height of St Paul's, and it has been calculated that in tonnage she approximates to the aggregate of the 135 ships of the Spanish Armada and that the space inside her is equivalent to 400 detached suburban residences of eight rooms each.

The lounge with an area of 4,000 square feet is laid with a parquet floor for dancing and is remarkable for the fact that no internal pillars are used to support the roof and its great glass dome.

The dining saloon on deck F has an area of 11,350 square feet and the dome over its middle portion rises through the two decks above to a total height of 31 feet. Opposite the doors of the saloon is the entrance to the swimming bath, where a lady instructor is to be in attendance and on deck A there is a gymnasium.

The full complement of the ship is over 3,000 persons including 850 first-class passengers, 341 second-class and 2,392 third-class. Steam is supplied from 18 water tube boilers fired with oil fuel of which sufficient can be carried for the round voyage to New York and back. There are four screws and the turbine machinery is capable of developing 10 the neighborhood of 100 000 horse power.

The Political Implications of Tagore's New Play

The translation of a German review of Tagore's new play *Muktadhārā* or *The Waterfall* which we published in our last number, showed that the critic was on the right track. The following review of the same play in *The Living Age* shows that the American critic is not entirely on the right track.

The Waterfall, a new play by Rabindranath Tagore, is printed in full in the May number of the *Modern Review*, of Calcutta. It is a poetic drama, scarcely adapted for the stage and, to tell the truth hard to understand, for there are constant changes of scene and innumerable characters all talking symbolically, and the whole drama is tinged with mysticism. When one lays down the play the suggestion irresistibly presents itself that more is meant here than meets the eye.

Is Tagore shrouding a pitiless criticism of modern England under an unusually thick veil of symbolism? Does one catch a glimpse here and there of political feelings? But the poet did not join the Non-co-operators. There are only a few passages on which finger can be laid.

and yet the general impression left by the drama is of protest—and of very definite protest directed either specifically against the British *rai*, or at the very least against the reign of the machine in modern life.

The Waterfall tells the story of Kharut king of Uttarakut whose royal engineer Bibhuti has at last succeeded in building an embankment across the waterfall called Muktaadhara which means Free Current. His achievement means disaster for the people of Shrutara who live farther downstream. The Crown Prince of Uttarakut—sent, like the Prince of Wales by his father—travels abroad in the land and learning that he is actually a foundling who was picked up near the source of Muktaadhara comes to feel a profound spiritual relationship with the waterfall. When he learns that Muktaadhara has been dammed it comes in Tagore's own words 'as a challenge to himself personally for to him the current of this waterfall has become an objective counterpart of his inner life. He realises that his official responsibilities are the real hindrances to his spiritual freedom; they are alien to his inner self.' He casts aside the life of the palace. He goes forth with the object of loosing the imprisoned water and he succeeds—but in the effort he loses his life. Throughout the play the gaunt outline of a great machine devised by the engineer to complete his work towers in the background like a symbol of the modern age.

The publication of such a play immediately after the tour of the Prince of Wales suggests that the great Bengali poet who long ago renounced his English knighthood is subtly commenting on the political problems of modern India but so dexterously has he refrained from definite propaganda that it is impossible to take anything from the play save a general impression that it tends in this direction.

At the end there is an ambiguous note by the author—

The name Free Current is sure to give rise in the readers' minds to the suspicion that it has a symbolic meaning—that it represents all that the word freedom signifies in human life. This interpretation will appear to be still more obvious when it is seen that the machine referred to in the play has stopped the flow of its water.

While acknowledging that there is no great harm in holding the view that this play has some symbolical element in its construction I must ask my readers to treat it as a representation of a concrete fact of psychology.

And all this may mean much or little as the reader wills—which is probably what the dramatist intended.

Public Health in America and in India

The New Republic of New York writes

In a world where the soul sickens with public interests gone perversely amiss there is a creative virtue in the contemplation of a department of human affairs in which progress is continuous and there are no strategic retreats. Such a department is the public health. The great pestilences that once stalked remorselessly through the homes of men, taking toll of every household extirpating at times whole communities have been put to rout. They can reappear formidably only where war or famine paralyzes the efforts of physician and scientist. The lesser epidemics are steadily yielding ground; the death rate is receding.

Can all this be said of India?

Waterways

Though in the U.S.A. there are networks of railways covering the country, waterways are not neglected. On the contrary, they are fully utilised, and additions are made to them. On this subject *The New Republic* says

In Holland one sees a man trudging along a canal tow path pulling a barge with a cargo equal to the contents of several railroad cars. It is a scientific fact that man power, or horsepower can drag or propel through water about five times the weight which it can move on rails even level rails. That is, water transportation is fundamentally cheaper than rail transportation. A nation which does not make the fullest possible use of its coastwise and its navigable inland waterways lacks one of the essentials of a transportation system.

Why are waterways not fully utilised and developed in India?

Making Full Use of School Property

We read in the *Playground*

The report of the Superintendent of Recreation of Duluth, Minnesota, for the year 1920-1921 indicates that the fullest use of the school property of that city is being made. Here are some of the activities that have been carried on in school buildings and school yards.

The activities described are community clubs, game programmes, boy and girl scouts, gymnasium classes, parent teachers associations, moving pictures, lectures and entertainments, bands, dramatic clubs, men's clubs, elections,

minstrel shows, parties, skating rinks, and dances. Our Chaadi Mandap in Bengal were (and in some places still are) used as school houses, men's clubs, and for some other purposes, besides being used and resorted to as places of worship.

The World Still in Arms

According to *The Communist Review*

The world is still in arms. In 1914 there were 7,000,000 in the armies. In 1922 there are 11,000,000 under arms. If one considers that the German army has been completely disbanded, with the exception of about 1,000,000 reichswehr and the Austrian army is practically eliminated, still there is an increase of 4,000,000 in the armies of imperialism. France has nearly 1,000,000 men in the army. It is costing five billion francs per annum. The social institutions of France, the laws for social insurance, etc., are only given one and a half billions. France was a creditor to the amount of 50 billion francs. Now there is a deficit of 35 billion francs against her. France owes this sum to other nations.

England spends a large percentage of her income on the fleet. The Geddes Commission was formed for the purpose of finding ways and means of economising the national household. There is a conflict now because that commission submitted a report which demanded a reduction of the army to the number of 75,000 and a reduction of the naval forces to the number of 50,000 and the unification of the ministries of the air and the army and other measures.

The world war did not solve the antagonisms and the problems which brought it about. It did not end with the Peace of Versailles. It can only end with the proletarian revolution. The proletariat is exploited more than ever before. In England six and one third millions of wage earners have had their wages decreased since the peace was declared while only 130,000 have gained increases. The only right of existence that capitalism ever had was that it developed the forces of production. But capitalism itself now limits the further development of industry. It is slackening the forces of production, and therefore it has no more right to exist, its historic mission has ended. This impossibility of capitalism to develop its own productive forces further is increasing, and will intensify the existing antagonisms which are increasing the danger of the conflict.

The danger of war is increasing rather than decreasing. But even among the bourgeoisie there is opposition to war.

Social Movements in Tokyo.

In *The Japan Magazine* a writer describes the principal institutions established at Tokyo for juvenile protection and other philanthropic activities. They are a children's day nursery, a children's hall, a children's home, a home for dependent children, the Tokyo reformatory, a home school, a home for poor children, another reformatory, eleven elementary private schools for neglected children, an asylum for feeble minded children, a school for the feeble minded, an acupuncture and massage school for the blind, Government school for the blind, Government deaf and dumb institute, an institute to cure stammering, the Tokyo Women's Home of the Salvation Army with its various activities, such as prison visiting, protecting travellers, rescue work, etc., the Tokyo Women's Home for reformatory girls from houses of prostitution or from kidnappers at Asakusa Park or in railway stations or in dangerous situations, free dispensaries and aid for prospective mothers, etc. There are about thirty other institutions on a smaller scale but of the same nature in Tokyo. At present there are found 34 free-dispensary stations in the entire country, but 14 of these are in the city of Tokyo. The work of protecting ex-convicts is also performed.

Religion in the United States

Mary Austin thus begins her article on the above subject in *The Century Magazine*.

Recently a review of 'Civilization in the United States' by some thirty of our intellectuals omitted all mention of religion from their consideration on the ground that none of them was sufficiently interested in it to be informed. This is very much like leaving the marriage out of the list of the patient's symptoms because you do not know how to spell it. For if you do not know how a great people relates itself to the Allness, what else do you know about it that is of primary significance? What can you say conclusively of its history or politics if you do not know the secret adjustment to the source and direction of all history?

The United States is probably the most

religiously eager country in the world. There is at least no other country in which there is anything like the florescence of new ideas as to the source and direction of creative energy or so many systems of individual accommodation to it. Not only is there an incessant flow of discursive interpretation, as any publisher's list will show you but new systems into which are being built all our newest ideas of psychology of chemistry of the constitution of the atom of the endocrine glands and of Einstein's theory of relativity. Not since the Reformation has Europe produced anything like the confident assimilation of experience into the riddle of man's relation to the universe which goes on here drawing contributions from the medievalism of Italy from the turgid dogmatism of central Europe not despising the all but unintelligible archaism of Asiatic thought or fearing to bring them into contact with the latest items from the daily news. Thus if one were compelled to restrict one's choice of America's outstanding contribution to civilization to two items one might waver between open plumbing and rapid transit for the first but one could not possibly hesitate over the freedom of religious speculation for the other.

Of mysticism in America she says —

The present race of Americans is naturally given to mysticism. Our experience of the unknown the condition forced upon us by pioneer life of being every day prepared for the unexpected our contact on all sides with the vast overwhelming scene of mountain and prairie and untrimmed forest the necessity constantly upon us for two hundred years of trusting ourselves upon something without us which experience proves can be trusted—all these things predispose us to be interested in and to take into account as part of our daily life things that cannot be accounted for by what we call our intelligence.

She also gives the reader some idea of the new American religions

I have made a digest of the new American religions—such as are not merely offshoots and variations of existing orthodox sects—putting Christian Science at one end as the chief non-materialistic religion and Mormonism at the other almost completely mechanistic. I have included in this digest the work of several persons who though they have never effected any organization of their teachings must be ranked through the millions of copies of their books and the far-reaching effects of their lecture courses as among religious manifestations. I find that none of these new religions wholly disregard Christianity though the most outstanding pair of them claim the superior authority of their own evangel. Two of them—there are eleven in my list—are predominantly theological in cast and several of them borrow

freely from Oriental sources. All of them without exception include health and material abundance in the category of religious satisfactions. Only two of them treat the practical organization of their membership as anything more than incidental, and three of the eleven offer no form of organization whatever. In nine of the eleven the whole case is rested on a reorganization of the individual relation to some central item of the universe called for convenience God though generally recognized as a creator of power or energy rather than a personality. Wherever mechanistic concepts of the efficient society appear they follow rather than lead the individual readjustment. In all but two instances they are the consequence rather than the occasion of the Christian promise of life more abundant.

A Chinese New Woman

The Woman Citizen reports

Inez Phang who has just won the annual prize offered by New York University to the student showing the greatest proficiency in the study of political science and public affairs plans a public career for herself in China as soon as she has graduated. Miss Phang is a Chinese girl born however in the island of Jamaica.

Value of Regular Doses of Housework

We read in *The Woman Citizen*

At the Mental Hygiene Conference recently held in Paris the eminent scientists and brain specialists there decided that housework performed regularly by women preserves their general health and helps to maintain and even bring balance. This is because various groups of muscles are exercised through housework and it soothes hyper-excitability.

Two Japanese Buddhist Sects

The Eastern Buddhist contains a long article on Hoken Shannin and the Jodo Ideal by Beatrice Lane Suzuki which tries to explain Mahayana Buddhism as it expresses itself in the sects in Japan. To understand what she writes, it is necessary to be familiar with the teaching of Shodomon and Jodomon.

It was the great patriarch of Buddhism Nagarjuna who taught that there are two ways of life the one of difficulty, the other of ease. In the first, he who seeks salvation must work for his enlightenment through the means of meditation fasting study, ascetic

can, and work out his own realization according to the Buddha's dying words 'Here is the doctrine, work out your own salvation'. But in the other path the seeker for salvation throws aside his own efforts and pins his faith in another. According to the Paradise sects, that other is of course the Buddha Amitabha, or Amida as he is called in Japan.

Shodomon is the holy path. He who walks this road is ever exerting himself, seeking to be saved by his own efforts and not looking for help to any one else. When he attains to enlightenment, it is through his own power, and his way is long and beset with difficulties. But how different is the path of Jodo! Here, the struggling one can cast all his self-power (*jiriki*) aside and believing only in Amida and his saving power at one stride can cross over all his difficulties and be saved—born into the Pure Land and attain bliss eternal. On this path, one learns that if he keeps in mind if only for a day or a week the holy name of Amida the Buddha himself will meet him at the hour of death and lead him to the Pure Land (*Sukhavati*)—the Western Paradise.

All Children Not Fit For Advanced Literary Education

In the opinion of the editor of the *Industrial Education Magazine* of America, seventy per cent of children never should go to the high school though all may receive elementary education.

At the last convention of the Western Arts Association some thought-provoking statements were made by Dr. Henry H. Goddard, director of the Bureau of Juvenile Research, Columbus, Ohio, who spoke on "The Education of the Abnormal Child." One of these was to the effect that seventy per cent of the children of the nation never ought to go to the high school, simply because they are below the degree of intelligence that is essential to make high school work profitable. We know now that there are many boys and girls in high school and a less number in college who never ought to be there. The reason that they are there is that we have made a botch of our education, we have annoyed them by trying to force them beyond their power to go and they have annoyed us by not being able to meet our arbitrary unsentient and harmful requirements.

The editor proceeds—

The great lesson of Dr. Goddard's address was that even with the natural procedure followed in education, it is still impossible for seventy per cent of school children to profit by high school training and almost half of these

cannot profit by a grammar grade education. Yet he asserts, it is possible to give them an education which will make many of them happy workers and real contributors to the work of the world.

And science is showing the way to pick out such children and suggesting the character of their education.

Here is one of the great opportunities of manual arts education.

"Man's Senseless Garb"

The 'Man' whose senseless garb is described and criticised in *The Nation's Health* (Chicago) is the western man. We quote some passages extracted from it by *The Literary Digest*.

The feet are incased in stockings which hold both heat and moisture, and over this layer are shoes made of leather and canvas and rendered almost watertight by an outer coating of wax or enamel. They bind the feet to deformity and the muscles are atrophied by non-use. The leg is constricted by stocking and garter outside which is a pair of trousers which bind the knees, thighs and hips.

The thighs are incased in drawers which may extend to the ankles, binding calves and knees at the same time and tightly buttoned over the hips and around the waist. In the case of breeches motion is still further restricted by their being buttoned from the knee downward and this is accentuated by puttees, either of stiff unyielding leather or a bandage of wool tightly applied. Trousers or breeches tightly encircle the waist and to make sure that the abdominal muscles shall be thoroughly crippled a belt of leather or non-elastic cloth is worn.

An undershirt of cotton or wool envelops the body from the neck almost to the knees and perhaps from the shoulders to the wrists. It may interfere with respiration and over it is a shirt with constricting bands of stiffly starched cloth which binds the neck and wrists. In the case of the dress shirt a cuff as like plate extends downward.

A stiffly starched collar which impedes the use of the muscles of the neck, and a necktie of no imaginable use whatsoever, top off the shirt. A snug vest of cotton or wool tightly cinches the thorax, only to be covered by a coat which restricts the shoulders, arms and trunk.

"Add to this a heavy overcoat or raincoat and a hat which tightly encircles the cranium and the costume is complete, unless a cane, which is necessary in order that this poor besuaddled male may walk be included.

"Factory laws in general require that workshops shall be well ventilated.

It is curious that this principle has not been more generally applied to the clothing of man, i.e., that steps have not been taken looking to the improvement of the body of the individual.

Women have displayed far more intelligence in reforming their clothing along hygienic lines. A man's clothes average about nine pounds in weight

a woman's usually less than five and it is a well known fact that a girl in an evening gown can dance a man in a dress suit to death.

Changes are coming slowly, underwear is being improved, the soft collar and the sports shirt are steps in the right direction, the war popularized a shoe which somewhat approaches the shape of the foot, but unfortunately, there remain to be worn out a lot of puttees.

"It still is impolite for a man to appear in his shirtsleeves walking without a hat is frowned upon and the man who attempted to traverse Fifth Avenue in really hygienic clothing would continue his journey

in a patrol wagon. Yes, the ideal is still a long way off.

But what is the 'ideal' garb? The writer says —

'A pair of sandals and a lincloth would be about right, but, as Carlyle has pointed out, such a garb would detract from the dignity of the courts, so it must be said that the one piece dungaree which automobile mechanics wear is about the best to which we have attained at this stage of our sartorial development.

INDIAN PERIODICALS

American Competition in India.

That all industrial nations think of India pre-eminently as a market for their goods—, as a country to be exploited, shows how backward we are in manufactures. America has been preparing herself afresh for this work of exploitation in a methodical manner as the following paragraph from *Industrial India* will show —

The American Government (Department of Commerce, Bureau of Foreign and Domestic Commerce, Industrial Machinery Division) is devoting increased attention to helping the American export trade in engineering products. The men in charge are styled to be engineers who have had actual practical experience of South America, India and the Far East and their mission is to help American engineering firms to retain and increase business with India and other countries of the world. It is mentioned that one of the special features of the service is the furnishing of Reports on various foreign markets and export problems especially relating to British and German competition in India and the Far East in such articles as locomotives, machine tools and textile machinery. We understand also that the Department is preparing a Report on the machinery markets of the whole of the East, which has involved a personal visit to every important city between Bombay and Yokohama.

According to the last American census (1919) there are over 4,000 factories in the United States engaged in engineering. The value of the production of these factories is \$2,200,000,000 per annum, of which 17 per cent valued at say \$300,000,000 is exported. These 4,000 factories employ about 400,000 men.

Undeveloped India.

Indian Industries and Power says of

The country is a *terra incognita* abounding in vast stores of potential wealth, teeming with possibilities and rich in every variety of product, yet its wealth, its possibilities and its riches are all neglected and undreamed of. It has been stated that *per capita* India is the poorest country in the world and that forty millions of its inhabitants have never known the meaning of a full meal. Beggary is one of the chief characteristics of the country and squalor and poverty are met with everywhere. Yet India, if its vast stores of mineral, agricultural and natural wealth were only developed, could speedily become one of the richest and most prosperous countries in the world.

Some of these potential sources of wealth are then referred to.

Timber is used probably more than any other commercial commodity and in countless different ways throughout the world. The forests of India cover an area of 240,000 square miles or no less than a quarter of its entire length and breadth while the total extent of the land under the control of Forest Department is 257,458 square miles or more than one-fifth of the total area of the country. It has been stated that India is capable of supplying by herself not only all the timber needs of the British Empire but of many other countries as well. Yet the annual production of timber and firewood or what are technically known as 'major products' of timber during the five years 1914-15 to 1918-19 was only 88,007,932 cubic feet and 209,505,417 cubic feet respectively. The authorities tell us that this quantity could easily have been doubled, perhaps trebled under intensive forest control. But instead of attempting this India imported in 1918-19 no less than 35,750 tons, which quantity had been increased the following year to 62,036 tons. In 1920 the quantity imported was 123,542 tons.

As another illustration take two of the most valuable metals that determine the status of a nation in the present day, viz., iron and coal —

It is stated in the *Iron Resources of the World* that British India possesses 65,000,000 tons of iron in actual reserve, while the potential reserve is quoted at 250,000,000 tons "plus considerable". This means that the iron ore actually surveyed and not yet worked amounts to the first figure, while the second figure is a rough estimate of the deposits known to exist but not yet surveyed, while by "considerable" is meant that further supplies in large quantities are known or believed to be in existence. The fact is that India has not been properly surveyed and prospecting yet even with the present incomplete knowledge the iron resources of the country are greater than those of Australia and Oceania, Japan, Austria and Hungary and a few other countries combined. Yet large quantities are imported into India annually. The same remark applies to coal. India is said to possess 79,000,000,000 tons of coal—an amount equal to the entire coal resources of Africa and South America. Yet India only produced 17,962,000 tons in 1910, which is 4,686,000 tons less than in 1919. This output is only 91.4 tons per head per annum for each person employed in the industry whereas the output per head in the United States is 503 tons. In Great Britain it is 134 tons and in Japan 127 tons. Here again, as a result of India's undeveloped state, large quantities of coal at great cost had to be imported to supply our needs, and the money which might have been kept in the country went abroad.

Agriculture is the main occupation in India and the majority of labourers here are agricultural. Yet agriculture itself is in a backward condition.

Government statistics show that out of 6.7 million acres of land in British India only about two-thirds is under cultivation. Or, in other words out of a possible total of 63 per cent available for cultivation only 30 per cent is under tillage. Of the remaining 27 per cent, 9 per cent has been intentionally kept fallow while 18 per cent has never been taken up at all. It is stated that if the whole available acreage were put under cultivation, famine would be reduced by over half. But even with the land under cultivation the yield per acre is very disappointing. Wheat for example, in Bombay and the United Provinces yields 1,250 lbs per acre, whereas in Switzerland, in spite of its rocky soil, the yield is 1,853 lbs to the acre, and in Great Britain 2,874 lbs.

International Intellectual Co-operation

The *Educational Review* of Madras writes in its editorial columns—

The Council of the League of Nations is rightly seeking to base the foundations of international co-operation on as many points of strength as possible. The latest action of the Council of the League of Nations is to appoint a Committee of ten to study the question of International Intellectual Co-operation. The Committee includes Prof. Gilbert Murray, the well-known Regius Professor of Greek at the University of Oxford, Madam Curie of the University of Paris, well known in connection with the

discovery of Radium. Dr. Einstein of the Theory of Relativity fame, and India is represented on it by Dr. P. Banerjee, the Minto Professor of Economics at the University of Calcutta. It cannot be denied that India could have been represented by some more eminent scholars, Sir Rabindranath Tagore, Sir J. C. Bose, Sir P. C. Roy, Dr. Brijendranath Seal, Sir Asutosh Mukherjee or Prof. Paranjpye, but Dr. Banerjee is a very estimable gentleman, too, fully deserving of the confidence and high responsibility now imposed on him. He has not only been a very able professor and author—*Introduction to Indian Economics and Public Administration in Ancient India*—but also a person who has taken considerable interest in public life, the last being a qualification specially desirable in one whose business it will be to advise on the intellectual resources of the whole country.

The Oxford Dictionary.

Prof. W. A. Craigie's third Madras University English Lecture was devoted to the 'New English Dictionary on Historical Principles', briefly called the Oxford Dictionary. The *Educational Review* of Madras has published a summary of this lecture, from which we learn that in November 1857 it was resolved at a meeting of the Philological Society "that a Dictionary of the English Language on Historical Principles was shortly to be edited." The scheme was actually taken in hand in January 1858.

The work was begun in right earnest under the guidance of Dr. Furnivall and in 1861 there were as many as seven hundred separate authors who were engaged at it. They were all enthusiastic scholars who were devoting their precious time for no remuneration whatever for advancing the study of the mother tongue. After years of steady labour the mass of material collected was considerable, and by 1879 it may be said that a definite stage in the progress of the work had been reached. The necessary spadework had been done, the interest of the people had been roused and in a measure the collection of Authorities, Quotations from standard authors, etc., may be said to have been over.

In 1880 therefore began negotiations with the Oxford University Press for the printing and publication of this huge work. The next year the Preface to the First Volume was written and in 1882 the first instalment of the first part was out. In the first few years the progress was so slow that by February 1884 only 352 pages had been finished (A—Aunt).

What was begun nearly half a century ago is not yet finished, and in the mean time Sir James Murray, the original editor, died in 1915, after devoting 36 years of his life to this great task with unsurpassed enthusiasm, devotion and self sacrifice. He was the soul of the work.

The gigantic task is now approaching completion. More than nine volumes and a half have been published (out of the ten volumes it is to occupy) and we are on a fair way to bring out even the remainder in a few more months. When this is over, the Dictionary will run to more than 14,000 pages of closely printed matter dealing with more than 385,000 words which are illustrated by more than 1,500,000 quotations.

Whatever time we give it, we must not forget that we owe a deep debt of gratitude to the Oxford University Press for the splendid printing and get up of the work.

This is how the raw material was collected —

An author is given a certain book—say Johnson's *Rasselas*—to read through. He has before him a few thousands of strips of paper on the top of which the name of the book is printed. As he goes on reading, he first marks those sentences which illustrate the use of a certain word in a certain sense; then he takes a strip of paper, writes the name of the word he wants to illustrate and adds the sentence below as illustration. Thus for every book that he reads through he would have some 2000 strips of paper ready with him.

After collecting all those strips of paper which deal with the same word, there is the work of classification done partly by voluntary labour and partly by paid labour. When the various quotations are thus classified according to the different meanings the work is taken in hand by the Editorial Staff. At first provisional definitions of words (according to the various meanings) are framed, and of the quotations given only the best are selected for insertion.

Then it passes through the Sub-Editor who uses his discretion in adding to the various meanings given checks all references once more, verifies doubtful quotations, reads the proof sheets after printing and sends it on to the Chief Editor for final revision.

Civic Progress of Women

The following paragraphs are taken from *Stri Dharma* —

MUNICIPAL FRANCHISE FOR CALCUTTA WOMEN

The first long step forward has been taken in the political equality of women and men in Bengal Province. The Calcutta Corporation has, by a 1 to 4 vote, granted the Municipal Franchise of Calcutta City to those women who possess the qualifications which are also necessary for men voters. Its recommendation that the sex disqualification be removed in the Reformed Municipal Bill has to be voted upon later by the Provincial Legislative Council and that event will be looked forward to with intense interest as it will afford an opportunity for seeing if a very desirable change of attitude towards woman suffrage has come to the Bengal Councillors with the passage of time.

ERODE LEADS THE WAY

In the matter of Compulsory Free Elementary Education the Municipality of Erode has led the way in the Madras Presidency by being the first Municipality in the South to include girls equally

with boys in its scheme for Compulsory Primary Education. It is particularly gratifying to find a Municipality which was *unanimous* on the necessity of applying the scheme to girls and which raised an additional education tax of 1 per cent on the property tax and 25 per cent on the professional tax for this purpose. Unfortunately the large towns Vellore, Kumbakonam, Coimbatore and Conjeranem have begun their Compulsory schemes for boys only.

RECORD WOMEN'S MEETING IN MADRAS

The Madras women are determined that the little girls of their City and Presidency shall get all the facilities of the Compulsory Education schemes. To demonstrate the strength of their demand for this act of justice the members of seven Women's Associations combined in holding a meeting in the Madras Senate House. It was the best attended meeting of a public kind held for years in Madras. The Hall was full of most representative women, teachers and girl undergraduates. The speaking was in the vernaculars and was noticeably fluent and spirited. Lady T. Sadravi Iyer made an ideal and popular President and there was no doubting the wholeheartedness with which the women expressed their desire that the Compulsory system shall be applied to girls.

THE LIBERAL PARTY'S MELTING

Another significant meeting took place on the same subject in the above in Madras. It was entirely a men's meeting called by the South Indian Liberal Federation at which a number of the most prominent Councillors and educationists of the City supported the inclusion of girls in the Compulsory Education scheme. They passed the following resolution: "That it is highly desirable to introduce free and compulsory education for boys and girls in the city of Madras as early as possible."

CHINA

The following is a quotation from an article on the Women of China written by the lately deceased Chinese statesman Dr Wu Ting-fang —

At the present time there are well over 200 Chinese girl students in the United States alone. They are the successors of many others who have gone before them and returning to their native land have been fired with enthusiasm to bring to the democracy of the West I believe in the equality of the sexes to the extent that no woman should be penalised merely because she is a woman. But though woman may have equal rights with man we cannot overlook the fact that Nature has made them different. In any system of votes for women I should be inclined first of all at any rate, to confine the privilege to widows and single women because man and wife are, or should be one.

India, Washington and Gonora

Dr Gilbert Slater writes in the *Indian Review* —

Whether it is good or bad for Europe that international affairs are now being conducted by partially public conferences, round which skilled journalists buzz like bees to extract every item of interest for the information of a watching world, instead of by the prewar methods of secret diplomacy, the new method has, at least for India, the advantage that she gets much fuller information about international transactions in the consequences of which she will sooner or later be involved.

He asks, how will the proceedings at Washington and Genoa affect India? And answers, in part —

The first result should be an abatement of alarm about the North Western frontier. Trade should develop by direct results between Russia and India, and this should pass partly through Afghanistan, and encourage peace and progress in that country, and the development by the Afghans themselves of the internal resources of their country. Afghanistan may by degrees become to Asia what Switzerland is to Europe. It does not seem too much to hope for an immediate beginning of a progressive reduction in Indian military expenditure in consequence.

Those people who think that the ever increasing need of America, Britain and Germany for tropical produce and foreign markets will make for war between them do not understand the psychology of big business.

In consequence India's political connections will in future be less exclusively with Britain, and more and more with America and Germany. The old ideal of national independence is out of harmony with present day economic conditions and has become a dangerous anachronism, but it is inevitable that the controlling power limiting India's freedom to do what she likes should pass gradually from the British House of Commons to the public opinion of the civilised world.

In these circumstances Indians ought to prepare themselves to make their own contribution to the formation of that opinion. In this work Mr Srimvasa Sastri has made a notable and worthy beginning. But it is desirable that his successors should occupy a somewhat different position—that they should be able to speak as exponents of the conclusions reached by Indian public opinion after earnest public discussion, and not as interpreters of India's sub-conscious thought.

It is as necessary that both India and Britain should think out what they want the future political relation between them to be.

A Contrast Between British And Feudatory India.

Bharat Sevai, the monthly journal published for the All India Conference of Indian Christians, edited by Prof. S. C. Mukherji of Serampore College, has a notable editorial article with the above heading. In it we read

According to an eminent Indian leader the gravest

charge against the British rule was that it tended to prevent the full development and expression of Indian Manhood. Well in a way the Indian States are even greater sinners in this respect, for the latitude of freedom allowed the subject in any of the provinces is denied in the States. This, therefore, far from offending the Englishman ought rather to please him, for it is a compliment to the British love of liberty. The States are autocratically governed and the political ideas of most of them would hardly do credit to the Eighteenth Century. And yet, they are tolerated by their subjects! Yes, but one must never forget the fact that in a consideration of this question the Government of India stand to gain very little for it is believed that most of the States would have advanced with the times but for the fact that they could not rise in importance being overshadowed by the mighty Government at Delhi, and hence they became indifferent for they lacked the chief stimulus of all Governments, the hope of being politically powerful. Nor must it be forgotten that popular belief accredits the Resident as being the real ruler, and even though that is certainly an exaggerated view of the Resident's position and importance, it is well known that the Indian Government guarantees to come to the rescue of any feudatory chief should his subjects rebel, while in return no measures of good government are insisted upon. It is natural in these circumstances that Indians should feel that whether in British India or in the Feudatory States it is the British who rule and shape policy and that when an Englishman points out how much more tolerant the British are in the Provinces than the Indian Chiefs in the States, he is making much of a distinction without difference, as Indians feel that if the Chiefs had not the sense of security born of the pledge of support of the Government of India, they would not have been so out of date in their methods of administration.

According to the writer, there are two main causes for the great agitation that is sweeping over the British ruled provinces of India to-day while leaving the Indian States comparatively calm.

Among the masses the discontent is due to economic exploitation, and among the classes, to racial arrogance.

There can be no question that in most cases British India is far more efficiently administered than the States are. Justice as between fellow Indians is cheap, speedy and equitable.

And yet, let an official from British India visit the villages of a feudatory state. He will find that the rustic says "Maharaj ki jai", whenever he has a stroke of good luck. He will find the villagers happy and contented and with sufficient to eat and drink. He will even get pure cows' milk. And if it is known that he is from British India, he may receive strained respect not unmixed with fear. Let an official from Feudatory India visit the villages of a British India district. He will find the people bent, dejected, starved, and if they ever do have good fortune coming their way, they thank the gods, not the Government, for the boon. Food is scarce and dear. The villagers eat not what will nourish the

bodies (it is too expensive for their slender means) but what will somehow stifle the pangs of hunger. And if this district adjoins a feudatory state, of which they could therefore have some idea, and they know he hails from there, he will be warmly welcomed as if he was a Father of the village.

In feudatory states with all their misgovernment they see to it that no one suffers from want of the common necessities of existence. Provision is made to ensure that these are cheap and in abundance, and that every villager has enough. The States know that it is not wise to 'kill the goose that lays the golden eggs'.

Then it is explained why there is no racial arrogance in the States.

And again in the States, all are of Indian nationality and the question of racial arrogance cannot arise. To be capable of existing it must have an extra national existence at least where one of the two races is concerned. This circumstance is in existence in British India, and does lead to bitterness. Though the brown bureaucrat may officially be more tyrannical personally he dare not be as arrogant for he is of the people, he is kept in check by the community. The European, on the other hand, belongs to a foreign community which is exclusive and keeps to itself. None of its members has to fear social ostracism because of his individual attitude to the Indian.

Thus it happens that with all the blessings of a benign administration and in spite of the beneficent policy of 'Pax Britannica' there is grave and deepening discontent in British India.

Buddhist Research

The Mahabodhi and the United Buddhist World thinks that

Research scholarships enabling students for the study of Pali, Chinese, Tibetan and Japanese in connection with the Indian Universities should be founded, and unmarried students should be selected from various parts of India who would bestow their time in making researches in the field of Buddhism to find out the part played by Indian Buddhists in the civilisation of the Asiatic races during the last 2000 years. Pali texts should be printed in Devanagari characters together with the principal commentaries for the use of Indian scholars. A history of Indian Civilization has to be written from authentic sources, and the Pali texts would be a promising field to gather materials from for such a work.

Indian Engineering

Mr K V Vaze, I.C.E., states in the *Vedic Magazine*,

Engineering philosophy consists of ten Sciences
मात्र, thirty-two Lorees विद्या and sixty-four Arts
कक्षा

On Engineering there are the following texts as

far as I know and I would be glad if anybody is able to throw more light on the subject. Names of places where the books can be seen are noted in brackets. Other books I would like to see and copy if anybody has any.

He gives a list of 130 Sanskrit works on engineering in the widest sense

Subordinate and Superior Postal Employees

Labour writes —

The Post Office of India was brought into being in 1834 and during the last 68 years it has made marvellous improvement. From a tiny mustard seed the Post Office has now developed into a huge and mighty tree with myriads of branches and thick and luxuriant foliage. No one, however, has yet attempted to write a history of the life and conditions of the Post Office workers in India—the clerks, the sorters, the postmen, the overseers, the runners, and others during these years 68. They have all along been members of a very prosperous establishment, but did they ever share in its prosperity which they were instrumental in building up with the sweat of their brow?

Only a few years ago the initial pay of a Postal clerk was Rs. 15 a month and his usual maximum pay Rs. 30. He used to spend from ten to twelve hours a day at the counter and was transferred at least three or four times during a year. Holidays he knew none and a considerable part of his earnings was recovered from him in fines for petty mistakes. The rules of the C.S.R. regarding privilege and casual leaves were almost a dead letter to him as he could seldom avail of them. In several cases men suffering from serious illness were not relieved in spite of repeated representations until they were actually dead. The life of the postmen, runners and other menials was much harder.

But look at the other picture for a moment. How did superior officers of the Department—the D.G.'s, P.M.G.'s and Deputy P.M.G.'s—Presidency Postmasters and others fare during these 68 years? Did they share in the prosperity of the department? Why—yes. Their pay has now run into digits that would tempt the highest officers of even the richest countries. Their charges have been lightened so as to make some of the posts almost sinecures.

Germany's Greetings to India

In February last, *The Collegian* reports, Prof. Benoy Kumar Sarkar delivered a lecture at the University of Berlin on the world's great classics through Indian eyes.

On this occasion the lecturer was introduced by 'Geheimrat' Professor Alois Brandl, the well known Shakespearean scholar of Germany.

At the close of the address which dealt with the universal human values in the *Iliad*, the *Aeneid*, the *Divine Comedy*, the *Faerie Queen*, *L'Eclairci*, *Faust* and other classics, the

publicly asked by Professor Brandt to communicate the following message to India:

"You may assure the people of the East", said he in the midst of loud applause, "that we Westerns shall be modest in the future in our attitude to Oriental attainments. Mankind is one in spite of differences. It is evident that Young India is not sleeping on a lotus leaf but embodies action and energy. Let more messages like the present one come from the representatives of Indian culture with the same logic and force and it will not be long before Europe revises her methods of study and scientific judgments."

An American Martyr of Science.

The *Collegian* quotes the following editorial note from the *Nation* of New York:

"Through his death from yellow fever at Vera Cruz, Dr. Howard B. Cross of the Rockefeller Institute takes his place among the heroes of science, for he has deliberately risked death as did Dr. Jesse W. Lane and Dr. Walter Reed, the two physicians who by their coacting death in Havana in 1833 established beyond question that the yellow fever germ was carried by certain species of mosquitoes. Those two physicians voluntarily submitted to inoculation to prove the theory. Dr. Cross, who went to Vera Cruz for the express purpose of combating the marsh and yellow fevers which curse that region, contracted the latter disease two days after arriving at Tuxtepec. The Rockefeller Institute declares that Dr. Cross gave his life willingly in order that one of the great plagues of humanity might be overcome and destroyed."

The Bengal Red-vented Bulbul.

Mr C. M. Inglis corrects in the *Agricultural Journal of India* the current notion that the Indian Bulbul is a singing bird. Says he—

With regard to the popular names which are so well known and firmly established that it is difficult to dislodge them from general use, many animals have acquired titles which are perhaps more descriptive than correct. Such, for example, are the "white ant", which is not an ant and not always white, and the "black beetle", which is not a beetle and not necessarily as black as the popular idea paints it. Many similar instances might be quoted and in this connection it is difficult to resist the temptation to refer to the dictionary which defined a lobster as "a little red fish which runs sideways", whereas of course a lobster is not a fish, it is not red until it has been boiled, and it does not run sideways. Owing to similar confusion of ideas or terms the Indian Bulbuls have achieved a somewhat spurious reputation as exquisite birds of song. Both in Eastern and in European poetry the Bulbul is frequently referred to as a delightful singing bird, and the dweller in India may well wonder why the Indian Bulbul does not live up to its reputation. The fact seems to be that Indian

Bulbul is not the same bird as the Bulbul referred to in Persian poetry as the lover of the rose and which is really a nightingale. Our Indian Bulbuls have cheerful notes but they are not exactly nightingales.

The Bulbul is, on the whole, helpful to gardeners and farmers.

The late C. W. Mason investigated the stomach contents of thirty-seven birds at Pusa and found them to contain 173 insects, of which 96 were classed as injurious and 30 as of neutral value. At Bandpur, in Bengal this bird has been noted as committing "great havoc in gardens amongst tomatoes and chillies, the red colour of which seems to attract them." Bulbuls sometimes do some damage by attacking fruits in gardens and orchards, but the good done by destroying insects throughout the whole year must be offset against this.

Nitrogen Losses from Dung and Urine

In the same journal Mr. N. V. Joshi thus sums up the results of studies in methods to prevent nitrogen losses from dung and urine during storage:

1. The losses of nitrogen from cattle dung when stored separately are small under both aerobic or anaerobic conditions of storage.
2. In the case of urine great amounts of nitrogen are lost under aerobic conditions, while under anaerobic conditions the losses are negligible.
3. Covering the surface of the urine with a layer of some kind of oil, such as kerosene, mustard or coconut, brings about the necessary anaerobic conditions and this method has proved effective in preventing losses of nitrogen from the urine.
4. Among several substances tried to prevent losses of nitrogen from urine occurring under aerobic conditions of storage, sulphuric acid, superphosphate and formalin have proved effective but their cost is expected to be prohibitive in practice.
5. Very great losses of nitrogen have been observed when straw and soil were used as absorbents for urine. These absorbents would therefore not prove of value in conserving the nitrogen of the urine.
6. Since greater losses of nitrogen occur in the mixture of cattle dung and urine, it is advisable to store cattle dung and urine in separate pits instead of following the prevalent practice of mixing them in storage.

Caste Consciousness and Colour Prejudice

Prabuddha Bharata for July gives the English translation of a Bengali letter written by Vivekananda to a brother-disciple extracts from which are made below.

Now a days we hear it from the lips of people of all castes in India that they are all full blooded Aryans—only there is some difference of opinion amongst them about the exact percentage of Aryan

blood in their veins, some claiming to have the full measure of it, while others may have one ounce more or less than another. And it is also reported that they and the English race belong to the same stock—that they are cousin german to each other, and that they are not natives. And they have come to this country out of humanitarian principle. Their religion is also of the same pattern as that of the English. And their forefathers looked just like the English, only living under the tropical sun of India they have turned black. . . .

All modern races have sprung from an admixture of different races.

It is not a generally accepted theory in the West that a warm country produces dark complexion and a cold country white complexion. Many are of opinion that the existing shades between black and white have been the outcome of a fusion of races. . . .

The little tendency that remained in me for taking to European ways vanished, thanks to the Americans.

Once I was burning with hunger, and went in to a restaurant and asked for a particular thing whereupon the man said, 'We do not stock it.' 'Why, it is there.' 'Well my good man in plain language it means there is no place here for you to sit and take your meal.' 'And why?' 'Because nobody will eat on the same table with you for he will be outcasted.' Then America began to look agreeable to me, somewhat like my own caste ridden country.

Out with these differences of white and black, and this nicety about the proportion of Aryan blood among the 'natives.' How awkward it looks for slaves to be over fastidious about their pedigree! The excesses about caste distinctions obtain most among peoples who are least honoured among mankind.

Vivekananda on the Lascars

The same monthly quotes the following from Vivekananda's *Memoirs of European Travel*, 1899—

Seeing these Bengali lascars coalmen, servants and boys at work, the feeling of despair with regard to my countrymen which I had was much abated. How they are slowly developing their manhood, with a strong physique,—how fearless yet docile! The emerging sycophant attitude common to 'natives' even the sweepers do not possess—what a transformation!

The Indian lascars do excellent work, without murmur, and go on a quarter of a European sailor's pay. This has dissatisfied many in England especially as many Europeans are losing their living thereby. They sometimes set up an agitation, having nothing else to say against them—for the lascars are smarter in work than Europeans—they only complain that in rough weather when the ship is in danger they lose all courage. Good God! In actual circumstances, that infamy is found to be baseless. In times of danger, the European sailors sometimes drink freely through fear, and make themselves stupid and out of use. Indian sailors never take a drop of liquor

in their life, and up to now, not one of them has ever shown cowardice in times of great danger.

Trained Teachers Not Encouraged in U. P.

U. P. Education for August complains

New men with no training or teaching experience are being recruited for the Intermediate colleges. We are told that with better emoluments to offer the department is securing the services of better class of teachers. We have no quarrel on this point, nor will a true friend of education have any. What we would like to urge upon the attention of the authorities is that a certain percentage of these appointments be reserved for the trained graduates who have put in meritorious service. Or else, where is the stimulus for good work?

Self-reliance and Spiritual Progress

Mr C Jinrajadasa's short article on self reliance in *The Mahinda College Magazine* is worth perusal. In his opinion,

By the very nature of the Buddhist conception, the more a man relies on himself to gain wisdom direct the more he sees the problem of life clearer. It is a significant fact that, in the Buddhist tradition, all who dominate their lower natures by the developments of will-power become at the same time more and more full of compassion towards those round them. The highest will and the fullest compassion are as object and image. Everyone, therefore, who lives the life proclaimed by the Lord Buddha, and frees himself from his fetters by the exercise of his own will, in that very process develops an intense compassion which kills out the self-centred standpoint of personal evolution. Hence comes the seeming contradiction in Buddhist ideals that the man who has sought Nirvana, when he is actually at its threshold renounces Nirvana, in order to help all his fellow men to come to that threshold.

The injunction to the Buddhist then to hasten his evolution is not in reality that he may 'save his own soul, but rather that he may be one more Saviour of humanity.

It is said by a French thinker that to understand is to pardon. That great truth is carried many steps further by the Lord Buddha in the teaching that to understand is to love and save. That is the reason that He who toiled through hundreds of lives to save humanity, achieved, with his Buddhahood both Supreme Wisdom and divinest compassion. For he who sees truly sees with compassion and to him the realisation of his highest will-power is only in order to dedicate it to the service of his fellow men. The man who has come to a true realisation of his own powers cannot ever think of utilising those powers for the purpose of his own self. For he comes to that most fascinating of mysteries that when a man realises his true self, he knows it as the One Self of all that lives.

Courage

Sir Michael Sadler's monthly letter to *Indian Education* is devoted in the July number to "Courage" in great part.

The arresting incident in this month's education in Britain is Sir James Burnie's address as Rector of the University of St. Andrews. The red-garbed undergraduates gave a thrilling welcome to the creator of Peter Pan. The magician waved his spell over them in a discourse which was moving and whimsical. Its subject was courage—"the lovely virtue. Courage is the thing. All goes if courage goes. Be not merely courageous but light-hearted, also gay."

From his pocket he drew some filmy sheet. On them in the Antarctic ice Captain Scott had written a last message to his friend "We are peeping out," the letter ran, "in the very comfortable spot. Hoping this may be found and sent to you, I write you a word of farewell. I want you to think well of me and my end. Good-bye. I am not at all afraid of the end, but I did not miss many a simple pleasure which I had planned for the future in our long marches. We are in a desperate state, feet frozen, etc. no fuel and a long way from food, but it would do your heart good to be in our tent, to hear our songs and our chatty conversation." There ended the first part of the message. In words hard to read it continued "Later. We are very near the end. We did intend to finish ourselves when things proved like this, but we have decided to die naturally without."

Courage is the badge of strength. The young in spirit are those who have courage. The young, Sir James Burnie went on to say, have to play a great part in the re-making of a shattered world. "Youth have for too long left exclusively in the hands of their Betters the decisions in national matters that are more vital to them than to us who are old. Things about the next war for example, and why the last one even had a beginning. A time has arrived for Youth to demand a partnership. To gain courage is what you come to the University for."

This strikes a note different from what our youth are told here

"Shama'a"

Shama'a for April and July gives a reproduction from an old painting depicting a game of polo played by some princesses of India. Apart from the artistic qualities of the picture, it has a historical value showing that Indian women of old played this "manly" game and this was in part the reason why they could be heroic themselves and also the mothers of heroes.

The National Value of Art.

Sri Aurobindo Ghose's article on the national value of art in *Shama'a* is a contribution of outstanding importance and value. Owing to the inclusive and comprehensive character of the writer's thinking and style, his production are difficult to summarise. But it is hoped that the following extracts will be found to give some idea of the article—

There is a tendency in modern times to depreciate the value of the beautiful and overstress the value of the useful, a tendency curbed in Europe by the imperious insistence of an age-long tradition of culture and generous training of the æsthetic perceptions, but in India, where we have been cut off by a mercenary and soulless education from all our ancient roots of culture and tradition, it is corrected only by the stress of imagination, emotion and spiritual delicacy, submerged but not yet destroyed, in the temperament of the people. The value attached by the ancients to music, art and poetry have become almost untellable to an age bent on depicting life of its meaning by turning earth into a sort of glorified anti-heap or beehive and confusing the lowest, though most primary in necessity, of the means of human progress with the aim of this great evolutionary process. The first and lowest necessity of the race is that of self preservation in the body by a sufficient supply and equitable distribution of food, shelter and raiment. A few rise higher and satisfy larger wants. These are the wants of the vital instincts, called in our philosophy the *prana kosh*, which go beyond and dominate the mere animal wants, simple coarse and undiscriminating shared by us with the lower creation. It is these vital wants, the hunger for wealth, luxury, beautiful women, rich foods and drinks, which disturbed the first low but perfect economy of society and made the institution of private property with its huge tram of evils, inequality, injustice, violence, fraud, civil commotion and hatred, class selfishness, family selfishness and personal selfishness, an inevitable necessity of human progress. The Mother of All works through evil as well as good, and through temporary evil she brings about a better and lasting good. These disturbances were complicated by the heightening of the primitive animal emotions into more intense and complex forms. Love, hatred, vindictiveness, anger, attachment, jealousy and the host of similar passions—the *chitta* or mind stuff suffused by the vital wants of the *prana*, that which the Europeans call the heart—ceased to be communal in their application and, as personal wants, clamoured for separate satisfaction. These primary wants and necessities have to be satisfied and satisfied universally or society becomes diseased and states convulsed with sedition and revolt.

The whole of humanity now demands not merely the satisfaction of the body, the *anna*, but the satisfaction also of the *prana* and the *chitta*, the vital and emotional desires. Wealth, luxury, enjoyment for oneself and those dear to us, participation in the satisfaction of national wealth, pride, lordship, rivalry, war, alliance, peace, once the privilege of the few, the higher classes of prince, bourgeois, and noble are now claimed by all humanity. It is this clam that arose, red with

fury and blinded with blood in the French Revolution. This is Democracy, this Socialism, this Anarchism, and, however fiercely the privileged and propertied classes may rage, curse and denounce these forerunners of Demogorgon, they can only temporarily resist. Their interests may be hoary and venerable with the sanction of the ages but the future is mightier than the past and evolution proceeds relentlessly in its course trampling to pieces all that it no longer needs. Those who fight against her fight against the will of God, against a decree written from of old, and are already defeated and slain in the *Avan jagat*, the world of types and causes, where Nature fixes everything before she works it out in the visible world *Nishatah purvanicra*.

The mass of humanity has not risen beyond the bodily needs, the vital desires, the emotions and the current of thought-sensations created by these lower strata. This current of thought-sensations is called in Hindu Philosophy the *manas* or mind, it is the highest to which all but a few of the animals can rise, and it is the highest function that the mass of mankind has thoroughly perfected. Beyond the *manas* is the *buddhi* or thought proper, which, when perfected, is independent of the desires, the claims of the body and the interference of the emotions. But only a minority of men have developed this organ, much less perfected it. Only developed Yogins live a *vishuddha buddhi* a thought organ cleared of the interference of the lower strata by *chitta-shuddhi* or purification of the *chitta*, the mind stuff from the prani full of animal, vital and emotional disturbances. With most men the *buddhi* is full of manas and the *manas* of the lower strata.

Above the *buddhi* are other faculties which are now broadly included in the term spirituality. This body of faculties is still rarer and more imperfectly developed even in the highest than the thought organ. Most men mistake intellectuality, imaginative inspiration or emotional fervour for spirituality, but this is a much higher function, the highest of all of which all the others are coverings and veils. Meanwhile the thought is the highest man has really attained and it is by the thought that the old society has been broken down. And the thought is composed of two separate sides judgment or reason and imagination, both of which are necessary to perfect ideation. It is by science philosophy and criticism on the one side, by art, poetry and idealism on the other that the old state of humanity has been undermined and is now collapsing, and the foundations have been laid for the new. Of these science philosophy and criticism have established their use to the mass of humanity by ministering to the luxury, comfort and convenience which all men desire and arming them with justification in the confused struggle of passions, interests, cravings and aspirations which are now working with solvent and corrosive effect throughout the world. The value of the other side more subtle and profound has been clouded to the mass of men by the less visible and sensational character of its workings.

A purely scientific education tends to make a man keen and clear-sighted within certain limits, but narrow, hard and cold. A cultivated eye without a cultivated spirit makes by no means the highest type of man. It is precisely the cultivation of the spirit that is the object of what is well called a liberal education

and the pursuits best calculated to cultivate the growth of the spirit are language, literature, the arts, music, painting, sculpture or the study of these, philosophy, religion history, the study and understanding of man through his works and of Nature and man through the interpretative as well as through the analytic faculties. These are the pursuits which belong to the intellectual activities of the right hand, and while the importance of most of these will be acknowledged, there is a tendency to ignore Art and Poetry as mere refinements, luxuries of the rich and leisurely rather than things that are necessary to the mass of men or useful to life. This is largely due to the misuse of these great instruments by the luxurious few who held the world and its good things in their hands in the intermediate period of human progress. But the æsthetic faculties entering into the enjoyment of the world and the satisfaction of the vital instincts, the love of the beautiful in men and women, in food, in things, in articles of use and articles of pleasure, have done more than anything else to raise man from the beast, to refine and purge his passions, to ennoble his emotions and to lead him up through the heart and the imaginations to the state of the intellectual man. That which has helped man upward, must be preserved in order that he may not sink below the level he has attained. For man intellectually developed, mighty in scientific knowledge and the mastery of gross and subtle Nature using the elements as his servants and the world as his foot stool, but undeveloped in heart and spirit, becomes only an inferior kind of Asura using the powers of a demigod to satisfy the nature of an animal. According to dim traditions and memories of the old world, of such a nature was the civilization of old Atlantis, submerged beneath the ocean when its greatness and its wickedness became too heavy a load for the earth to bear, and our own legends of the Asuras represent a similar consciousness of a great but abortive development in humanity.

The first and lowest use of Art is the purely æsthetic, the second is the intellectual or educative, the third and the highest spiritual. By speaking of the æsthetic use as the lowest, we do not wish to imply that it is not of immense value to humanity but simply to assign to it its comparative value in relation to its higher uses. The æsthetic is of immense importance and until it has done its work, mankind is not really fitted to make full use of Art on the higher planes of human development. Aristotle assigns a high value to tragedy because of its purifying force. It purifies by beauty. The beautiful and the good are held by many thinkers to be the same and, though the idea may be wrongly stated, it is, when put from the right standpoint, not only a truth but the fundamental truth of existence. According to our own philosophy, the whole world came out of *ananda* and returns into *ananda*, and the triple term in which *ananda* may be stated is Joy, Love, Beauty. To see divine beauty in the whole world, man, life, nature, to love that which we have seen and to have pure unalloyed bliss in that love and that beauty is the appointed road by which mankind as a race must climb to God. That is the reaching to *Padma* through *Avdyta*, to the One pure and Divine through the manifold manifestation of Him of which the *Upanishad* repeatedly speaks. At the bliss must be

pure and unalloyed by self regarding emotions, unalloyed by pain and evil. The sense of good and bad beautiful and unbeautiful, which afflicts our understanding and our senses, must be replaced by *akhanda rasa*, undifferentiated and unabridged delight in the delightfulness of things before the highest can be reached. On the way to this goal full use must be made of the lower and abridged sense of beauty which seeks to replace the less beautiful by the more, the lower by the higher, the mean by the noble

Water Power in India

The *Indian and Eastern Engineer* for August contains a lively illustrated article on the electric power scheme at the Gokak Falls. The introductory paragraph, quoted below dwells on the value of water power and the need of speedily harnessing it.

In these days, when India is seeking to develop with the greatest speed possible her industrial life the question of harnessing the water power is one of the most important problems to be faced. While we do not know whether further research will reveal new coalfields, etc., we know that for the present the industrial magnates will have to look in other directions than the coal supply for their motive power. India is far behind many European countries and America, in her plans for making the best use of her water supply for power purposes though she has highly developed her irrigation system. There are several large successful electrical schemes, and there is a prospect of a rapid development in several parts of India. Wherever there is a fall of water of considerable height investigations are being made as to the best plan by which the power can be utilised. There is always a natural anxiety on the part of those who are concerned about the preservation of the beauty spots of the country lest, in harnessing these falls, the landscape should be completely spoiled. In some cases the harnessing the power of water has led to the destruction of the natural beauty as for instance the beautiful fall at Hateri, in the Nilgiri Hills commandeered for running the great Cordite Works. On the other hand there are schemes which do not affect the landscape at all, at least as far as the actual falls are concerned.

Feeling and Lines in Painting

Dr Abanindranath Tagore writes in *Rupam*

How feeling can determine the character of the lines is well shown in the drawings of the Mother by Miss Santa Devi (Pl. N Fig. A). Miss Kuran (No. 198) and Miss Minral (No. 197) in all of which the firmness, sweetness, and patience of the mother are made manifest by their firm and graceful line work. The obverse is to be seen in Master Nabendranath Tagore's 'Nabob' where the rotund lines of the drawing speak to the ungainliness and indisciplin of the character portrayed. Here more correct

drawing would have failed of its object. Thus can both good and bad draftsmanship be made to serve the artist's purpose.

Works of Lady Artists at the Last Exhibition of the Society of Oriental Art

The editor of *Rupam* thus speaks of the works of lady artists exhibited at the last annual exhibition of the Indian Society of Oriental Art—

One of the interesting features of this year's show was the contributions made by many lady-artists, of whom the works of Santa Devi, Bisanti Devi and Gauri Devi deserve special mention. The latter's 'Ashoka Flower' (fig. 1, Pl. II) and 'Winter day' played surprising qualities which one is accustomed to look for in the works of modern French artists. Santa Devi exhibited a number of sketches which were of considerable promise. Her 'Clouds' revealed a mature sense of mass and spacing, which was unexpected in the work of a new student.

Indian Mercantile Marine

The following observations of Mr L N Govindarajan in *Everyman's Review* on an Indian mercantile marine deserve attention.

Every country rightly or wrongly holds that a large merchant fleet is indispensable both to its economical development and political power. The famous remark once made by the Kaiser 'William the Second' 'The future of Germany is in the sea,' is but the expression of a feeling shared by all civilised governments. Even from the point of view of national defence it is held that a navy can recruit its personnel only if there be a nursery of professional sailors. Further national industries find in the display of the national flag a very effective advertisement in foreign ports. The possession of a strong commercial fleet confers on a country the privilege and power to fashion her commercial policy to suit her own industrial ends. Otherwise the advantage which a country might have secured by a policy of protection, she will have to forfeit by paying heavy freight.

Even if a large mercantile marine be not indispensable to the greatness or prosperity of a nation it is certain that maritime transport is a lucrative industry. Consequently a country like Holland of the former times and England of to-day that transports the goods of all other countries will derive immense profit therefrom. But those nations that apply to foreigners to transport their products must pay a heavy price for the service. France has to pay over 12 million pounds annually to foreign shipowners, while England which transports over two-thirds of tonnage of the whole world and builds ships for all nations gets an annual income of 80 million pounds.

But unfortunately the bulk of the carrying trade with India is done by English and foreign ships. Vessels belonging to India herself have practically

no share in Indian shipping. Over seventy-five per cent of the Indian transport industry is done by British vessels alone while more than 1500 vessels mainly from Japan, Norway and Holland enter and leave Indian ports. Vessels belonging to foreign countries are obtaining an increasing proportion of India's carrying trade and the Government of those countries pay large subsidies for encouraging navigation ship building and extension of steamship routes. If India can transport her imports and exports in her own steamers she will save Rupees thirty crores a year in freight and will give employment to thou-

sands of Indian workmen. The traditions of the people ensure the success of indigenous shipping and the requirements of economic progress demand development in this direction.

In ancient times the Indians excelled in the art of constructing vessels and the Hindus can in this respect still offer models to Europe. The English, very attentive to everything related to naval architecture, have borrowed from the Hindus many improvements which they have adapted with success. The Indian vessels have both elegance and utility and were models of patience and fine workmanship.

THE THIRLATS OF LORD NORTHCLIFFE AND MR. LLOYD GEORGE

IN every country in the civilized world there are certain laws relating to the government which are recognized to be fundamental and unchangeable. To British journalists or politicians such laws do exist in their own country, but when India is concerned every person is at liberty to assail any institution and hurl anathemas on the politicians who dare in any manner offend the susceptibilities of the Britishers.

The *Times*, on the 22nd March 1922, sought to castigate the members of the Indian Legislative Council for daring to criticize the Budget then introduced in the Legislative Assembly and for voting for reduction of the budget by about 6 million pounds. The attitude of the members of the Legislative Assembly it observed, had 'probably made it necessary for Great Britain to reconsider the whole working of the constitutional reforms in India'. Whether it was warranted for a newspaper without the sanction of the British Cabinet or Parliament to launch such vitriolic attack on the so-called modern Magna Charta or fundamental law regulating the future relationship between Great Britain and India it has yet to be established. In India such attack would bring instantly an editor within the clutches of the Indian Penal Code for attempting to create disaffection or bringing the administration into contempt.

The Prime Minister on the 2nd August made a speech ostensibly to allay the dismay manifested in the ranks of the Indian Civilian as a result of the critical spirit brought into existence by the foundation of the Legislative Assembly and thus dragging them out from their desks into limelight.

It is human that no autocrat or bureaucrat who has ruled according to his whims or caprices for generations is likely to tolerate the modern spirit of criticism and the consequent necessity of one's actions being discussed in the open and free atmosphere of Delhi and, by irony of fate by the ruled. The Prime Minister fell into many fallacies when he attributed the dwindling number of competitors in Great Britain to the want of regard shown to their material welfare in India, when the real cause was to be found in the great War which depleted the Schools, Universities and Inns of Courts of the ever-recurring recruits. Their attention had been diverted to other channels, whereby commissions in the Army, Navy and Air force and lucrative posts could be secured before leaving schools. Those halcyon days are over and the monotonous drudgery of life has begun. The minds of youths were out of their moorings. Fortunately for India her promising and intelligent youths were unaffected by this calamitous war, which devastated the world. Those members of Parliament who participated in the debate on this occasion were startled by the spectre of a Civil Service not receiving support and encouragement at home and their material

* It will be remembered that Lord Curzon during his viceroyalty endeavoured to interpret Queen Victoria's proclamation of 1858 conferring equal rights of citizenship upon the Indian people as conditional upon their good behaviour, etc.

value not being sufficiently cared for by the Government.

The revenue of Great Britain being £12,565,000, ordinary civilians who have not reached the topmost rung of the Indian Civil Service draw a pension of not more than £500 a year or £600, whereas India, a poor country with a revenue of about £10,000,000, pays an annual pension of £100 a year to a civilian. There is no doubt that the Indian Civil Service, in view of the resources of the country, is paid higher than in any country in the world. The system is not cast and not elastic and to magnify native people the perpetration of this evil is a necessity. Not only America by the whole world looks aghast when in the Indian Government artificial barriers are raised by artificial means to keep the natives of the country out of the positions legitimately due to them as their birthright by reason of merit and character and not race superiority or colour.

From 1900 when a Special Commission of the India Office made its recommendations to the Government of India and again when Mr. Dadabhai Naoroji was instrumental in having the House of Commons adopt a resolution to hold simultaneous examinations for the Indian Civil Service both in England and India, to the passing of Govern-

ment of India Act 1919, nearly 59 years have elapsed, and still at the present day the gradual infusion of the Indian element into the service of the country is loathed and resented as a danger to the British rule and prestige.

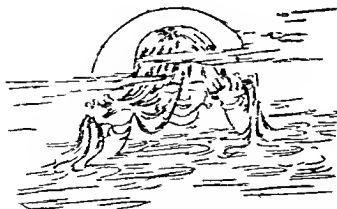
Mr. Lloyd George anticipates a great danger looming ahead when the general elections take place eighteen months hence and apprehends that the conservative or moderate element at present pervading the Legislative Assembly and the Council of State may be swamped by the Nationalist onrush. Lord Northcliffe on the other hand expressed unspeakable aversion for the present members of the Assembly and he chastises their audacity in not bowing their heads and nodding assent without challenge or contradiction to every measure however harmful to the interests of the country.

How to reconcile these opinions is a great problem of the day.

The future alone can tell whether the king of the newspapers over 40 in number, signing the same tune was right in his prophecy of the modern British dictator who is at present at the helm of the State.

E. DALGADO

London



EVERYING

By the Courtesy of the Artist

Mr. Sarada Chari

NOTES

The Genuine Wild-beast Brood

The trial of Gunners Eaton and Stevens of the 13th Battery Royal Field Artillery, before the Chief Justice of Allahabad and a jury on the 26th July last on a charge of murdering Metha a chowkidar ended in a unanimous verdict of guilty on Eaton with a recommendation for mercy on the ground of youth and want of premeditation. And a week ago the death sentence passed on Gunner Eaton was commuted to penal servitude for life by the Governor in Council in view of the jury's strong recommendation for mercy which was forwarded to the Governor by the Chief Justice. The following extract from the report of the proceedings published in the *Statesman* gives the facts in a nutshell.

The Government Advocate then tendered the statements made by the accused in the lower Court. These showed that they were drinking on the night in question. On leaving the canteen Eaton said 'Let's do some one' and rushing into the verandah of the tailor's shop fist-fisted and kicked the chowkidar. Later on he said 'Let's finish him off' and rushed towards the chowkidar with a jack-knife. Stevens and Spellane struggled to prevent him but failed. Coming out Eaton said 'Let's do away with him as dead men tell no tales.' The accused dragged the man to the well and Eaton pushed him

It is difficult to analyse the complex feelings which agitate the breast of a mild Hindu on reading the above. There is first the natural desire of revenge which demands "blood for blood and is in the words of Bacon a kind of wild justice, followed by the misgiving bordering almost on conviction and deriving support from numerous similar instances in the past that justice might not be done as it has not been in the present case too, next comes the shock of finding a recommendation for mercy coupled with the verdict even in such a case of undiluted barbarity, accepted intensified by the recollection of the contrast afforded by the punishments apt to be inflicted on Indians in circumstances which considerably mitigate the heinousness of the offence, then there is the humiliation of a subject race which can only look help-

lessly on at these exhibitions of utter contempt for Indian life on the part of individuals belonging to the army on which the Indian taxpayer has to devote more than half the public revenues for his protection from internal and external aggression and the burning sense of shame at the emasculation and disarmament of the people which so cower down the immortal spirit within is to render it incapable of effective resistance even when life itself is at stake and encourages the repetition of such crimes. But above and beyond all these surging emotions is the overwhelming sense of the appalling and wanton brutality of the man who can for the mere fun of the thing conceive the idea of 'doing some one in' and finishing him off. The very conception that there can be any fun in doing an inoffensive man to death and in the mere act of killing for killings sake, is so preposterous and foreign to us with traditions of *ahimsa* going back to hoary antiquity humanising our passions and making violence and bloodthirstiness repugnant to our senses that we can confidently assert that among all the teeming millions of India in whom the Aryan civilization has had time to take root there will not be found a single man however much he may be the worse for drink who can be actuated to such a deed by such a motive. His whole nature would recoil with horror at the thought of murder as a means of enjoying oneself or of whiling away an idle hour. It is by deeds and motives such as these which usually lie in the background of consciousness and are dragged into light by the stimulation of drink that we may take the measure of the immense distance that still separates European civilization from our own in certain respects on the moral and spiritual plane. The impress which European civilization as a whole has left on the minds and passions of the lower classes of the West makes possible the irruption of monsters of the type of Gunner Eaton. The impress which our civilization has stamped on the lowest classes in India makes such a demoniacal bloodhound unthinkable. The lower classes form by far the majority

in both the orient and the occident and it takes the leading tendencies of a particular type of life a long time to penetrate into the mind and emerge as dominating habits of thought and action thus helping the evolution of a higher and nobler form of civilization and its gradual dissemination among the masses. For the lover of humanity who would unite the East and the West in a silken bond of love it is infinitely sad to reflect that the twenty centuries which have elapsed since Christ sacrificed himself at Calvary have not proved long enough to civilize the masses of Europe to the extent of placing them on a level with the East in kindness of disposition. We would fain do Gunner Eaton the justice to think that the motive which impelled him to do the foul deed was unconnected with the race of his victim and that he did not consider an Indian as subhuman and beyond the pale of whatever remnants of the moral sense might still glimmer in his consciousness. In that case the conclusion is irresistible that the type which still persists among the Western proletariats is the type of the Yorkshire boors of whom Browning says —

Harsh and fierce of word rough and
savagely of deed

Hated or feared the most—who knows?—
the genuine wild beast breed

though even then we must add that the comparison implied is unfair to the wild beasts for they do not get drunk and kill their kin for the sake of fun.

Fall of Vijaynagar

Briggs in his translation of *Ferishta* (ii 414) gives Friday 20th Jamadi us sani 972 A.H. = 25 January 1556 as the date of the battle of Talikota where the empire of Vijaynagar fell. As Briggs's conversion of the Hijera date is wrong Sewall (p. 200) has corrected it to Tuesday 23rd January 1565 which Vincent Smith (*Oxford History* p. 294) accepts.

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J SARKAR

Student Life in Central Europe

Student life has always meant a terribly hard struggle in modern Indian Universities. I cannot easily forget my own experiences among students in the Panjab and I have seen what is happening to day in Calcutta and elsewhere. The following account given in a personal letter to me by an American in Marburg University will be of great interest to Indian readers and will be read with deep sympathy —

Some of the professors I know haven't enough money to buy decent paper upon which to write their lecture notes. Rather do they buy up a sort of printers' waste paper printed on one side with the other side free for lecture notes. For some of the best professors it is difficult or impossible for them to go to a health resort when they are ill or go to the hills for a necessary vacation.

The situation for the students is even worse than among the professors. The expense in a room for a Marburg student was Mk. 12.43 for the month of June at the present rate equal to about 11 sh. 11 p. Personally I know several students who have incomes of less than Mk. 500 per month. In fact one girl student living on the floor above me has an income from home of Mk. 100 per month and a student on the fourth floor — in the attic — has an income of Mk. 100 a month. The average income of the Marburg Student as compiled by very careful statistics of the Marburger Studentenchaft is between Mk. 700-2000 per month. From Marburg University last year 214 students (or 10 per cent of the whole student body) worked full time on farms, in mines, factories or in trade in order to earn money to

NOTES

"The Genuine Wild-beast Breed."

The trial of Gunners Eaton and Stevens of the 13th Battery, Royal Field Artillery, before the Chief Justice of Allahabad and a jury on the 26th July last on a charge of murdering Metha a chowkidar ended in a unanimous verdict of guilty on Eaton with a recommendation for mercy on the ground of youth and want of premeditation. And a week ago the death sentence passed on Gunner Eaton was commuted to penal servitude for life by the Governor in Council in view of the jury's strong recommendation for mercy, which was forwarded to the Governor by the Chief Justice. The following extract from the report of the proceedings published in the *Statesman* gives the facts in a nutshell.

The Government Advocate then tendered the statements made by the accused in the Lower Court. These showed that they were drinking on the night in question. On leaving the canteen Eaton said 'Let's do some one in', and rushing into the verandah of the tailor's shop fisted and kicked the chowkidar. Later on he said, 'Let's finish him off' and rushed towards the chowkidar with a jack-knife. Stevens and Spellane struggled to prevent him but failed. Coming out Eaton said 'Let's do away with him as dead men tell no tales.' The accused dragged the man to the well and Eaton pushed him

It is difficult to analyse the complex feelings which agitate the breast of a mild Hindu on reading the above. There is first the natural desire of revenge which demands blood for blood and is, in the words of Bacon, a kind of wild justice, followed by the misgiving bordering almost on conviction, and deriving support from numerous similar instances in the past that justice might not be done, as it has not been in the present case, too, next comes the shock of finding a recommendation for mercy coupled with the verdict even in such a case of undiluted barbarity, accepted, intensified by the recollection of the contrast afforded by the punishments apt to be inflicted on Indians in circumstances which considerably mitigate the heinousness of the offence, then there is the humiliation of a subject race which can only look help-

lessly on at these exhibitions of utter contempt for Indian life on the part of individuals belonging to the army, on which the Indian taxpayer has to devote more than half the public revenues for his protection from internal and external aggression, and the burning sense of shame at the emasculation and disarmament of the people which so crows down the immortal spirit within as to render it incapable of effective resistance even when life itself is at stake, and encourages the repetition of such crimes. But above and beyond all these surging emotions is the overmastering sense of the appalling and wanton brutality of the man who can for the mere fun of the thing, conceive the idea of 'doing some one in' and finishing him off. The very conception that there can be any fun in doing an inoffensive man to death and in the mere act of killing for killings sake, is so preposterous and foreign to us, with traditions of *ahimsa* going back to hoary antiquity humanising our passions, and making violence and bloodthirstiness repugnant to our senses, that we can confidently assert that among all the teeming millions of India in whom the Aryan civilization has had time to take root, there will not be found a single man, however much he may be the worse for drink, who can be actuated to such a deed by such a motive. His whole nature would recoil with horror at the thought of murder as a means of enjoying oneself or of whiling away an idle hour. It is by deeds and motives such as these which usually lie in the background of consciousness and are dragged into light by the stimulation of drink, that we may take the measure of the immense distance that still separates European civilization from our own in certain aspects on the moral and spiritual plane. The impress which European civilization as a whole has left on the minds and passions of the lower classes of the West makes possible the irruption of monsters of the type of Gunner Eaton, the impress which our civilization has stamped on the lowest classes in India makes such a demoniacal bloodhound unthinkable. The lower classes form, by far, the majority

in both the orient and the occident and it takes the leading tendencies of a particular type of life a long time to penetrate into the mind and emerge as dominating habits of thought and action thus helping the evolution of a higher and nobler form of civilization and its gradual dissemination among the masses For the lover of humanity, who would unite the East and the West in a silken bond of love it is infinitely sad to reflect that the twenty centuries which have elapsed since Christ sacrificed himself at Calvary have not proved long enough to civilize the masses of Europe to the extent of placing them on a level with the East in kindness of disposition We would fain do Gunner Eaton the justice to think that the motive which impelled him to do the foul deed was unconnected with the race of his victim and that he did not consider an Indian as subhuman and beyond the pale of whatever remnants of the moral sense might still glimmer in his consciousness In that case the conclusion is irresistible that the type which still persists among the Western proletariats is the type of the Yorkshire boors of whom Browning says —

Harsh and fierce of word rough and
Hated or feared the most — who knows? —
the genuine wild beast breed

though even then we must add that the comparison implied is unfair to the wild beasts for they do not get drunk and kill their kin for the sake of fun

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study during the semester. As there seems to be a standing grievance between students and labor unions some of the labor unions have protested against allowing students to go into the coal and sulphur mines and thus competing against the labor union members. In this connection I might describe the work of the European Student Relief. This is affiliated with the Deutsche Studentenschaft and in every University town in Germany has organized a most efficient piece of Relief and Self Help work. Here in Marburg there are two large Student Mensas or Living Halls where the poor students pay Mk 8 for each meal. The meal itself is about as meagre and poor as one could imagine, but hundreds of students are very glad of this help thus enabling them to continue their studies. Besides the Student Mensas the Studentenschaft has organized Co-operative Book Stores and Libraries where needy students on the payment of a small fee, are afforded the necessary text books for the term. The real plan of the Studentenschaft is to buy a large garden near the city in order to provide vegetables etc., at cheap prices to the Student Mensas and also to provide poor students with work. The whole Student Relief and Studentenschaft is based on the idea of Self Help—is a model of efficient and extensive organization. There are no truer agents of international reconciliation and good will than the Student Relief Organizing Secretaries Mr Israel and Mr Hersey with their central offices in Berlin. The Relief which comes to the German Students from foreign lands represents more of a spiritual than a material help. It means deep gratitude and real lasting international friendship. The European Student Relief and the Relief Work of the Quakers represent to every German a real gift of Christian love. George Fox and the principles of the Quaker community are extremely popular in the best religious circles of Germany today.

My friend is not himself a Quaker, but in every letter which he has written to me he has vividly described the triumph of love, in this modern world of hate which the 'Society of Friends' has won by following literally and implicitly the Sermon on the Mount.

C F A

Ayurvedic Research at Santiniketan

At the beginning of the cold weather term, after the Pusa Vacation, it is intended to open an Ayurvedic Department of Medicine, at Santiniketan, in connexion with the Visva Bharati, under the direction of Babu Kshitimohan Sen. Along with the practice of Ayurvedic medicine in the villages under the direction of the Principal of the Department, research work will be carried on into the records of the past. Ayurvedic treatises which are to be found in Tibetan and Chinese, will be translated and the original Sanskrit texts recovered. It is

hoped, also, that new light may be thrown upon Ayurvedic treatment in the past by recent discoveries in Central Asia.

C F A.

Dacoities and how to stop them

The newspapers are full of accounts of dacoities committed all over Bengal. The only true and sure way of putting a stop to them lies in removing the economic distress of the people, and making it possible for them to earn a decent livelihood and become well-fed and strong and not in taking the food out of their mouths to feed greedy foreign capitalists, and in devising new ways and means for opening up Indian careers for foreign youths under the guise of acting as trustees for the Indian people. The duties of true trustee in this respect were recognised so far back as in the sixth century before Christ, as will appear from the following passage of the *Kutadanta Sutta* (*Dialogues of the Buddha*, Part I, Rhys Davids, pp 175-5 Oxford University Press, 1899).

"The King's country, Sir, is harassed and hurried. There are dacoits abroad who pillage the villages and township, and who make the roads unsafe. Were the king so long as that it so, to levy a fresh tax verily his majesty would be acting wrongly. Outperchance his majesty might think 'If I soon put a stop to these scoundrels game by degradation and banishment and fines and bonds and death.' But their license cannot be satisfactorily put a stop to so. The remnant left unpunished would still go on harassing the realm. Now there is one method to adopt to put a thorough end to this disorder. Whosoever there be in the king's realm who devote themselves to keeping cattle and the farm, to them let his majesty the king give food and seed corn. Whosoever there be in the king's realm who devote themselves to trade to them let his majesty the king give capital. Whosoever there be in the king's realm who devote themselves to government service to them let his majesty the king give wages and food. Then those men, following each his own business, will no longer harass the realm, the king's revenue will go up, the country will be quiet and at peace, and the populace pleased with one another and happy, dancing their children in their arms will dwell with open doors."

The Guilt of the Late war

Every day evidence is accumulating, owing to the publication of first class documents and to the researches of impartial historians, which goes to show that the Treaty of Versailles has been founded on a lie, when it made Germany the only guilty

party in the late war in Europe. The records of the Russian Foreign Office which the *Manchester Guardian* has been publishing have been so damaging to French and Russian reputations, that it is not too much to say, that they have thrown the balance of guilt at least equally on the Russian side. They also show the English Foreign Secretary Sir Edward Grey, to have been a consenting party to acts of secret diplomacy leading directly to war, which would have been repudiated by the whole of England if they had been published. Mr Austen Chamberlain, the leader of the Conservative party in the House of Commons, stated in the House on February 8, 1922, that if the engagements towards France and Russia entered into without national sanction had been known beforehand by the nation the world tragedy of August, 1914 would never have taken place. Signor Nitti has declared, that the onus of responsibility for the war lies equally upon the war lords of Russia and of Germany. Mr Lloyd George himself has confessed in a revealing moment, what is practically the same truth. But perhaps the most damaging declaration of all is to be found in the minutes of the Russian Foreign Office in an entry on September, 1914 just a month after the Great War itself was started. A conversation is reported between Count Witte and the French Ambassador. Count Witte denounced the War as a "stupid adventure." M. Palcoque, the French Ambassador replied: "Allow me to recall to you that if the world is to-day given over to blood and flames it is for a cause in which Russia was pre-eminently interested, a cause eminently Slav a cause which concerned neither France, nor Britain."

When Sir Edward Grey made his fatal treaty with Russia, over the deadbody of Persia a treaty by which Persia was to be divided into two spheres of influence between the two powers, he was in reality signing his name to a scrap of paper, which was to lead him on to further and further entanglements with Czarist Russia and in the end to the last entanglement of all, the great European war.

C I A

Ceylon and Malaya

The news has come that an effort is about to be made by the planters in Malaya and

Ceylon to obtain exemption for those two countries from the new Immigration Act. If there is one thing that the people of India are determined to have absolutely in their own hands it is the settlement of all labour questions connected with emigration. The planters therefore both in Malaya and in Ceylon, would do much more service to their own cause by putting their house in order, than by paying visits to Simla. They should know that in the future, the whole question of emigration will rest with the vote of the Legislative Assemblies not with the Imperial executive. It should be also clearly understood in Ceylon that unless the last vestige of the old tundu system by which the labourers were kept in perpetual debt, is abolished there will be no chance whatever of labour emigration being permitted under the new Act. A great step forward was taken in Ceylon recently when the old Labour Penal clauses were rescinded from the Ceylon Labour Penal Code. It now remains to sweep away all the other abuses which have been so often pointed out. The same applies to Malaya.

It has been suggested that the stoppage of Ceylon and Malaya labour from India should be held over the head of the Colonial Office in London as a threat in order to strengthen the Indian position in Kenya Colony. Personally I cannot agree with any policy of retaliation of that kind. The Indian labourer must not be made a pawn in the political game. His own interests must be first and last considered. The question of labour emigration is a social and economic one rather than directly political.

C I A

Bengal Ministers and the Indian Association

We have before us some correspondence dealing with certain arbitrary methods adopted at the annual meeting of the Indian Association held recently. It is stated that the Chairman of the meeting acted, in a number of instances, contrary to accepted principles of constitutional procedure. Further, we are told, his attitude towards the Independent section of members that is those who dared to differ from the Ministers and their entourage and refused to carry out its behests was throughout rude and

courteous in the extreme. Examples are also cited of cases in which the executive of the Association have not only violated the express provisions of its rules but have also gone against the fundamental principles of public associations. We are asked in this connection to note that the Hon. Sir Surendranath Banerjea, Minister of Local Self government who is President of the Association, was Chairman of the meeting that the Hon. Mr. Provas Chunder Mitter, who now acts more or less in the role of guide, philosopher and friend to the executive of the Association, pulled the strings from behind the *Pandah* and that Mr. Krishna Kumar Mitra is the Honorary Secretary to the Association. Reference has been made in the Press to the allegations mentioned above by more than one member of the Indian Association and these have not been contradicted. The allegations may therefore be taken to be substantially correct. It had so far been an accepted principle with public associations in this country that they should not in any way be fettered in their work by official intervention. It is this consideration which has led public spirited Indians to demand the release of public bodies and institutions such as Senates of Universities, Municipalities, District Boards, etc. from the leading strings of official control and influence. Taking into account the relation of intimacy in which the Ministers stand to the Government, as also the way in which the Committee and officebearers of the Indian Association have carried on their work during the last two years, we feel convinced that so long as Ministers are so closely associated with the work of the Association it is not possible for it to fulfil its main object, which is to represent and interpret popular wishes in matters of public interest. It is unfair to the two Ministers, one of whom happens to be its President, as also to its members, that this should be so. If the Indian Association is to serve the purpose for which it was brought into existence, two conditions require to be fulfilled. First, no Minister or Ministers should in our opinion have any power to interfere with the work of the Association. The other condition refers to the arrangement which we are told places at the disposal of the Ministers votes of people whose subscriptions are paid not by the members themselves but

by others. This is a most objectionable device and it is imperative that it should be put an end to at once. So long as these changes are not introduced, we do not think that the Indian Association can claim to be regarded as an organ of independent public opinion.

A Series of Jobberies

Memorandum No. 9374 A of the Government of Bengal, Appointment Department, dated the 19th August 1922 runs as follows—

Mr. H. I. A. Cotton, who has been appointed President of the Legislative Council, has been granted by His Excellency the Governor, with the approval of the Secretary of State, an allowance of £400 or approximately Rs. 600 for his outfit and voyage expenses. This sum has been paid to Mr. Cotton by the Secretary of State for India, and it is proposed to meet the charge from savings in the provision for the revision of pay of the ministerial establishment in the current year's budget under the head—General Administrative—Civil Secretariat—Finance, Commerce and Marine Departments. For the purpose of classification in the accounts, Rs. 4000 will appear in the estimate of the Secretary of State—General Administrative—Sundry items and Rs. 200 under 40—Exchange on transaction with London. The concurrence of the Legislative Council is requested to the proposed transfers.

The appointment of Mr. H. I. A. Cotton to the presidency of the Bengal Legislative Council was unjust and wrong and an insult to educated Bengal. Bengalis were not wanting who could discharge the duties of the office quite satisfactorily. This is not a mere supposition for Mr. Surendranath Roy has been doing the work very ably. The granting of leave to Mr. Cotton before he had taken charge of his office was also wrong.

We do not know why Mr. Cotton should have been given his voyage and outfit expenses. According to what law, rule or regulation has it been done? To the bureaucrats who squander crores of rupees in frontier expeditions &c. Rs. 6000 may be a trifle, but to us poor people it is not a trifle. But supposing that it is an insignificant amount, why should even a small sum be wasted? If an Indian had been appointed to the office, this waste could have been prevented.

If the consent of the Legislative Council to this expenditure was a legal necessity, this consent should have been obtained before the expenditure was incurred, but if the consent was not a legal necessity, why has the con-

currence of the Legislative Council been sought? To incur some expenditure on the assumption that the Council would sanction it or would not have the courage or the lack of so-called courtesy to refuse sanction and then to try to obtain their concurrence, is an insult to the Council. At this writing (August 26), we do not know how the Council have dealt or propose to deal with the request of the Government. But if we were the Council we would certainly not comply with it.

Throughout the country, the Imperial services and next to them the Provincial services are the pampered pets of the Government, the ministerial establishments have not for decades been paid decent salaries. Therefore, the words "savings in the provision for the revision of pay of the ministerial establishment," sound like a grim joke. Has anybody ever heard of savings in the provision for the revision of pay of the Imperial services? Government has never been lavish in paying its humblest servants. Therefore to effect savings in the provision for the revision of pay of clerks and then to pay Rs. 6000 (representing an year's salary of more than a dozen clerks) out of these savings to a foreigner unnecessarily imported from abroad, must be considered unjustifiable.

And there does not seem to be any sense of humour in the camouflage suggested 'for the purpose of classification in the accounts for what has this bucksheesh to a foreigner—for no service yet rendered—to do with 'Exchange on transaction with London?'

"Concurrence" Due to Fear Ignorance, Carelessness or Indifference

When poor starvelings take what is not legally their own, to keep body and soul together, they are called thieves. When wicked private persons take by force what is not theirs, they are called robbers, the leaders of nations doing the same are called heroes. One knows, too, what in law is called misappropriation. But when governments spend money for a wrong purpose, when such expenditure is not meant for the private gain of the men who constitute the personnel of governments, the words of opprobrium mentioned above are not applicable. Nevertheless, such expenditure is wrong. And concurrence thereto no matter for what reason is also wrong. But many people do

'concur', some just as auditors and others sign audit and other reports, as in Anton Tchekov's story of "In Trouble", which begins thus

Piotr Semyonitch the bank manager, together with the book keeper, his assistant, and two members of the board were taken in the night to prison. The day after the upheaval the merchant Avdeyev, who was one of the committee of auditors was sitting with his friends in the shop saying

So it is god's will, it seems. There is no escaping your fate.

Avdeyev went on with a sigh

The tears of the mouse come back to the cat. Serve them right, the scoundrels. They could steal, the rooks, so let them answer for it.

You'd better look out, Ivan Danilitch, that you don't catch it too' one of his friends observed.

What has it to do with me?

'Why they were stealing and what were you and I thinking about?' I'll be bound you signed the audit.

'It's all very well to talk,' laughed Avdeyev.

Signed it indeed. They used to bring the accounts to my shop and I signed them. As though I understood. Give me anything you like. I'll scrawl my name to it. If you were to write that I murdered some one I'd sign my name to it. I haven't time to go into it, besides I can't see without my spectacles.'

"Indian Art" in the Bengal Legislative Council

The proceedings of the Bengal Legislative Council are not adequately reported in the daily papers and the official reports appear after so much delay that very few persons ever turn over their pages. But though we received the official reports of the Council proceedings of the 27th February last and of subsequent sittings only a few days ago we did turn over their leaves to find out what some members of the Council had said on 'Indian Art', for we had heard that though only a small number of persons take any interest in it and fewer still understand or appreciate it, some members had spoken on the subject some months ago.

The occasion was furnished by the provision of Rs. 19,880 as grant to the Indian Society of Oriental Art under the head Education. Rai Dr Haridhan Dutt Bahadur observed—

Another item under this head is the sum of Rs. 19,880 as grant to the Indian Society of Oriental Art. I fail to see how it has come under education. I confess I do not know much about the internal working of this society—except when we hear of their presentations of jewelled images to high personages. There is another thing we must re-

member. The Post graduate Department of the Calcutta University has created during the year a chair for Oriental Art to which a distinguished Oriental Artist has been appointed. As the financial stability of this chair is secured through the Khaira Endowment the continuity of it can in no case be jeopardised by the threatening bankruptcy of the University. I therefore feel that the Council should refuse this special grant at least for the bad financial year of 1922-23.

As Dr. Dutt confessed that he did not know much about the internal working of this Society should he not have spoken after obtaining some knowledge, or if that was not practicable should he not have refrained from referring to the matter? The item came under education, because the Society provides directly for teaching pupils Art and indirectly educates the public by publishing the quarterly *Rupam* and holding exhibitions and arranging for the delivery of lectures, &c. The chair of Art in the Calcutta University is not meant for teaching Art students and, therefore, it cannot provide for the sort of education which the Society supplies.

Babu Jatindranath Basu said

I regret that Dr. Haridhran Dutt has thought fit to object to the sum that has been provided in the Budget as grant to the Indian Society of Oriental Art. Among the things that we desire to see preserved and encouraged are our old art ideals—the old ideals in their true spirit.

With the advent of modern systems of education in India these art ideals were being gradually lost sight of. There are many of us here who feel that it is necessary that these art ideals should be revived and the spirit that permeated them should again animate the people of the country and not only the spirit that now permeates and animates the activities of our people. The achievements of India in the field of Art in the past, as manifested in the remnants now in existence, excite the admiration of the world. In the field of architecture we have the *Taj* and many other buildings, in the field of paintings we have the Ajanta frescoes and in various other departments we have manifestations of the old artistic spirit which we can hardly afford to lose. This Society of Oriental Art that has been recently established is seeking to create a school which, if run on proper lines will regenerate what previously existed and is dying.

The grant as shown in the Budget is a very small one. In fact, a much larger grant should have been allowed to this Society, which is doing excellent work as will appear from the annual exhibition of this Society. I trust the Council will pass this grant.

Babu Surendranath Mallik tried to be facetious by putting in the remarks

As regards the grant to the Society of Oriental Art over which my friend, Babu Jatindra Nath Basu, was in raptures, not only do I object to it,

but I am of opinion that the manner in which the Society's pictures are painted tends to vitiate the artistic taste of our people. The painters belonging to this society paint fingers bigger than hands and nails bigger than fingers and eyes half shut just like those of confirmed opium-eaters—it is simply ridiculous and vitiates the taste of our people. Because Sir John Woodroffe or other great men have said that these pictures are beautiful, they must be nice things. As soon as one sees these pictures one is retounded and asks, 'What is this? Is this oriental art? Or is it any art at all?' I strongly object to this grant. Let them paint better pictures and not spread such ridiculous ideas like that about Oriental Art and then we would gladly pay.

Babu Ganindralal De said

I should say that I fail to understand why he Dr. Haridhran Dutt wants to reduce the grant to the Society of Oriental Art.

This institution is one of the few of which every Indian should be reasonably proud. It has as its only aim, the revival and the regeneration of India's past glory in arts, as represented by the immortal works of our master minds at Ajanta and elsewhere. The work is beginning to find international recognition and it is extremely disappointing that my friend, an Indian, wants to handicap its activities by refusing the much needed help at this stage.

I cannot too strongly insist on the fact that the institution deserves all possible co-operation and consideration and so I oppose this amendment for reduction.

Sir Asutosh Chaudhuri vigorously criticised Mr. Mallik. Said he

I do not quite understand the objection made by Babu Surendra Nath Mallik. I am sorry he is not here, for I should have liked to ask him what his standard of finger measurements was. There are matters which sometimes require cultivation, and art culture is not a matter of instincts, one has to acquire it by careful training and that is what the Society of Oriental Art is endeavouring to do. It has struck Mr. Mallik that the fingers which the painters of this society paint are longer than their hands and the nails longer than the fingers and their eyes in pictures are always half shut, but I do not know what he would have said had he seen a Cubist horse. The Oriental Society's portraits are perhaps less open to criticism than what Cubist painters produce. Whatever that may be, the society is endeavouring to educate our people in matters of art, and they ought to be encouraged. As regards their methods of education, I do not know very much, but I know that instructive lectures are delivered there with regard to art and their progress has made a name for them in different parts of the world. Last night I had the honour of listening to a lecture there by Dr. Stella Kramrisch. I should like to see the Calcutta University produce a man to deliver a lecture like that. I do not think we have a single individual like that in the whole of India who could deal with the subject in the way this young lady did. I learnt from her many things which came to me as absolutely new, and I am sure Mr. Mallik would have appreciated the educa-

the value of that lecture if he had heard for I am sorry he was not there.

I support this grant and do not think there is a better object on it.

Raj Jogendra Chunder Ghose B.A. who perhaps considers himself an authority on most mundane and supra-mundane matters made a brief reference to the subject in keeping with his role —

Then, regarding the other things I must say a word about the grant to the Lal in Society of Oriental Art. I am one of those men who have repeatedly told this Council here and also to the public that I do not recognise any local standards for Science, Mathematics, Philosophy and even for Art. There is only one standard of beauty. I know in England pictures and figures supposed to be Indian are purchased because of their ugliness. The ugliest pictures and figures are the most in request the uglier the better. If the Society of Oriental Art exists for that purpose I certainly think it to be a degradation.

The Raj Bahadur evidently knows much more of England than we do. But the reproductions of Indian pictures from the public and private British collections published by British firms which we have seen do not support his dictum that 'the uglier pictures and figures are the most in request the uglier the better'.

Mr F. A. Larmour observed —

Speaking on behalf of the Society of Oriental Art as one of the founders thereof and one who has the honour of having been one of its Vice-Presidents, I do not think I shall be wrong, I were to go into the history of the Society and tell the members the immense amount of good that has done but this would take too long a time. I have done a great deal of travel over a considerable part of India and I have seen Oriental art at its best in many places. I would ask how many of the members here have seen the magnificent temples of Varanasi, Halibede, Puri and Bhubaneswar. There are many other places in Southern India where beautiful Oriental art can be seen. In Rajputana particularly there are paintings from which European art can learn much. Unfortunately for want of support and sympathy that money alone can give these arts have been lost to us to a great extent. In Rajputana you can see the very finest art of over four five or six hundred years ago. Nothing that we have here can touch the magnificent pictures produced in Rajputana. Northern India and Persia and it is simply the wish and aim of this Society to encourage its young students even if they at present produce figures with fingers longer than hands and nails larger than fingers and sem closed eyes seem to be as for sympathetic treatment at the hands of the purchasers of those pictures. I think we ought to encourage Oriental art in every way. Would anybody depreciate a society encouraging the weaving of cloth and would anybody oppose us if we started small factories for teaching the

manufactures of Dacca muslin and other fabrics which are famous all over the world? I do not doubt but that even my esteemed friend Mr Mallik would help us in a matter of this kind. The Society of Oriental Art although its present activities find expression in pictures and bronzes is quite open to the assistance of sympathetic Indians to extend its usefulness in other spheres. In these circumstances I would support the moderate grant made in the Budget for the Lal in Society of Oriental Art.

Raj Dr Harisham Dutt Bahadur withdrew his motion.

Expenditure on Public Education

It is stated in the *Philippine Press Bulletin* for June that about one fourth of the total revenue of the Philippine Government is spent for public education. What proportion of their total revenues do the Governments of India and the Provinces spend for public education? Is it even equal to the 1 1/2 per cent which the Baroda state spends for the education of its subjects? The *Indian Year Book* and similar books of reference do not contain such useful statistics.

Relief of Distress from Floods

Thousands of people in the Midnapur, Faridpur and Bankura districts of Bengal have been rendered homeless and destitute by floods in the local rivers. There has been some loss of human lives. Crops and cattle in many villages have been destroyed. Official and non-official agencies are at work in these districts to relieve the distress. We have received the following appeal.

The Bankura Sammilani has already commenced relief work for alleviating the distress of the flood stricken people of the district at different centres. Immediate help for giving homeless and destitute people food, cloth and shelter during this rainy season is urgently needed. Contributions from the generous public will be thankfully received by Emergency Funds. Treasurer Vice-president Bankura Sammilani, Raj Hegurata Kumar, Raj Bahadur, Deputy Director General of Posts and Telegraphs at No 1 Council House Street Calcutta.

R. N. SIRCAR

Hon'y Secy Bankura Sammilani
20 Sankaritola East Lane Calcutta

Education in Germany

We have received a communication on the above subject from India News Service and Information Bureau Limited of 27 Bargastrasse, Berlin C 2 from which we make the following extracts —

To avoid unnecessary delay in future, we advise students who are seriously planning to come to Germany for purposes of study and training not to engage in unnecessary correspondence. Such students should proceed immediately to Germany without even waiting to secure the visa of the German consul in India. Visas can be secured in France or Italy through which countries students should travel. They should bring certificates and credentials regarding their educational career in India. The India News Service and Information Bureau, 27 Burgstrasse Berlin, will do all that is necessary to find for new students rooms and board teachers of German entrance into universities factories, etc., as required.

These students who have not definitely planned to come to Germany, but who desire general information are requested to apply to the Students Information Bureau in Poona. Bombay Presidency, which has been provisionally appointed our representative, and which we keep regularly informed about educational conditions in Germany.

Those who do not intend to proceed immediately to Germany would find it profitable to learn German before leaving India so as to be able to begin their work as soon as possible after their arrival here. Otherwise they must be prepared to spend at least three to four months of concentrated study of the German language. There is a School of Modern Languages in Poona and teachers of German in several other Indian cities. It is not necessary for students intending to come to Germany to know English. The Bureau has German teachers at its disposal who give instruction through the medium of Hindi.

In our last bulletin we stated that the living expenses here would be between three and five thousand Marks per month the rate of exchange at that time being 800 Marks to a Pound. We find that this has given rise to a misunderstanding as students have, on the strength of this statement, provided themselves with no more than three thousand Marks a month instead of calculating according to the rate of exchange. In future it would be safer to make all calculations in Pounds sterling. We should advise students to provide themselves with approximately one hundred Pounds sterling a year, which would cover all living expenses clothing, teachers and ordinary university fees. We wish to draw attention to the fact that for factory training a premium has very often to be paid varying according to the nature of the factory. The fee generally amounts to from fifteen to thirty Pounds a year. The fees for special schools are much higher. For example the special Textile and Dyeing Schools demand 125 Pounds a year

from Indians, because they are British subjects, the Tanning school 60 Pounds for the year, the Sugar school, 20 Pounds, etc.

Besides, students of science, who wish to study at the Technical or Agricultural Universities, must have their own apparatus and should allow for an additional expense of three to five Pounds per term on this account. The total amounts to one third of the expenditure in England or America. In Germany, furthermore, students acquire very real factory training, which is often denied them in other countries.

We repeat that no one should buy Marks in India, but should change money (Pounds) only when needed in Germany, from time to time. Indian banks pay much less than German banks and students lose heavily by converting their funds in India.

Appropriate Lines from Shelley

In these dark and unsettled days, when it becomes difficult even to hope, the last lines of Shelley's "Prometheus Unbound" would be found uplifting

To suffer woes which Hope thinks infinite,
To forgive wrongs darker than death or
night,

To defy Power which seems omnipotent
To love and hear to hope till Hope creates
From its own wreck the thing it contem-
plates

Neither to change to flatter, nor repent
This like thy glory Titao, is to be
Good great and joyous beautiful and free
This is alone Life, Joy, Empire, and Victory

"Blame the Government and
Yourselves"

Mr Arnold Lupton has written a book entitled "*Happy India—as it might be if guided by Modern Science*" (Allen and Unwin, 188 pp., 6s.), in which he regards India as the most wonderful country in the world, and ventures to say to its people,

"Blame the Government by all means, but blame yourselves as well. exercise your great intellectual faculties to work out your own advancement and you will gain not only material wealth, but intellectual joy and the respect of all the other peoples of the earth."

Bengal's Drinking Water

At the August sessions of the Bengal Legislative Council Sir Surendranath Banerjee informed that body that eight municipalities had applied to the Sanitary

Engineer to the Government for the purpose of framing schemes for the sinking of tube wells within their jurisdiction. He also said that

It was the intention of Government to convene a Conference at an early date for the purpose of discussing the water supply problem. His Excellency the Governor—he was authorised to state—would open that Conference and representatives from the rural and urban areas would be invited and they would have an opportunity of discussing the matter and laying their views before the Conference.

The following two motions of Rai Radhacharan Pal Bahadur and Rai Jogendra Chander Ghose Bahadur respectively were carried and accepted by Government—

This Council recommends to the Government to consider the question of sinking tube-wells and renovating, restoring and re-excavating tanks for the supply of drinking water by giving such loans to District Boards and making such grants to local authorities for the purpose as may be necessary and practicable.

This Council recommends to the Government that a sum of Rs 2 00 000 be allotted in grants or loans as the Government may think fit and practicable to the District Boards during the next cold weather for the supply of drinking water in the villages.

University Reconstruction

At the last meeting of the Calcutta University Senate

Sir Mitratan Sengupta moved for the appointment of a committee to consider a letter from the Government on the subject of the reconstruction of the Calcutta University. The letter was sent by the Government in pursuance of a resolution of the Bengal Council recommending the following changes in the constitution of the University—

(a) That at least 80 per cent of the fellows of the university should be elected. (b) That all persons who have taken degrees of doctors and masters in any faculty not less than a year before the date of election should be entitled to elect 80 per cent of the fellows. (c) That no fee whatsoever be charged any graduate who is entitled to take part in such election.

We agree that at least 80 per cent of the fellows should be elected. But the electorate should certainly be larger than that suggested in the Bengal Council resolution. We do not see any reason why among graduates only those who

have got the degrees of doctors or masters in any faculty should have the vote, nor why they should be of seven years' standing at the date of any election. We think all graduates—whether Bachelors, Masters or Doctors in any faculty, should have the vote, provided that at the date of election they have ceased to be in *statu pupillari*, and that no fee whatever should be charged any graduate who is entitled to take part in such election. Considering that at elections of members of provincial legislative councils the voters may be quite illiterate and that the representatives of such voters may and do discuss university problems, among other things, we think our suggestion is not too democratic. But should it be so considered we would formulate our minimum demand thus—

That all Masters and Doctors in any faculty and all Bachelors in any faculty of five years standing at the date of election should have the vote,

Provided in all cases that the voter is not in *statu pupillari* and

That no fee whatsoever be charged any graduate who is entitled to take part in such election.

We have no doubt that the vast majority of graduates will agree that we have understated rather than overstated what is due to them.

Unnecessary and Suspicious Secrecy

We take from the *Amrita Bazar Patrika* the following question asked and answer given at the Bihar and Orissa Legislative Council—

RAI BAHADUR DWARIKA NATH
ORDERS AND CIRCULARS TO JAIL
SUPERINTENDENTS RE POLITICAL
PRISONERS

Q Will the Government be pleased to lay on the table copies of all orders and circulars issued to superintendents of jails in 1921 and 1922 with regard to the political prisoners and those convicted under the Criminal Law Amendment Act or imprisoned for failing to furnish security under sections 107 and 109 of the Criminal Procedure Code?

A—Mr M G Hallett: Government are not prepared to lay copies of the orders referred to on the table.

To avoid unnecessary delay in future, we advise students who are seriously planning to come to Germany for purposes of study and training not to engage in unnecessary correspondence. Such students should proceed immediately to Germany without even waiting to secure the visa of the German consul in India. Visas can be secured in France or Italy, through which countries students should travel. They should bring certificates and credentials regarding their educational career in India. The India News Service and Information Bureau, 27 Burgstrasse Berlin, will do all that is necessary to find for new students rooms and board, teachers of German, entrance into universities, factories, etc., as required.

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Bengal's Drinking Water

At the August sessions of the Bengal Legislative Council Sir Surendranath Banerjee informed that body that eight municipalities had applied to the Sanitary

Whereas It is claimed that forty thousand of the people of India have been put into prison during the last nine months for the alleged offense of voicing their aspirations therefore be it

Resolved That the American Federation of Labour hereby expresses its sympathy for the just struggles and aspirations of the people of India

The accuracy of the figure 'forty thousand' may be disputed, but the exact figure is comparatively unimportant for the number of political prisoners has been unquestionably very large

One might think that the American Labor Movement would, as a matter of course, adopt almost any resolution asked in behalf of suffering people and welcome a statement of the facts, and so it might have been, had it not been for the attitude of fraternal delegates from the British Trade Union Congress. The original resolution was similar to the one finally adopted except that it referred to Mr Gandhi and the non-co operation method.

Mr Gompers seemed to be afraid that such references would prove offensive to the two 'fraternal delegates from the British Trade Union Congress' towards whom it was asserted, no discourtesy would be tolerated. So, if Indians want to be free and for that purpose adopt methods which they consider effective it is discourtesy "to the representative of British labour! Whatever that may be the fact is that the two men representing the labor movement of England were so thoroughly imbued with imperialism so far as their attitude towards India was concerned that although they were for recognition of Russia and for other liberal policies they would not move an inch for India. Hence all references to Mr Gandhi and non-co-operation had to be omitted.

Pressure on our space compels us to omit many edifying details.

Mr Buck concludes his communication with the following observations —

'The labor movements of all peoples should have fraternal relations and the labour movement of India should have such relations with the labor movement of America, but the advisability of this

step certainly is emphasized and made clear and specific instead of general, by the occurrences herein described. If 'courtesy' to fraternal delegates is to have a determining influence on what one labor movement is to say of the struggles of the workers of another, then the All India Trade Union Congress should without delay, carry on negotiations with President Gompers to the end that it may send fraternal delegates to the American Federation of Labour conventions, which delegates then would have the right to present India's cause as a matter of course. By the exchange of fraternal delegates also, American delegates would visit India and learn the facts which then they would have the duty of reporting to the American Federation of Labor.'

Lloyd George on Britain's Everlasting Trusteeship for India

Mr Lloyd George's speech is an apotheosis of the Indian Civil Service, and not either elate or depress us. As humanly speaking the future of India rests mainly with Indians we do not much care how the premier's speech is interpreted.

The Times has declared that the Reforms in India are not an experiment but law. That way of putting the thing does not however mend matters. For a law which the British parliament has made the British parliament can also mend or end. It may be bad form in civilized countries for a private individual to take the law into one's own hands but in the civilized world as a whole only those nations can remain or become free which can take the law into their own hands in the sense of making, maintaining or mending it according to their need and will. If the 'law' which *The Times* speaks of were our law, a law made by us, then even the Moderates would laugh Mr Lloyd George to scorn for being a busybody. But as he is the leader of those who got the British parliament to pass the Government of India Act and as section 41 of that Act provides that after the Act has been in force for ten years a commission of enquiry shall be appointed for the purpose of enquiring into

the system of government, the growth of education, and the development of representative institutions, in British India, and matters connected therewith, and the Commission shall report as to whether and to what extent it is desirable to establish the principle of responsible government or to extend, modify, or restrict the degree of responsible government then existing therein,"—he is entitled to call the Reforms an experiment. The words of the section are very clear. The Commission is to report "whether it is desirable to establish the principle of responsible government," and if it thinks it desirable to do so, then it will report "to what extent it is desirable to establish the Principle of responsible government."

It is abundantly clear from Mr Lloyd George's speech that in his opinion India will never be and will never deserve to be entirely self-ruling—she must ever remain in the leading strings of Englishmen. Though there are other passages having this import, we will quote only one and that in spite of its offensive tone of condescending patronage:

I approach this question from the point of view of one who believes in getting Indians to assist us in discharging the very great trust and obligation which we have inherited and which I hope we shall transmit to our descendants in generations to come.

THE INDIAN LEGISLATURE

From that point of view I should like to say this. The success of our efforts in securing the attachment of Indians to the service recruitment of Indians in the service, the embodiment of Indians in the service will depend not upon the quality of the speeches delivered in the Legislature by Indians (although I do not despise that contribution in the least because that is what Parliament means. It means a place for speaking) but rather by their efficiency in the discharge of their ordinary humdrum tasks as members of the civil and other services. I think it is important that Indians themselves should get that well into their minds. They see speeches reported in the papers and they see that a great deal of importance is attached to those speeches and they say this is the art of government. Well it is part of the art of democratic government and people who try to govern without it have generally failed. Unless they supplement it by showing that they are able

to do their work as civil servants, then the experiment of inviting them to co-operate with us will be a failure.

What I want specially to say is this that whatever their success whether as Parliamentarians or as administrators, I can see no period when they can dispense with the guidance and assistance of a small nucleus of British Civil Servants—of British Officials in India. They are the steel frame of the whole structure. I do not care what you build in to it if you take that steel frame out the fabric will collapse. It is, therefore, essential that they should be there, but not for their own sakes.

This passage in Mr George's speech reminds us of Lord Morley's declaration that as far as he could look into the future by the power of his imagination, he could not discern any period when India would be self-ruling. How British politicians whose political opinions differ widely, hold identical views in relation to India!

The Premier says —

India has never been governed on these principles before. The Native States are not governed on these principles now, and it remains to be seen whether a system of this kind adapted to Western needs perfected by centuries of experiment, and marked at many stages in fact at every stage with repeated failures—a system which the West has perfected for its own conditions and its own temperaments—is suitable for India.

Here the speaker is guilty of making a statement which is doubly incorrect. For what are the principles on which, he says, India has never been governed before? He evidently means the principles of representative, popular or democratic government. But it is unhistorical to say that India has never been governed on those principles before. The other inaccuracy involved in his speech is that India is being governed on those principles now. Is dyarchy of the kind now prevailing in the Provinces, combined with the absence in the Government of India of even this fractional and nominal "responsibility," equivalent to democracy? Is it even an approach to democracy?

The nauseating piece of hypocrisy that England holds India in trust was repeated again and again by Mr George. And he said —

One thing we must make clear—that Britain will in no circumstances relinquish her responsibility to India. That is a cardinal principle not merely of the present Government but I feel confident that it will be the cardinal principle with any government that could command the confidence of the people of this country. It is important that that should be known not so much in this country for there is no doubt about it here, but in India where for many reasons there seems to be doubts disseminated sometimes fortuitously sometimes quite intentionally and sometimes from facts which seem for a moment to justify conclusions of that kind.

It is right that not merely here but in India it should be thoroughly understood that that is a fundamental principle which will guide every party that ever has any hope of commanding the confidence of the people of this country. We stand by our responsibilities. We will take whatever steps are necessary to discharge or to enforce them.

Again —

We have invited the co-operation of the people of India in the discharge of this trust. We have invited them in increasing numbers and perhaps in increasing proportions. That was inevitable evolution but I want to make it clear, if it is not already clear, that that is not in order to lead up to a final relinquishment of our trust but with a view of bringing them into partnership in the discharge of that trust within the British Empire. To discharge that great trust it is essential to have the aid of Indian Civil Servants Indian soldiers Indian Judges and Indian Legislators. But it is vital that we should have the continued assistance of British Officials. There are not so very many of them. I marvelled when I looked up the statistics. There are only 1,200 governing 315,000,000 people with all sorts of physical difficulties of climate and special difficulties for men brought up in temperate climates like ours.

Sir Donald Macleod Does that include all the British officials?

The Premier That is the total simply for the Civil Service. It does not include the Police and Medical Service. The figures are 1,200 British Civil Servants 700 British police officers and 600 British Medical officers. That is a total of 2,500 governing that gigantic Empire with its hundreds of millions of population.

So we have no natural right to manage our own affairs. We assist the Britishers (who are of course, our divinely appointed natural trustees and exploiters) in governing and exploiting India only at their kind 'invitation'. And the Britishers have been so efficiently and conscientiously doing the duties of trustees-

ship that they do not expect and intend to finally relinquish their trust. For our good, they mean to remain our guardians for ever.

Mark how the Premier deliberately gives a false idea of the number of Europeans employed by Government in India. They are only 2,500! It may be said in defence of his statement that he was speaking only of those who govern. But that is not true. For he mentions Indian soldiers among those whose aid is essentially necessary for discharging Britain's trust, and he includes 600 British Medical officers, who certainly do not 'govern' in the ordinary sense. Why then did he not include in his statistics the thousands of British army officers in India and the tens of thousands of British privates? Why did he not include the British officers of the various imperial and other services—the agricultural archæological educational chemical commercial, excise industrial customs, botanical, civil veterinary financial forest, geological, irrigation postal pilot railway, salt, sanitary engineering, telegraphic etc? There are some British officers in the provincial services too.

Having thus performed this twofold task of *suppressio veri* and *suggestio falsi* Mr George pretends that England's task was to find jobs for—not even 2,500 but—only the 1,200 civil servants for he asserts —

Finding jobs for 1,200 is really too trivial. I see comments—and unworthy comments—about our finding avenues and jobs for our young men. There is not one of this 1,200 that could not easily find a much better job in this country and a much better paying one. The difficulty is to get men to go there. It is not the difficulty of finding places to put them into.

Like the clever controversialist that he is Mr George takes advantage of the small number of British candidates competing this year at the I.C.S. examination to suggest that it has been always so—that it has been always difficult "to get men to go there" (India)! But in fact, this was never true in the whole course of British Indian history. On the contrary, there has always been a scramble for getting into the Indian services.

India has been the salvation of Britain in the way of finding jobs for those who would otherwise have been the unemployed educated of that country. This is so patent and well known a fact that no proof of it is necessary. Still to leave no room for doubt, we will quote an authority. Sir Edward Sullivan, Bart., wrote in 1858 —

India opens out an almost exhaustless field for the educated labour of Great Britain or in other words it maintains at a higher level than that existing in any other country the reward of the labour of educated men.

to men who weigh well the crowded condition of every outlet for educated labour in this country and remember how dangerous to a State the want and desperation of the educated unemployed has always been it will appear an ample reason for striving to the utmost to retain if not all at least a sufficient portion of our Indian possessions. It is no use of hyperbole to say that the marked tranquility of England when all Europe was tottering was owing not a little to the outlet India had given to her educated masses. *Letters on India* p 29

The same authority adds —

For fifty or sixty years India has been to the brains and intellect of this country what the Western States have been to the thews and sinews of America—the safety valve that has yearly afforded an escapement for the surplus energy or ambition of our educated population. There is no mob however numerous and violent half so dangerous as an educated middle class irritated with want and conscious of deserving more than the crush and competition of the multitude enable them to acquire.

If we consider the price that is paid for educated labour in India we shall see that it is at least twice as high as that existing in any other country. *Letters on India* by Sir Edward Sullivan Bart pp 51-52

In an article published in the present issue Mr Edward Delgado of London explains why on account of the shortage of men caused by the war even half educated students have found employment in Britain and how therefore there is a temporary decrease in the number of candidates for employment in India. Moreover in order to increase the emoluments of Europeans employed in Government service in India the service men and their friends relatives and advocates have created a scare. They have filled the minds of the British public with the

alarming idea that Europeans in India are living as it were on the top of a volcano that the honour of women was not safe, &c, &c. And it is these same scaremongers who are now filled with apprehension at the result of their campaign of creating a false alarm. They wanted that those of their countrymen who went out to serve in India should have very high salaries and allowances, etc. They did not want that nobody should go out to India to serve there. But they are taken aback at finding that their false description of conditions in India has been taken to be literally true and that in consequence fewer men than before are willing to serve in India. But there is no doubt that it is only a temporary state of mind of the British public. For, we find it stated in the memorandum sent by the Hon Mr S. P. O'Donnell secretary to the Government of India to all local Governments and administrations on the question of the Indianisation of the All India services dated Simla, May 30 1922

It is not impossible that if difficult conditions as regards employment continue to be felt in England the Dominions and the colonies the time scale of pay and the pensions of the Indian services may prove an attraction sufficient to induce the right stamp of man to expatriate himself from England for a considerable portion of his life and elect for service in India.

The importance of this statement lies in the fact that it is written by a man on the spot one who is in Government service and who knows the advantages and disadvantages of service in India from personal experience. There is also an unconscious admission in it of the fact that present difficult conditions as regards employment are 'felt in England the Dominions and the colonies', which Mr Lloyd George would deny.

Mr Lloyd George has never been wanting in brass and audacity. So it is not surprising to find that he has the audacity to assert that the people of England 'have made a great sacrifice for India'. This is entirely and absolutely false. The question here is not whether British rule or the British connection has

been of any advantage to India or whether the advantages have outweighed the disadvantages. Let an assumption be freely made which is favourable to Britain, and then let the question be asked, "Has not Britain fully paid and more than fully paid herself in wealth and prestige and power for whatever services she has rendered to India?" We have not the least doubt that every impartial historian and economist will give an emphatic answer in the affirmative.

It should be understood that here we are concerned with what the people of England have done for India, not some individual Englishmen and English women here and there. There have been and still are individual Englishmen and English women who have made and are making sacrifices for India, to whom we are grateful, but the people of England as a whole have [not] made a great sacrifice for India. Sacrifice means the giving up of some desirable thing in behalf of a higher object. Let Mr. Lloyd George say what desirable thing the British people have willingly given up for advancing the real welfare of India.

Let us examine the following passage in the light of Mr. George's declaration that the British people are trustees and that they will never relinquish their trust in India —

We had no right to go there unless we meant to carry our trust right through. There is a great variety of races and creeds in India probably a greater variety than in the whole of Europe. There are innumerable divisive forces there and if Britain withdrew her strong hand nothing would ensue except divisions, strife, conflict and anarchy. India would become a prey either to strong adventurers or to a strong invader. That had been the history of India up to the very time that we took India in hand. There has always been historical play between these two alternatives. What has happened before would ensue again if Britain withdrew her might and strength from the guidance of that great Empire in fact if we were to do so it would be one of the greatest betrayals in the history of any country.

'What has happened before would ensue again if Britain withdrew,' &c. If in India of the present and of the future that alone can happen which happened

in India of the past throughout her history (Mr. George's description of our past is not correct but we assume that it is) then what has been India's real and permanent gain from Britain's trusteeship? If India has not changed and does not in future change for the better under British rule socially, morally, intellectually, spiritually, politically and materially, what does the stinking word trust mean after all? Does it mean that Mr. Lloyd George and men of his way of thinking are determined to maintain or produce or aggravate such conditions as would necessitate the perpetual presence of Englishmen here with a big stick to keep the peace and that in the meantime they are equally determined to derive all the advantage that they can from their position of trustees? One meaning of 'trust' given in dictionaries e.g. in Webster, is a combination formed for the purpose of controlling or monopolizing a trade, industry or business by doing acts in restraint of trade. Perhaps Mr. Lloyd George was subconsciously influenced by this meaning of the word 'trust'.

The premier concluded his speech with the following peroration —

We cannot keep a continuous eye upon what happens in India and that is right. You cannot do it. It depends upon the kind of government that you have there. It is essential that that should be strengthened but whatever you do in the way of strengthening it there is one institution we will not interfere with there is one institution we will not cripple there is one institution we will not deprive of its functions or of its privileges and that is that institution which built up the British Raj—the British Civil Service in India.

We have undertaken responsibility for India. We have undertaken to guide India. We have undertaken to establish and maintain law and good government throughout its vast dominions. We have undertaken to defend its frontiers and to protect its peoples against internal foes and external foes. The British Empire means at all costs to continue to discharge that sacred trust and to fulfil that high destiny.

This in plain language means

'We are determined that Indians shall never undertake responsibility for India. That Indians shall never undertake to guide India. That Indians shall never

undertake to establish and maintain law and good government throughout their vast country. That Indians shall never undertake to defend the frontiers of India and to protect its peoples against internal foes and external enemies and that the British Empire means at all costs to continue to discharge this its sacred trust and to fulfil this its high destiny.

The Viceroy on the Premier's Speech

We have read the Viceroy's reply to the deputation received by him at Simla last month which protested against the Premier's speech on the Indian Civil Service in the House of Commons with our opinion on that speech being modified in any respect. Mr. George's speech may or may not imperil the Reforms such as they are, but his meaning has been quite clear all along. Mr. Lloyd George's two aols cannot outweigh the drift of his whole speech.

He wanted to give confidence to the members of the Indian Civil Service. Indians do not want these public servants to be panicky, and so it would be good if they were reassured. The Premier's second object was said to have been to warn that section of politically minded Indians who are avowedly hostile to the Reforms and who 'advocate the plan of becoming members of the Legislature in order that they may destroy it and the reformed constitution. We do not think that this section of Indian politicians and their object in seeking to enter the legislative bodies have been quite correctly described. But of this we are sure that the Premier and the Viceroy's warnings will be lost on them as they do not consider the British and the Anglo-Indian bureaucracy to be as omnipotent factors in determining India's future as the bureaucracy, who have a good conceit of themselves think.

We do hope that even the Moderates will continue not to be pliable. We rather expect that they will adopt a stiffer attitude than they have hitherto done.

American Women Candidates for High Political Office

The Detroit News says —

More women will seek high political offices in the elections this autumn than ever before in the history of the country. A survey made by the National Woman's Party shows

Already reports have been received that four women are candidates for the senate, 20 for the House and two for governors of states.

In addition there are scores of 'the early enfranchised voters' in the race for minor offices.

Miss Alice Robertson, Oklahoma, the only woman member of Congress believes she will have considerable company in the next Congress. She thinks probably half a dozen women will be elected to the House.

Although the National Woman's Party is vitally interested it has decided not to campaign for the women candidates as an organization. In other words it will not seek the election of women simply because they are women.

We are not a political party in the sense of having a political ticket or party of our own, said Miss Alice Paul, head of the party. We merely hold to the policy of acting as a balance of power group to secure action from the party in power.

'Tainted Money' Refused

The Bishop of Rangoon has sent the following letter to the press cancelling his decision to accept 'tainted money' —

As a result of inquiries I have made I am clear that the diocese must not accept the money so kindly offered or now even actually given by the Turf Club to institutions under our care. If it were accepted the spiritual work of the Church would I feel sure be seriously hindered and that being so there is nothing for it but—with my own sincere apologies to any to whom they are due—to say we must get on as best we can without this money.

The Statesman gives the following summary of the 'tainted money' controversy —

The Rangoon Diocesan Conference discussed until the early hours of the morning on July 28 the propriety of accepting a donation to Church funds from the Rangoon Turf Club. A member of the conference urged the refusal of the donation as the money was the product of gambling. The Bishop, in the course of a speech said that he had hesitatingly decided that there was no reason why the money should not be accepted and the conference decided on

the acceptance of the contribution. Considerable feeling was aroused in Rangoon and also in Calcutta as a result of this decision and a number of letters on the subject have appeared in the *Statesman* during the last few weeks. The Bishop of Rangoon writing to the press in reply to his critics declared that the Turf Club's contribution was not for the Church but for helping orphans the blind deaf and dumb. Referring to the blind school he said 'Is it worse to close it or accept the offer of the Turf Club which would bring it relief?' The Bishop declared that if he could stop gambling he would but 'as this money exists is not this (the charities referred to) the best way of spending it?'

The Bishop's final decision has been quite correct. His former argument viz., as this money exists, is not this (namely some charities) the best way of spending it, would be easy to use for accepting help from robbers, *goondas*, women of ill fame, &c., in support of philanthropic and educational institutions. If any person who has made money by vicious or sinful means repeats and gives up his evil ways his money may be accepted by the conductors of such institutions otherwise not. Not that any money can be literally 'taunted'. It is only the effect on society of acceptance of help from those who make money by evil means that makes the money 'taunted' in a figurative sense.

On the principles on which the Bishop of Rangoon has finally decided not to accept help from the Turf Club gifts should not be accepted from certain theatres and cinema houses also.

Proposed Abolition of Precedence of Barristers on Appellate Side of Calcutta High Court

It is said that after the long Pusa vacation the distinction that now obtains between Barristers and Vakils with regard to pre-attendance would be abolished so far as only the appellate side of the Calcutta High Court is concerned. If this information be correct, the decision so far as it goes is welcome whatever motives or causes may have led to it. But the Chief Justice and his colleagues ought to go a step further. The Vakils should no longer be excluded from the original side. They should be allowed to practise there on

equal terms with the Barristers. It can not be said that the legal knowledge and training which the Barristers receive in England make them unquestionably better fitted to practise the profession of law in Indian courts than the legal knowledge and training obtained by the Vakils fit them for their profession in India. Originally the distinction between Barristers and Vakils might have owed its origin in part to considerations of race and colour, but now that there are numerous Barristers of distinction who are Indians by birth and race and who have not hesitated to admit that some Vakils have been their equals and superiors as lawyers they should be the first to advocate and welcome the abolition of an artificial distinction which is not based on undoubtedly superior ability or training.

Legal Education in India

But if the legal education obtainable in India be bad faulty inferior or defective in any respects it should not be impossible to improve it to the standard required. The subject of legal education has been elaborately dealt with in chapters xxii and xlv of the report of the Calcutta University Commission 1917-19. There more defects have been pointed out. We as lay men may be permitted to suggest for the present that greater attention should be paid to the practical side of legal training which should be self-sufficient. We have heard the complaint made that there is a sort of professional jealousy existing between experienced seniors and callow juniors in the legal profession which leads to a kind of guarding of secrets of the trade. This should not exist so far as the teachers and the students of law are concerned. The teachers should make it a point of honour to be wholeheartedly devoted to the work of teaching and to impart to their students whatever they know. There is absolutely no reason why concealing the preparation of briefs the getting up of instructions writing out instructions inspection of titles interpretation of documents &c. should

not be practically taught to students of law. Knowledge of the important branches of commercial company and banking laws should form part of the law students' equipment. They should be made to study some topic of general interest every year concerning capital, labour, international law and the like and offer an essay on it. During the last year of their college career they should attend courts regularly and watch cases and write out their experiences and opinions for submission to their teachers.

Reduction of Pay and Abolition of Allowances in All India Services

The scale of pay in all the All India services should be substantially reduced and all put on the basis of what prevails in self-governing countries. Salaries should be proportionate to the income of a nation and to the average income of the individuals of whom the nation consists. The present scales of salaries of some of the Imperial services are higher than those of corresponding services in the richest countries of the world. However vehement may be the protests of the European members of the All India services against Indianisation, such a state of things cannot last. For years the Government of India has kept itself solvent only by raising huge loans. If retrenchment be not resorted to a time is sure to come and that at no distant date when loans would not be easily obtainable and when borrowing might be necessary even for the payment of interest on debts already incurred. Economic laws are inexorable. In obedience to them retrenchment is necessary. In the case of the services retrenchment may be effected by making the salaries such as would suffice to get competent public servants who are Indians. If competent Indians cannot be secured for any post or posts, foreigners may be imported for the same at somewhat higher salaries by advertising the vacancies. There is no necessity any longer for keeping up the so-called European services with

large salaries and fat allowances for all.

There are too many allowances of various sorts, e.g. T.A.s, P.A.s, C.A.s, &c. Most of these should be abolished and the rest greatly reduced. Quarters should no longer be provided free or at nominal rates of rent to highly paid officials. Touring officers should be paid consolidated salaries and should pay for their travels from their salaries. Unnecessary travelling of all officers should be restricted.

Death of Two Irish Leaders

Mr. Arthur Griffith, the Irish leader, died of heart failure some time ago. And now Mr. Michael Collins, another prominent Irish leader who had accepted the treaty with England, has been killed in an ambush. Up to the conclusion of the treaty the fighting which was going on in Ireland was between the British and the Irish. After the signing of the treaty the guerilla warfare has assumed the internecine character of civil war. How long this civil war will go on, no body can tell. Ireland has trod the path of strife and bloodshed for centuries. For this of course she alone has not been to blame. There is a party of Irish irreconcilables bent on winning independence in the world's history there is not a single example of a conquered nation held in subjection by an imperializing power which has won independence except by fighting or at least partly by fighting. And Mr. Gandhi's plan of winning internal freedom—not complete independence by means of non-violent non-co-operation—is still an experiment which has yet to be pushed to its logical conclusion. Therefore though it is easy to criticize the Irish, it is not so easy to suggest an effective alternative to fighting, taking it for granted that independence must be achieved at all costs. At the same time it is plain that fighting too has not proved an effective means, nor is it likely to in the near future at any rate. There is no doubt the path of compromise, the acceptance of as much freedom as can be obtained by negotiation and

then working for more But irreconcilables would none of it

There are followers of the doctrine of Ahimsa—non killing and non violence, who would adhere to non violent non co operation whether freedom can be had by this means or not We are convinced that there are some persons who are prepared to follow this principle to the death and are fit for doing so But whether a whole people or the majority of a nation can so follow the principle, particularly when their opponents are prepared and eager to follow the path of violence and provoke violent retaliation, has yet to be seen Nevertheless we firmly believe that, failing intellectual and moral suasion and failing negotiation non violent non co operation is the only humane and civilized means of winning independence And we must also add that though bloodshed is utterly repugnant to our feelings and we condemn it therefore we cannot but respect those who stand out for absolute independence and will not be satisfied with anything that falls short of it

The Late Sir Vitthal Das Thackersey

Bombay and the whole of India are losers by the untimely death of Sir Vitthal Das Thackersey at the age of 49 He was a great captain of industry, a financier and a leader of the Liberals in politics His public services, rendered with energy and enthusiasm have been varied and many But what most attracted us in his career was his philanthropic spirit, which led to his princely benefactions in the cause of social progress amounting to millions of rupees In the warm and loving tribute to his memory which Mr K. Natarajan a personal friend of the deceased has paid in the columns of *The Indian Social Reformer* it has been stated —

The personal and domestic life of Sir Vitthal Das especially in his later years was greatly influenced by a keen recognition of woman's place and part in progress His manifest help to the Women's University to the Seva Sadan and other institutions having educational and social amelioration of the condition of women for their object was obviously

motived by the same conviction He was not given to speak about motives either his own or others, but there is no significance in the fact that much of his thought and liberality were directed in recent years to institutions for the improvement of the position of women His great reverence for his mother was of course the main source of his inspiration This interest was greatly stimulated by Sir Vitthal Das' close contact with Mr G. H. Devadhar whose eager enthusiasm in the cause of women's progress could not but impress one so open minded as he

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In whatever he undertook Sir Vitthal Das displayed gifts of immense brain power application and faculty for details He worked night and day on his subject revised recast and often re wrote his speeches and made himself a perfect master of it The remarkable thing about him was that while an immensely hard worker he never worried or lost his temper Always calm and collected he was one of the most equable temperaments I have come across I have watched him closely in moments of high success and of great calamity and I can truthfully say that I have not seen another man who bore himself so utterly in the spirit of the Citta precept not to be exalted by success or depressed by calamity

The late Rai Bahadur Lala Bhanu Nath collected various facts and data regarding the bad health and early death of educated Indians and Colonel Ranta Prasad wrote a book on the subject based largely, we believe on them On various occasions the subject has engaged the attention of Indian public men Mr Natarajan writes —

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fond of horses and rode every morning—Lady Vithaldas accompanying him. He was not a sedentary man but of very active habits. Apart from destiny to what are we to attribute the premature death of such a man who had everything which might have helped him to live a longer life? So far as I can see, to nothing except the social environment, in which I include customs such as child marriage, quantitative ideas of comfort and happiness, erroneous dietary, want of religious freedom and so on. I do not say that any of these had an effect on Sir Vithaldas' health. But it is a mistake to think that an individual can escape from the evil consequences of a bad social environment if he has himself done his best to avoid its worst incidents. Whatever we tolerate we follow, and we must endure. Unless he totally cut himself off from it, the social environment tells whatever may be the extent in which it has directly influenced a person's own particular case. Sir Vithaldas' tragically early death is a warning to the Bhattia community to emerge from their medieval notions of caste and religion if they would use their commercial talents to the best advantage of their community and their country.

The late Principal Tawney

Though the late Mr Charles H. Tawney rose to be Director of Public Instruction in Bengal, he is best remembered as Principal and Professor of English Literature at the Presidency College. We were among those who had the privilege of sitting at his feet. He was respected by his students for his great scholarship, his dutifulness, his sense of justice and his scrupulous literary honesty. He would, in his annotations acknowledge even the meaning of a word taken from an ordinary dictionary. He was a noted orientalist and had translated many Sanskrit and Pali books into English.

Envir Pasha

The death of Iqbal Pasha, the great soldier and patriot of the Young Turk party, has been announced and contradicted. We hope he is still alive, and will be blessed with a long life to promote the cause of freedom of oriental races.

The late Mr Barandra Krishna Ghose

The late Mr Bafendra Krishna Ghose was well known to Bengalis on the

Bombay side as a successful man of business. At the memorial meeting held in Calcutta to express sorrow at his sad and untimely death, Sir P. C. Ray said that the deceased "spent his whole life in the advancement of the industrial and commercial interests of his country, and was the founder of the Ahmedabad Sri Ram Krishna Mills, the Vivekananda Mills, the Bombay Merchants Bank Limited, and other industrial concerns. His charity was large and unostentatious, and many indigent families, destitute widows and helpless orphans used to receive regular and substantial help from him."

Ovation to the Released Leaders

Mr C. I. Das, Mr Subhas Chandra Bose, Mr B. N. Sasmal, Mr Badshah Mian, Dr Suresh Chandra Banerji, Dr Abdur Rahaman, Mr Jagu and other leaders have received ovations on being released from prison. They deserve such welcome. It is, however, greatly to be desired that the vast multitudes of men who have displayed such zeal in welcoming them back in freedom would give evidence of equal and steady enthusiasm in promoting the cause for which the leaders have suffered.

Flogging Prisoners in Jail

What has been recently said in the Bengal Legislative Council on the official and unofficial sides on the flogging of Non-co operation prisoners in Barisal jail, in the course of the debate on Mr Indubhusan Datta's motion for adjournment, applies to similar and worse barbarities in other jails. The official plea is that the prisoners must obey orders and observe the rules of jail discipline if they do not, their contumacious spirit must be broken. Well and good. But by what means? Must they be flogged until either they yield or die? If flogging does not serve the purpose, must some more barbarous means of inflicting pain and indignity be adopted? True, in England even school boys are whipped on the posterior parts. But in India such a punishment is looked upon as a very great indignity, and should not therefore be inflicted, if it is

to be inflicted at all, on any prisoner who is not guilty of any heinous offence involving great moral turpitude. We are for its total abolition.

As Non-co operators are sent to jail because they do not obey some law or some official order, would it be right, in pursuance of Mr Stephenson's line of argument at the Bengal Council to go on flogging these prisoners or torturing them in other ways, until they died or agreed to obey the laws or the orders they had disobeyed? As jail orders and rules of discipline are not more august and majestic than the ordinary laws of the land and the orders of Government and of magistrates logically that which is officially held justifiable to secure obedience to jail rules and observance of jail discipline, should be considered more justifiable in order to produce a spirit of obedience to laws and to Government and magisterial orders. Will Mr Lloyd George and Lord Reading make a pronouncement on the subject or indulge in a few words at least?

M L C's Allowances

Newspaper readers are acquainted with the scandal caused by some revelations connected with the travelling and residential allowances drawn by some members of the Bengal Legislative Council. It is a truism that those who have been elected to assist at law making should themselves obey the elementary laws of ethics.

The report of the committee appointed in accordance with Kumar Shrivasthakeswar Ray's motion to deal with the subject of these allowances will be awaited with interest.

Indian Olympic Association

The Governor of Bengal has been pleased to give his patronage to the Bengal Branch of the Indian Olympic Association. The association sent Mr P C Bannerjee as a runner to represent Bengal in the International Olympic Games held in Antwerp in 1920 and it is now intended to select competitors for the Olympic Games to be held in Amsterdam in 1924. The Bengal Branch has opened a swimming section in the Wellesley Square Tank Calcutta where a swimming competition is

to take place by the end of October 1922. The records and timing of the competitors in these sports will go to qualify them for the Olympic Games in 1924. It will be a definite attempt to get India worthily represented at the International Sports.

Indianisation of Services

There is one sentence in the Government of India's memorandum to the local Governments on the subject of the Indianisation of the All India services which deserves to be picked out for special notice. It has been sometimes said that if British India obtained Home Rule, Indians would become masters in their household and, in consequence, Europeans would refuse to serve under Indian masters. Such fears are unfounded. For, Europeans do serve as subordinates in some of the self-ruling countries of Asia. And the racial feeling at present observable in India is sure to pass away. Even under present conditions, those Europeans who do not openly show that they are the masters of India receive courteous treatment from even the most courageous and spirited Indians.

The Government memorandum referred to above, observes —

Europeans employed in Indian States it is understood do not find the atmosphere inimical to them and many occupy in these administrations a position of peculiar privilege and regard.

Unrest in the Punjab

It is greatly to be regretted that the unrest in the Punjab instead of subsiding has received fresh impetus from some recent incidents. We are not in a position to say just now who are the parties to blame for this state of affairs and in what proportion but the facts as appearing in the dailies are given below.

The wood-chopping affair in the shrine of Gurka Bagh a small village about five miles south of Tehal Ajnala in the district of Amritsar which has culminated in the arrest of a large number of Akali Sikhs including Sardar Bahadur Mehtab Singh a prominent member of Gurdwara Prabandhak Committee appears to have originated under the following circumstances —

On August 10 Mr Jenkidas Asst Commissioner Amritsar, sentenced five Akalis of Gurka Bagh to six months rigorous imprison-

meat each having convicted them under Section 179 I P C for cutting trees from the estate of Mahant of Gurdwara which they alleged were meant for the use of free kitchen. This prompted the Gurdwara Prabandhak Committee to issue a long communique containing that the Gurdwara at Guruka Bagh has been taken possession of by the Akalis and was therefore under the management of the Bhurodasi Committee.

In the same communique the Committee appealed to the Sikhs to stand by the Panth that the Akalis should come forward to offer resistance in this matter. It appears that the Akalis of the place have actually come forward to obey the hints of the committee. Another batch of five Akalis chopped Gurdwara wood and were charged under Section 371 I C. More batches of the Akalis were coming forward to offer themselves for arrest and the total number of arrests according to the Gurdwara Committee are more than two hundred.

A Press communique dated the 23rd August last states

The arrest and conviction of five Akalis for cutting tree wood for Guruka Langar (kitchen) from Gurdwara lands has already been reported. Batches of volunteers have been continuing the cutting and storing of wood unmolested by the police. Now again the reports are pouring in that several more batches totalling about 60 volunteers have been arrested and taken away in seven motor lorries. More batches of volunteers are arriving on the spot vying with each other in continuing the Gurua service. So far the 65 men arrested belong to Amritsar, Gurdaspur, Lyallpur, Sheikhpura and Jullundur Districts.

A Press communique dated the 24th August, 1922, states—

Batches of Sevadars starting fuel for Guruka Langar (the Gurua's free kitchen) weeding Gurua's garden, repairing roads etc. are being arrested. Four Sevadars on actual attendance on Gurua Sahib were called out and arrested under sec 107 Cr P Code. So far 100 arrests have been made. Large numbers of volunteers are pouring in from the surrounding laqura and from districts far and near to earn merit by being arrested while serving their God and their Gurua. There is a great deal of rivalry between both black and white turbaned Akalis in claiming precedence in being arrested. Those with black turbans claim priority owing to previous services which is causing a great deal of heart burning to those with white turbans who claim their first chance in their Gurua service. A compromise is being suggested by fixing some share of white turbans in each group. The situation is calm and quiet. A jatha of ladies has been persistent in claiming equal rights and

privileges with men but their case remains still under consideration owing to obstinate opposition by men who declare that they shall not allow a single woman to fall into the hands of the police as long as there are men enough to do the work.

A correspondent of *The Tribune* explains the origin of the movement thus

I give a brief account of the occurrence at Guruka Bagh, a place about 6 miles north of Amritsar, a Sikh shrine dedicated to the 5th Guru of the Sikhs which has taken place on the last Amavas festival.

A few days ago some Sikhs cut off a few branches of some trees belonging to the shrine for the purpose of langar (kitchen). 5 Sikhs were arrested on a charge of theft and sent up by the police and sentenced by the Magistrate to 6 months rigorous imprisonment each. The land on which these trees stand is entered in the name of the Gurdwara in revenue papers and the Gurdwara itself is in the possession of the Sikhs. It is said that the Mahant made the complaint in this case under pressure.

As the branches were cut off under a bona fide claim as belonging to the Gurdwara under the present law it is a very clear case for the civil courts to decide and there was absolutely no justification whatsoever for taking criminal action against these selfless workers who are now rotting in jail. This unnecessary interference with the Sikhs gave rise to provocation and further trouble and as a protest against it Sikhs have launched what is known as passive resistance. Within the last 3 days up to 23rd instant 110 Sikhs so all have been arrested by the police and arrests are still going on.

Batches of 6 Sikhs go to the place, where a few branches of trifling value are lying in the garden of the Gurdwara. As soon as they reach the spot they are being arrested and shuffled off in lorries to head-quarters. Soon a new batch follows and is likewise treated. And so the cycle goes on.

On the morning of the 23rd two European officers visited the spot, showed great promptitude and having arrested 3 persons who are inside the Gurdwara sentenced them to one year's R I each. This whole affair of judicial procedure did not take more time than it takes me to write it out. This extra-judicial way was apparently adopted to nip the movement in the bud but they have added fuel to the fire.

I have learnt on very good authority that the officials on the spot give it a different colour. They consider the movement as an outcome of the bad characters of the laqura. It is quite the reverse of the truth and it is difficult to imagine the state of the official mind when they will readily believe the above story and will turn the selfless workers into bad characters.

Some attempt is also being made to make the affair look more serious by cutting some larger trees from the roots by interested parties.

The following is from a communique of the Shiromani Gurdwara Prabandhak Committee —

Things have now become even worse and many of those just arrested were belaboured with fists, kicks and butts of guns by certain policemen at the time of their arrests. Many persons have been injured—some of them seriously, amongst these are Seva Singh Indar Singh Kartar Singh Amar Singh and Gurdit Singh. Some of them were dragged by the hair of their heads. A bundle of pulled hair gathered from the scene has been received in the office of the Shiromani Gurdwara Prabandhak Committee. Persons with injuries are being kept apart from others under arrest and it is stated are being forced to go away. Previously the arrested persons were allowed bread and water, which was taken to them from Guruka Langar but now this has been stopped. On Thursday night no food or water was permitted them. There is a small dirty pond close by and the arrested persons had to drink such muddy water as they could find therein.

The Tribune has published the following from an eye witness —

On the 2nd August in the afternoon two officials visited the spot. Since their departure things have taken a different turn. Instead of the batches being arrested as they approached the garden they were systematically assaulted by some policemen. Batch after batch submitted to this assault which was carried out with greater vigour in the case of each new batch. Altogether 44 Sikhs have been injured with rifle butt-ends and lathi. One named Kartar Singh of village Luliani District Lahore has been so very severely beaten that up to the time of writing he has not regained his consciousness and his condition is precarious. After this assault commenced no more arrests were made and all the arrested and injured persons numbering about 5 are now lying in the garden round which a police cordon is drawn out. They have been told by some police officers present that they were now free to go away but they have persistently refused to listen to any such intimation and to compel them to leave the garden they have been refused food and drink and it is 18 hours that this body of organised workers is going without anything even water in this hot season. Yesterday a Mahomedan passer by while passing his way close to where a Gurkha constable was picketed was given a lathi blow. The blow resulted in severe injury to his head. Two other Gurkha policemen have approached the Sikh Langar and they are being fed as willingly as anybody else.

Overcrowding among Third Class Railway Passengers

The Director, Central Bureau of Information Home Department Government of India has attempted to explain the causes of overcrowding among third class railway passengers in India and has described what is being done to meet the situation. All that he says may be accurate. But it cannot be gainsaid that for more than half a century the third class passenger has not been treated as from a business point of view, if not for the sake of humanity also, he had the right to be for he has all along contributed the largest share of railway income from passenger traffic. Therefore improvement in the conditions of third class railway travelling must take precedence of all other kinds of railway expenditure.

Wanted Direct State Management of Railways

The existing contracts between the Secretary of State and the East Indian and Great Indian Peninsular Railway Companies will expire in 1924 and 1925 respectively. Management of these State owned lines by companies with London boards of directors should then be ended. The State should then undertake their direct management thus giving the Indian public some chance of influencing railway policy and management.

Assam's Woos

When about a month ago Pandit Mundaamohun Malaviya and Babu Rajendra Prasad went to enquire about repression in Assam the little known province which Mahatma Gandhi after his visit described as a beautiful land where the average men and women had taken to khaddar with a religious zeal they were horrified at the relentless repression that was going on there. The Hindu's Bombay correspondent wrote on August 4 that their report was going to be soon published. It may have been published but we have not seen it yet.

Visvabharati Union.

A very useful centre of culture, named Visvabharati Sammilani, has been established in Calcutta in connection with the Visvabharati University at Santiniketan. Its members and the public have been already greatly benefited by the celebration of the festival of the Rains with songs and recitations, by Pandit Kalutimohan Sen's exposition of Kabir, by Mr. Likhurati's lecture on the richness of the soil, by the Poet Rabindranath Tagore's address on the occasion of bidding farewell to Prof. Sylvain Levi, &c.

Railway Purchases

According to Hansard's report of a statement made by Earl Winterton, £755,500 worth of railway materials were purchased for India in England and only a few thousands sterling worth of such articles in other countries, though they are much, in some cases 50 per cent, cheaper in the latter. The fruits of trusteeship?

Tho Lato Mr Karunakar Monon

The late Dewan Bahadur Karunakar Menon was a very able leader writer. He was successively sub-editor, assistant editor, and editor of *The Hindu*. After giving up his connection with that paper, he edited *The Indian Patriot*. After giving up that paper, he led a retired life.

Date of Publication of Our October Issue, And Changes of Address

As on account of the Pusa Holidays our office will remain closed from the 24th September to the 8th October next (both days inclusive), the October number of *The Modern Review* will be published and despatched to our subscribers on the 22nd September. Letters notifying changes of address should reach our office on the 20th September at the latest. Such letters should contain the subscribers' serial numbers.

Research and Cant of Rosonroh

Research, when genuine, is good and necessary, the cant of research is bad

and intolerable. According to *Nature*, July 22, 1922, Prof. Alexander Mair, writing in the Bulletin of the Association of University Teachers, says:

"Research is the fashionable cant word of our generation." He deplores "the fact that so many men and women are induced to spend one or two important years in doing pedestrian work that could equally well be performed by an intelligent mechanic or clerk" owing to the fallacy that free creative activity can be commanded by a mere fiat. A similar warning is embodied in an article on Medical Research in the report for 1920-21 of the president of the Carnegie Foundation for the advancement of teaching "Every College and University," he says, "sorely the reputation of being a centre of research. The result of this striving is that the thing which ought to be the greatest inspiration toward good teaching has become only too often an excuse to escape the primary duty of teaching."

Income of Calcutta University.

A writer in *The Calcutta Review* charged us with making a misleading statement, because we had said that the income of the Calcutta University was about fifteen lakhs. If the following extract from *The Indian Daily News* is accurate, it is plain that we understated its income.

The Hon'ble Mr. P. C. Mitter (a) A statement supplied by the Calcutta University is laid on the table.

(b) No Government have an information Statement referred to in the above reply 1920-21

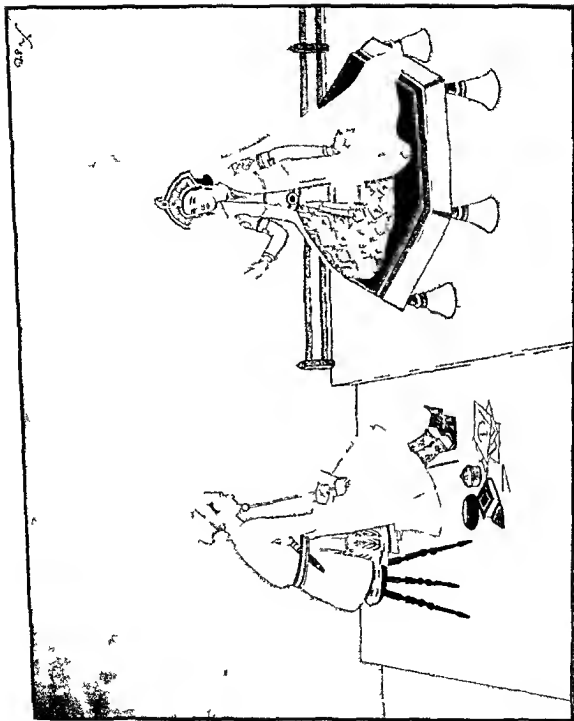
	Rs
Total expenditure of the Calcutta University	21,10,254
This amount was met from—	
(1) Fees paid by candidates	13,17,204
(2) Tuition fees paid by students	2,90,948
(3) Income derived from other sources	2,00,844
(4) Endowments	1,77,030
(5) Government grant	1,67,189
Total	21,40,255

Errata

P 285, 2nd Col, 14th line from the bottom—For *stead* read *stud*

P 286 2nd Col, Footnote 44—For *मयसि* read *मयसि*।

In the last July number, page 85, first column, 8th line, for *Nahai Mohan Basu*, B Sc, read *Nahai Kuntal Basu*, B Sc



THE PAINTER'S MODEL
By the courtesy of the artist Babu Biswar Sen M A

THE MODERN REVIEW

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HINDU AND BUDDHIST IDEALS

MANY years ago when I was with Mahatma Gandhi at Phoenix Asram in South Africa he expounded to me his celibate ideal of life which I traced back to the influence upon his mind at that time of Count Leo Tolstoy's writings. How strong that influence had been may be judged from the name of Tolstoy Farm which he had given to his first Asram outside Johannesburg. A complete set of Tolstoy's works with different biographies were valued treasures in the Asram library. He had corresponded with the Russian writer and had received a striking letter in reply. It seemed to me therefore not unlikely that his ideas with regard to abstinence in the married life and the pre-eminent excellency of celibacy as a means to increase soul force in man were chiefly gathered from Count Tolstoy himself. When however, I talked over the matter during many conversations I found that the ideas had reached him long before his study of Tolstoy's writings. He regarded them as essentially present in Hinduism. They were prevalent also in the Jain and Buddhist cultures.

I had met with the same conceptions of the spiritual value of celibacy and also of abstinence in the married life in medieval Christianity and there were traces of these ideas still remaining in the north of Europe which had broken away from the medieval tradition. In the

Roman Catholic and Greek Churches there were certain traditions with regard to celibacy in the priesthood and episcopacy which had been unbroken for many centuries. To me they had become repugnant and unnatural and my mind at once reacted against them in South Africa when Mahatma Gandhi brought them forward. It was for this reason that I argued long and strenuously against them and tried to convince him of the unnaturalness of such conceptions having regard to the physical nature of man and woman. But I found it impossible to move him from those fixed ideals which he told me were founded on his Hindu religion itself.

This led me to a closer and deeper study of Hinduism on my return to India and I had the advantage of many conversations with leading Hindus whose moral judgment I valued. These studies confirmed my original opinion that Hinduism in its central line of development had placed the marriage ideal and not the celibate ideal at the basis of the religious life on which all the superstructure was built. In his return to India at the end of the year 1914 I had further talks with Mahatma Gandhi and at a later time he wrote to me enclosing a schedule of his new Asram regulations at Ahmedabad and asking for my serious criticism of his proposals.

I found on examination that the

same ideas of celibacy, which had been present in his Asram in South Africa, reappeared in his new Asram regulations at Ahmednagar. A vow of celibacy might be taken after a certain age by any student who felt called thereto, and it was held up as an ideal before the students. I have no longer a copy of the regulations, but if my memory is right, the vow might be taken when the student had reached the age of eighteen years.

I asked the question whether the vow of celibacy was commended merely as a political expedient or as something inherent in the conception of Hinduism itself and compatible with its principles. I was told in reply by Mahatma Gandhi that it was not merely recommended as a political expedient but also as a desirable state in itself if perfection were to be reached for the higher work of humanity. He also believed that it had its true place within Hinduism in its many-sided and infinitely complex structure, though he agreed at the same time that in Hindu religion the ideal of marriage was prominently present as a religious sacrament. At this point I brought before Mahatma an argument which had appealed to me greatly that from the historical point of view any general advocacy of the celibate life and any depreciation of the married life in comparison were in reality aberrations in Hinduism which never truly belonged to Hinduism itself. He told me in answer, that it was difficult for me fully to comprehend his meaning but that he could clearly see that my historical view of Hinduism differed from his own. The advocacy of celibacy was not an aberration, but a legitimate expression of Hinduism.

After leaving Mahatma Gandhi at the close of this discussion I wrote to him at length upon the subject and I have kept the rough copy of what I wrote in the form of notes. It has appeared to me, that it might be of interest if I copied out and set in order the notes that I then made. I would like to know whether on the whole they would receive the approval of those who have been born

and brought up in Hinduism, and therefore have the right which I cannot have, to speak from their own inner experience. The notes run as follows —

"A very important issue arises at once, when I study your plans for the future. Are you, in building your new Asram, trying to sow a seed deep in the ground, which shall grow into a tree or are you merely training men, who shall be free from all family ties, in order to meet the present political needs of the country? In the latter instance, I might think of celibacy, but not in the former. I should listen to add, that in any case I object to the taking of vows in such a matter, when people are young and inexperienced concerning the nature of life.

"You ask me how your new Asram can be made to represent the best in Indian life. Then when I study your programme, I find this advocacy of celibacy put in the forefront as an ideal, and herein I find a contradiction which I must try to explain. It will be well to set down my views in writing, though you know them already.

"I would put it in this way. You wish to follow in your Asram the central development of Hindu religion, the catholic idea running through it,—not any sectarian aberration, however noble its history and origin. I have often talked over with you the central facts of Hinduism and if I understand you rightly you feel that it is a greatness, not a weakness that Hinduism absorbs for a time everything entering into it and then raises it to a higher level. Herein lies its catholicity, its wholeness. You would prefer to keep in closest touch with the religion practised by the multitudes of simple village people rather than follow the book learning of the modern Scribes and Pharisees who despise the common herd. I value that conception and I want to point out to you how Hinduism historically has as certainly rejected celibacy as Buddhism has adopted it. Here all my instincts are with Hinduism, though I know full well that in the development of Christianity this same

ideal of celibacy had a prominent place for many centuries

'In what follows I shall be giving my own personal reading of history which must necessarily be incomplete and imperfect as I am not a Hindu and only came out to India when I had nearly reached middle age. More and more clearly amid a maze of seeming contradictions I have traced three elementary and primary factors in traditional Hinduism as practised by the common people and embodied in their religion. I can only call them by the three terms Marriage, Caste and Incarnation and explain my terms afterwards. It will be easy for you to follow me because we have talked these things over before.

The Hindu religious genius at a very early date indeed came to regard marriage and the married life and the propagation of children as altogether sacred and sacramental. This to me is one of its very greatest achievements and also one of its noblest gifts to the world. It has made the women of India among the most devoted to their husbands and the most religious in their domestic life. It has enshrined religious worship in the centre of every Hindu home and in every Hindu woman's heart. India can never lose its idealism and become materialistic so long as the married life holds this place of worship among Hindu women and also among Hindu men. I know that there have been penalties to pay and that gross injustices are as yet unresolved. Child widowhood enforced by social custom where the boy husband dies is one of these and there are many others. I am not upholding these evil customs for a moment. As you know my whole heart revolts against them. But all the same I can see that they are those human exaggerations which have grown up along with a great ideal.

I may be wrong in my historical estimate but I have come firmly to believe that Buddhism lost its hold on the Hindu mind chiefly because of its comparative lack of appreciation of the married life as an inspiring human ideal

and because of its substitution of the celibate ideal as higher and purer and more spiritual.

Again the genius of the Hindu religion absorbed at a very early date indeed that somewhat strange element of mutual association called caste which represented at the time a certain natural grouping of men for racial and social purposes. It transformed this natural phenomenon into a religious practice according to the general tendency of those early times which made every thing religious. But the extraordinarily interesting point in this process in India was that the social grouping of caste became from the very first most intimately and closely associated with marriage. Even today a modern writer like Sir Herbert Risley if I am not mistaken has said in an epigram: Caste is marriage and marriage is caste. He was referring to this distinctive and peculiar feature of Hinduism.

Caste in India when thus transformed by religion and intimately connected with marriage offered a social life with a wider range than the family hut of one and the same texture as the marriage ideal itself fortifying that ideal and keeping it religious. For caste became as it were a larger religious marriage family. Within the caste marriage was possible and therefore blood relationship. That these boundaries of caste have to day become far too narrow and from a engineering point of view well nigh intolerable is generally admitted. There has been also the accumulation century after century of the wrong done to those who are outside the caste altogether—the untouchables.

It is easy of course to criticise the shortcomings and bigotries and cruelties of caste as it is practised to-day and I have been among the critics. But it has also to be remembered what it was in origin and how it preserved as perhaps nothing could have done at the time the sanctity of the marriage ideal. Furthermore although caste has been one of the most conservative forces in the world it has been by no means static. It has moved

forward with the times again and again and it is still moving. New forms of caste—especially those created by religious movements—seem to point the way to some still more comprehensive future advance. We may perhaps look forward to the time when the present boundaries of caste will be broken down without demolishing the fundamental Hindu conception of the religious sacrament of marriage.

It should be noted here again that Buddhism while attempting to substitute the *Sangha*—the religious association of celibate monks—for the religious and domestic association of caste did not set India free. The castes in spite of all their inconveniences and burdens were felt to be more human than the *Sanghas*.

This life of celibacy which both the Buddhists and the Jains practised never deeply affected the simple village people of India in their domestic relations. The peasants tilled the soil and sowed the seed and reaped the harvest. Meanwhile the great and noble conception that no domestic sacrifice of religion was complete without the wife taking part in it became more and more firmly established and gave strength and stability to the home.

Thirdly in the worship of the Divine the trend of Hindu genius among the common people has ever been towards the personal and the concrete—towards God as revealed in form. This has incessantly led to the idea of God as incarnate and as also to be worshipped through images. Such incarnation and image worship has often been mingled with crude and grotesque idolatry but the warm concrete intimacy of the Hindu religion of form has had a wonderful persistence and its love and devotion has often shone brightest even through idolatry itself—like a vein of purest metal running through the clay. It has been said truly that the Hindu religious heart among the people shrivels up in an atmosphere of dry abstractions. It may be able in the future to eliminate grosser forms of divine representation but to eliminate divine representation in any through

form would appear to be disastrous in the long run to Hindu faith. For at the centre of all from the time of the Upanishads onwards the instinct has ever grown deeper that the Divine Spirit and the human spirit are intimately one and that all nature is included in that union.

But when all this is said concerning Hindu religion only half has been said for perhaps the greatest thing of all is this that marriage caste incarnation—all these three—are not regarded as the end but rather as the preparation for that which is beyond. A further stage is always contemplated (hardly to be attempted without due self discipline first)—a stage which is beyond marriage beyond caste beyond incarnation beyond all forms and human associations. But this final worship can only be truly offered by the man who has known to the full, both the warmth and glow of human love in all its natural human relationships through marriage and the warmth and glow of divine love in all its simple intimate closeness. Only the man who has experienced life's fullness can at the end in the truest sense abandon all so as to enter even before death comes into the great beyond.

But this must be noted quite clearly. Such a man takes with him no empty attenuated emasculated life experience. Only after the realisation of God through form can he worship truly and fully the Formless. Only after living the married life can he live truly the life of the *Sannyasi*.

We can see that this is the real trend of Hindu faith because all the sporadic attempts to reverse this order scattered up and down Indian history have proved failures. Exaggerated ideas of the sanctity and superiority of celibacy have again and again appeared but they have never gained ascendancy. Furthermore the abandonment of the world for philosophic contemplation has frequently become with individuals an absorbing Hindu practice. But even this has not to any great extent broken through the primary claims of Hindu married life so as to throw

a slur upon marriage as an inferior state. The true development has kept close to that most remarkable and profound conception of the four stages of life wherein the human soul passes through its period of rigorous chastity in order to enter the stage of the married householder. Then the householder detaches himself from the concrete love of home with its closest intimacies in order to become first of all partially free and gradually weaned from attachment in the vanaprastha stage and finally to become wholly unattached in the stage of the ascetic or *sannyasi*. The central light of that great conception of the four stages or *Asrams* of human life has been like a pole star round which the religious experience of Hindus has revolved. This at least is my own reading of Indian History.

You will see therefore that I cannot easily believe that the celibate ideal is really and fundamentally Hindu. Rather it appears to me to be just such an aberration from normal Hindu practices as Buddhism was in the past. It certainly does not seem to be in line with Hindu religion as it has naturally developed from time immemorial in the popular village life of India. There have been all kinds of variations in Hinduism as I know full well but this stress upon

marriage as of the very essence of human life's fulfilment in the spiritual as well as in the temporal sphere has never seemed to me a secondary matter within Hinduism at all. Rightly or wrongly, I have regarded it as a primary factor, admitting only of the rarest exceptions in special emergencies.

This was the substance of the letter that I wrote many years ago to Mahatma Gandhi. I have revised my notes before publication but they remain practically and substantially as I wrote them. I have hesitated slightly about publishing these ideas now because Mahatma himself is in prison and I cannot myself represent fully his own position but he has abundantly stated his views in different articles and speeches and the method in which I have dealt with the subject is historical and academic rather than controversial. The theme of my letter has for twenty years possessed the deepest interest to me as a student of Hinduism and Buddhism. If this article of mine provokes any discussion with regard to these conceptions of Hindu and Buddhist religion as I have stated them I shall be most thankful. Behind all the vital and immediate questions of the present national struggle these age-long fundamental issues remain.

C. F. ANDREWS

CRIMINAL LAW AND JUSTICE IN THE MUGHAL EMPIRE

By JADUNATH SARKAR

1
ACCORDING to Muslim ideas of jurisprudence crimes fall into three groups namely

- (a) offences against God
- (b) offences against the State and
- (c) offences against private individuals

Punishment for the first of these classes is the right of God while for the other two classes of offences the injured party

may forgive or compound with the wrongdoer. Thus curiously enough manslaughter is not a violation of God's law nor of the king's peace but only a damage to the family of the murdered man which can be settled by paying money compensation (called the price of blood) to the next of kin of the victim without the Executive Head of the State or the Judge of Canon Law having to take

clearly brought under the Canoa Law, for the Quazi's jurisdiction over the latter was unquestioned and universally exercised in practice. Though the provincial governors were jealous of the Qazi's power, they durst not openly defy him, because he could always appeal to the Emperor in the name of the Sacred Law.

According to Muslim jurisprudence, the Qazi must discharge his duty in a mosque or some other public place, the Jama Masjid of the town being specially recommended. As a concession, however, he was permitted to hold court in his bouse occasionally, but in that case the public were to have free access there and the two parties were to be placed by him on an absolutely equal footing as regards seats, conveniences and general treatment. (*Hedaya*, 337.)

We possess the imperial regulation about the office-work of the Qazis. About 1671 the Emperor Aurangzib learnt that the judges of the province of Gujrat used to sit in their offices (*muhakama-i-adalat*) on only two days in the week, while on two other days (*i.e.*, Tuesday and Wednesday) they attended the subahdar's *darbar* and treated the remaining three days of the week as holidays. The Emperor wrote to the diwan of the Province, "This way of doing work is not the practice at the imperial Court nor in any other suhab, and therefore there is no reason why it should be so in Gujrat. The diwan is ordered to urge the judges to sit in their offices on Saturday, Sunday, Monday, Tuesday and Thursday *i.e.*, five days, while on Wednesday they should attend the subahdar, and Friday alone should be a holiday. From two *gharis* (about an hour) after daybreak to a little after midday (*i.e.*, when the sun has begun to decline), the judges should sit in the Court room and do justice, and go to their homes at the time of the *zuhar* prayer." (*Mirat-i-Ahmadi*, 291.)

IV.

The punishments were of four classes :—

* *Encyclo Islam*, i. 123, n. 187. Abu Yusuf's *Kutab-ul-Kharaj* tr. by Tagnan, 230-290 (different). Hamilton's *Hedaya*, 2nd ed., 175-196. Hughes, 153.

(a) *Hidd*, (b) *tazir*, (c) *qisas* and (d) *tashbir*. For these we may add detention in prison without trial, somewhat like our *hajaj* (lock-up), but more severe.

Hidd (its plural being *hudud*), means a punishment prescribed by Canon Law and considered as 'the right of God,' which, therefore, no human judge can alter. The original design in the institution of *hidd* is determent, *i.e.*, warning people from the commission of certain offences. The absolution of the person punished is not the original design of it, because *hidd* is inflicted equally on infidels and Muslims.

Hidd must take certain prescribed forms of punishment, *viz.*—

(i) Stoning to death for adultery; scourging for fornication [100 stripes].

(ii) Scourging for falsely accusing a married woman of adultery [80 stripes].

(iii) Scourging for drinking wine and other intoxicating liquors. For a free man the punishment was 80 stripes for wine drinking.

(iv) Cutting off the right hand for theft (*sarik*).

(v) Highway robbery. For simple robbery on the highway, the loss of hands and feet; for robbery with murder, death either by the sword or by crucifixion.*

(vi) For apostasy, death.

Tazir is discretionary chastisement or a species of correction not specified or determined by any fixed rules of law but left to the discretion of the Qazi. It was not the 'right of God.' It could take one of these four forms :—

(i) Admonition (*tadib*).

(ii) *Jai*, or dragging the offender to the door [of the Court house?] and exposing him to public scorn; somewhat like putting a man in the pillory.

* 'If a man or woman steal, cut off their hands, this is an exemplary punishment appointed by God' (*Quran*, V. 37-38.) To this Jalaluddin Al-Bedavi adds the commentary "For the first offence, the criminal is to lose his right hand which is to be cut off at the wrist, for the second offence his left foot at the ankle, for the third, his left hand, for the fourth, his right foot and if he continue to offend, he shall be scourged at the discretion of the judge" [Sale].

(iii) Imprisonment or exile

(iv) Boxing on the ear scourging
The stripes must not be less than 3 nor more than 39 (or 75 according to Abu Yusuf)

We are told in the *Hedaya* a Persian compilation of Islamic law according to the Hanafi school of jurists drawn up by Mulla Tajuddin Mir Muhammad Husain and Mulla Shariatullah about 1780 that the above punishments should be inflicted according to the offender's rank and that imprisonment and scourging were to be confined to the third and fourth grades of the people—the petty traders and common labourers respectively or as Mann would have put it the *Vaishyas* and *Shudras*—while the lighter forms of punishment were reserved for the nobility and gentry (*Hedaya* 203 204 full details in Hughes 632 634)

As for *tazir ulmal* or chastisement by means of property i.e. fine only Abu Yusuf pronounced it to be legal but all other learned men reject it as opposed to the Qur'anic law (*Hedaya* 203) Aurangzeb who was a strict Hanafi and himself well read in Canon Law and the literature of precedents (*fatawa*) issued an order to the *diwan* of Guyrat and also of other *subahs* in 1673 to the effect that no fine was not permitted by Canon Law every civil official (*amal*) zamindar or other person found guilty of an offence should according to the nature of his act be imprisoned or dismissed or banished but not punished with fine (*Miri Ahmad* 310)

1

Qisas or retaliation This was the personal right of the victim or his next of kin in the case of certain crimes notably murder. If he demanded the legal punishment the Qazi was bound to inflict it and neither he nor the king could exercise the royal clemency by modification or abrogation of the sentence. If on the other hand the next of kin of the deceased was satisfied with the money damages called price of blood (*Arabic diya*) offered by the murderer or pardoned him

unconstitutionally, it was his look out and neither the Qazi nor the king was to take any further notice of the crime. For minor offences the retaliation was usually laid down by the Mosaic law a tooth for a tooth and an eye for an eye with certain exceptions (Hughes 481)

Tash hir or public degradation was a popularly devised punishment of universal currency throughout the Muslim world and even Hindu India and Mediaeval Europe. It is neither recognised nor condemned in the law books of Islam but was inflicted by all Muslim qazis and kings and even by the lay public as it was a mild form of lynching. In India the offender's beard was shaven and he was mounted on an ass with his face turned towards its tail covered with dust sometimes with a garland of old shoes placed round his neck paraded through the streets with noisy music and turned out of the city. The judge may blacken the face of the culprit cut his hair or have him led through the streets &c. [*Encyclo Islam* 132] This last refers to Arabian practice

VI

As for offences against the State such as rebellion peculation and default in the payment of revenue the Sovereign inflicted punishment at his pleasure because the Qur'anic law gives no guidance here. Among the prevalent modes of putting an offender to death were having him trodden to death by infuriated elephants burying alive causing to be stung to death by cobras or pressing him to death [the last being also sanctioned by mediaeval English law]. Tortures of various degrees of ingenuity were resorted to.

We may here conveniently deal with the law of civil imprisonment. When a creditor establishes his claim before the qazi and demands the imprisonment of his debtor the qazi must not precipitately comply but should first order the debtor to render the right. But if he neglects to comply with the decree and his capacity to discharge the debt is proved then he must be imprisoned.

When the two parties voluntarily resort

any further notice of it.' It was only when the relatives of the murdered man refused to accept money damages and insisted on retaliation, that the Qazi had to pronounce and the executive to enforce the sentence of death.

There were, thus, two entirely different classes of authorities for the trial of offences,—the king and the Qazi, and their jurisdiction did not clash, so long as neither of them encroached upon the work of the other, the *Quran* having clearly distinguished the two.

The *Institutes of Timur* puts the matter with great clearness and force. He writes—

"Robbers and thieves, in whatever place they might be found, or by whomsoever detected I commanded to be put to death." [Note: This however, was a violation of the *Quranic* law.]

"And I ordained that, if any one seized by violence the property of another, the value of that property should be taken from the oppressor, and be restored to the oppressed."

"Concerning other crimes,—the breaking of teeth, the putting out of eyes, the slitting and cutting off of the ears and nose, wine drinking and adultery—I ordained that whoever should be guilty of these, or other crimes, they should be brought into the courts of the ecclesiastical and lay judges—[the exact terms being *Qazi-i-Islam* and *Qazi-i-Ahdas*,—*ahdas* meaning 'ritual impurity,' probably an error for *azab*, 'torment'], that the ecclesiastical judge should decide on those causes which are determinable by the sacred laws (*Shara*), and that those which did not fall under his cognisance should be investigated and laid before me by the lay judge." (Davy's *Institutes of Timur*, pp. 251 and 253, corrected by reference to the Persian text.)

In strict legality, the death sentence for highway robbery could be pronounced only by a Qazi and not by the king or any of his civil officers independently. Aurang zib, soon after his accession, beheaded five hundred robbers as a warning to all lawless men (*Storia*, II 4). But towards the end of his reign he changed his opinion about his powers and regulated his conduct in strict conformity with the *Quranic* law. He, therefore, severely censured one of his highest generals, who had put a highway robber to death, and

urged him to place all such cases before the Qazi in future. (*Akhbari*, § 34.)

The Mughal Emperors used to reserve Wednesday every week for holding courts of justice, in addition to trying a few cases on other days in the course of the public *darbar*. On that day no *darbar* was held but "the Emperor came direct from the *darshan* window to the *Diwani-i-khas* or Hall of Private Audience at about 8 A.M., and occupied the throne of justice till midday. This room was filled with the law-officers of the Crown, the judges of Canon Law (*Qazis*), judges of Common Law (*adiks*), *muftis*, theologians (*ulemas*), jurists learned in precedents (*fatawa*), the superintendent of the law-court (*darogha-i-adalat*), and the *kotwal* (or prefect of the city police). None else among the courtiers was admitted, unless his presence was specially necessary. The officers of justice presented the plaintiffs one by one, and reported their grievances. His Majesty very gently ascertained the facts by inquiry, took the law from the *ulema*, and pronounced judgment accordingly." (Abdul Hamid's *Padishahnamah*, I. A. 150, cf. *Alamgirnamah* 1102.)

II.

This division of judicial work is noticed by the early European travellers. William Finch writes in 1611,

"The castle of Agra has four gates, one to the west, towards the Bazar, [is] called the *Kachari* gate, within which, over against the great gate is the Qazi's seat of chief justice. Over against this seat is the *kachari* or Court of Rolls, where the king's *wazir* sits every morning some three hours, by whose hands pass all matters rents, grants, lands, farmans, debts, &c. Tuesday is day of blood, both of fighting beasts and justified men, the king judging and seeing execution [carried out in the plain on the river bank, below the *darshan* balcony]." (Purchas, iv 72, 73.)

Five years later, Terry observed,

"The Emperor himself moderates in all matters of consequence which happen near his Court, for the most part judging *secundum allegata* and *probat*. Trials are quick and so are executions. The governors in cities and provinces proceed in like form of justice. I could never hear of law written among them, the king and his substitutes' will is Law." (*Ibid*, ix 17.)

* *Urfi bashad* are public, i.e. pertain to the public law.

Aurangzib's manner of doing justice is thus described by Bernier, an eye witness:

"All the petitions held up in the crowd assembled to the Hall of Public Audience are brought to the king and read in his hearing and the persons concerned being ordered to approach are examined by the monarch himself who often redresses on the spot the wrongs of the aggrieved party. On another day of the week he devotes two hours to hear in private the petitions of ten persons selected from the lower orders and presented to the king by a good and rich old man. Nor does he fail to attend the justice-chamber, called *Adalat Khanah* on another day of the week attended by two principal *Qazis* (Bernier 163)

Manucci describes the scene of royal dispensation of justice:

"The king holds public audience in the *Am-khas* [meaning the *Dewan-ah*] and there it is usual for aggrieved persons to appear and make complaint. Some men demand punishment for murderers others complain of injustice and violence or other such like wrongful acts. The king ordains with arrogance and in few words, that the thieves be beheaded that the governors and *Amildars* compensate the plundered travellers. In some cases he announces that there is no pardon for the transgressor in others he orders the facts to be investigated and a report made to him (Storrs 141)

III

The *Qazi's* business in strict theory was to play the part of a jury: he was to take the Law from others and pronounce a verdict in the particular case on the basis of the evidence adduced. This expounder of the law was the *mufti* whom we may rather loosely call the advocate general. "The *mufti* is the officer who expounds and applies the law to cases, and the *Qazi* is the officer who gives it operation and effect." An illiterate man may legally act as a *Qazi* according to all the schools of Muslim law except that of Shafi, because

"A *Qazi's* business may be to pass decrees merely on the opinions of others. The object of his appointment, moreover is to render to every subject his just rights and this object is accomplished by passing decrees on the opinions of others" (*Hedaya* translated by Hamilton 2nd edition, 334-335)

Though many of the *Qazis* were very learned lawyers yet the primary and indispensable qualifications of a *Qazi* were in theory at least, honesty impartiality virtuousness and pure detachment from

the society of the place (*Hedaya*, also a Persian MS quoted in my *Mughal Administration*, page 37)

In practice this high ideal was seldom attained,* though there are some noble exceptions in the history of Islamic lands. To take one example only, Abdul Wahhab Ilorab, the first Chief *Qazi* of Aurangzib's reign was so corrupt that during 16 years of office he amassed a fortune of 33 lakhs of Rupees in cash, besides much jewellery and other valuable things. But his son and successor, Shaikh al Islam, was an exactly opposite character. He did not touch a penny of his father's ill-gotten riches, but gave away his share of them to charity. Not only did he decide all cases without the faintest suspicion of corrupt influence or bribery, but he even declined the customary presents and gifts from his nearest friends and kinsmen [*History of Aurangzib*, iii, (2nd edition) 74-76]

But in the Mughal empire the *Qazis* were not sufficiently supported by the executive. As Bernier noticed

The *Qazis* or judges are not invested with sufficient power to redress the wrongs of these unhappy people [viz., the peasant artisan or tradesman oppressed by the jagirdars, governors and farmers of the revenue]. This sad abuse of authority may not be felt in the same degree near capital cities or in the vicinity of large towns and seaports because in those places acts of gross injustice cannot easily be concealed from the Court (p. 225). And, again

Of what advantage are good laws when not observed and when there is no possibility of enforcing their observance? The governor is absolute lord in the strictest sense of the word. He is in his own person the intendant of justice, the parliament, the Presidial Court, and the assessor and receiver of the king's taxes. In eastern countries the weak and the injured are without any refuge whatever, and the only law that decides all controversies is the case and the caprice of a governor" (Pp. 235-236)

But Bernier must be here referring to revenue exactions and executive oppression, and not to cases which could be

* Aurangzib, when old age had deepened his pessimism ordered that in future the court of justice (*diwan-i adalat*) held by him should be officially designated 'Court of justice or oppressions' (*diwan-i mushtak*) 18th February 1702 [*Asar-i Al 460*]. We find this new name in use in his pondence in the *Akhbar-i Tawarikh*.

to an arbitrator (*Salis*), his award is legally valid, and it is the qazi's duty on a reference to him to give effect to the award if he approves of it (*Hedayat*, 338, 343)

VII

Penal code in the reign of Aurangzib

Apart from the *Fatawa i Alamgiri* or digested code of Islamic case law, which Aurangzib caused to be compiled by a syndicate of theologians under Shaikh Nizam at an expenditure of two lakhs of Rupees, he issued a *farman* to the diwan of Gujrat on 15th June 1672, which gives his penal code in a short compass. I translate it below using the word 'chastise' in the sense of *tazir* or infliction of corporal punishment at the discretion of the judge.

The Emperor has learnt that local officers delay in disposing of the cases of those who are cast into prison on any charge to prevent imprisonment without just cause, the following rules are laid down

1 When theft has been proved against any man by legal evidence before the Qazi or the accused by his confession satisfies the conditions necessary for the imposition of *hadd*, the qazi should inflict the punishment in his own presence and keep him in prison till he manifests signs of penitence for his crime

2 When theft is rife in the town and a thief is captured, do not even after proof behead him nor impale him, as it may be his first offence

3 If a man has committed theft only once either less than or only up to the amount of the *nisab**—i.e. in such a way that punishment (*hadd*) is not legally due, then chastise (*tazir*) him. But if he repeats the offence, then after *tazir* keep him in prison till he repents. If he is not cured by *tazir* and imprisonment, but commits theft again, then sentence him to long term imprisonment or *siasat* and execution and restore the stolen

property to the owner, after legal proof of ownership, if he be present. Otherwise, deposit the property in trust (*amanat*) in the *Bait ul mal*

4

5 If a man is arrested for exhuming a corpse, reprimand and release him. But if he takes to it as a profession, then banish him or cut off his hands by way of *siasat*

6 If a man is convicted of highway robbery before the qazi, or confesses to the offence with the details required as a condition for the imposition of punishment,—the qazi should carry out the appropriate punishment in his presence. But if his offence does not deserve death or [but?] some other punishment, and the opinion of the governor or the *subah* and the officers of the *adalat* is for his execution, then do him *siasat* (execution)

7 If an arrested thief spends of his booty as lodged with another man, and it is discovered there, and the man is on investigation proved to be an accomplice of the thief,—then, in the case of this being the first offence of the accomplice, *tazir* him, but if it be habitual with him then after *tazir* imprison him till he reforms. But if these do not reform him and he commits the offence again, keep him permanently in prison. Stolen property to be restored is in 3. Innocent purchasers of stolen property were not to be punished but it should be delivered to its original owner, on proof, or deposited in the *Bait ul mal*

8 On habitual malefactors who commit dacoity in the houses of others and do injury to their life and property, the sentence is [*siasat*] (text defective here)

9 In the case of *Grasias* and *Zamin dars* [of Gujrat] who are habitual robbers and usurpers and whose death is required in the public interest,—after proof inflict *siasat*

* The text here is confused and seemingly incorrect. Similarly the following sentence coming at the end of 5 would be more properly placed at the end of 6—Whatever is demanded by the superior decision of the governor or the *subah* you should execute with the help of the officers of the *adalat*

* According to Quranic commentators, if the value of the thing stolen is less than four *dirhams* or forty shillings in value it should not be inflicted

10 A [suspected] strangler (re, thng) whose act of strangulation has [not] been legally proved, should be chastised (*tazir*) and confined till he repents. But if he is habituated to the work and the fact is proved, by legal evidence, or if he is well known to the people and the governor of the province [for such deeds] or traces of the strangulation and the property of the [murdered] man are found on him and the subahdar and the officers of the *adalat* feel a strong probability that he is the doer of such deeds, then execute him.

11 If a man suspected of theft, highway robbery, strangulation, or the felonious killing of people, is arrested and from indications (lit., signs) the subahdar and the officers of the *adalat* consider it most probable that he has often been guilty of the deed—then imprison him that he may repent. If any one charges him with any of the above offences, resort to the qazi [for trial].

12 Wicked men who having set fire to the houses of other people take advantage of the gathering of a crowd to rob the property, or who administer *dhattara bhang*, the nut of *nur yomica* (?) and such other narcotics to people in order to render them insensible and rob their effects—should after proof, be severely chastised and confined, so that they may repent. If they repeat the offence after having shown penitence and been released do them *siasat*. If any one claims any property found with such men refer the matter to the qazi who will cause it to be restored to the rightful owner on proof and pay compensation for the property burnt [out of the malefactor's own property].

13 If a body of men rebel collect materials for war, and prepare for it though they have not yet taken up a position (stronghold) for resistance,—seize and confine them till they repent. If they have occupied a position for fight, attack and extirpate them; slay the wounded and defeated among them so long as they do not disperse. But after their dispersion, do not attack or kill them. If any one among them is captured, slay or imprison

him so long as their party organisation is not broken up. Whatever property of the party is seized, restore to them after they have repented and you are reassured about their future conduct.

14 A counterfeit-coiner for the first time should be released after *tazir* and reprimand (*tahdid*), but if it be his profession, then *tazir* and imprison him till he repents. But if he does not give up the practice, detain him in long captivity.

15 If a man buys false coins from a counterfeiter and utters them as good money, same punishment as in 14 except long term imprisonment.

16 Innocent possessors of false coins are not to be punished, but the coins are to be destroyed.

17 If a man pretends to be an alchemist and thus takes away other people's property, *tazir* and confine him till he repents. The property as in 3.

18 If a man deceitfully administers poison to another, with fatal effect, *tazir* and imprison him till he repents.

19 If a man deceitfully takes away another's wife, son or daughter, then after proof imprison him till he restores the wife to the husband, or the child to the parent or till he dies in prison. If the wife or child has died [in the meantime] do the offender severe *tazir* and release him or make *tash hir* and banish him. Go between to be chastised and imprisoned.

20 For gambling with dice, *tazir* and confinement are the punishment. For repetition, long term imprisonment. Property won to be restored to owner or kept in trust.

21 For selling wine in a city of Islam or a village the offender should be chastised with severe blows. For repetition of the offence, imprisonment till reform.

22 If a man takes a distiller into his service and sells the spirit distilled, then chastise him with blows and confinement, if he is not a person having entry to the Emperor (*ru shinas*). But if he is, then report the facts of the case to the Emperor and severely beat and reprimand the distiller.

23. The vendors of *blang*, *buza* and similar intoxicants should be chastised, and if habitual, offenders kept in prison till they repent.

24. If a man kills another by drowning him in water, throwing him into a well, or hurling him down from a hill-top or roof, chastise and imprison him and cause to be given [to the heirs of the murdered man] the *diya* or exculpatory fine which the Canon Law lays down. If he repeats the offence, do him strict *siasat*.

25. If an adulterer enters another man's house for committing the offence, severely chastise and confine him till your mind is composed about his future conduct.

26. If a man falsely accuses another before the governor and thus causes waste of property, he should, on proof, be subjected to *siasat* if it be his profession. Otherwise, he should be chastised and confined till he repents. He should pay compensation to those whose property he has wasted.

27. If a *zimmi* (male or female) takes a Musalman (male or female) as his or her slave, or a *zimmi* takes a Muslim woman or a Musalman a *zimmi* woman other than "the people of the Book" (i.e., Jews and Christians), place the offender before the qazi to act according to Canon Law.

28. When courtesans, drinkers of distilled spirits and other intoxicants, whisperers (i.e., seducers), impostors, rebels against the qazi's orders, and servants and slaves escaped from their masters, take refuge with the *mahajans* (merchants) and appeal to the diwani officers in the name of the Holy Law, you should act according to the order of the qazi.

29. When murder has been proved against any man according to the Holy Law or is close to certainty, keep the offender in prison and report the facts to the Emperor.

30. If anybody castrates another's son, chastise and imprison him till he repents.

31. If any leading man (*rais*) of schismatics instigates others to innovations in religion (*bidat*), and there is a strong probability of the spread of *bidat* (heresy) through his instigation, do him *siasat*.

32. As for the captives that the *faujdars* and others send to the subahdar, immediately on their arrival inquire with all diligence into their cases, and if the cases relate to the revenue of the Crown lands deliver them to the revenue officers, urging them to dispose of the cases promptly. Otherwise apply to them any of the above sections that may be appropriate to their respective cases. Once every month inquire into the cases of the prisoners in the *kachari* and police *chabutra*, &c., release the innocent and urge the quick trial of the others.

When a man is brought to the *chabutra* of the *kotwal* (prefect of the city police) under arrest by the *kotwal's* men or revenue collectors or on accusation by a private complainant,—the *kotwal* should personally investigate the charge against him. If he is found innocent, release him immediately. If anybody has a suit against him, tell the former to resort to a Court. If there is any case of the Crown-land revenue department against him, report the fact to the subahdar, take a *sanad* as suggested by the subahdar and act accordingly. If the qazi sends a man for detention, take the qazi's signed order for your authority and keep the man in prison. If the qazi fixes a date for his trial, send the prisoner to the *adalat* on that date; otherwise send him there everyday so that his case may be quickly decided.*

[Patna University Readership Lecture, February, 1921.]

* *Mirat-i Ahmadi*, 293-299. The author adds, "Many words in this *farman* have perished through the passage of time and the damage done by worms, and the text is incorrect." There are many gaps in it and some passages yielding no sense. I have translated it as it is. It gives a good picture of the social manners and judicial ideas of the age.

DIARY OF SATISH CHANDRA ROY

[Satish Chandra Roy, from whose Diary these few extracts have been translated was a brilliant student of great promise who gave up all worldly prospects in order to teach at Santiniketan when the Poet Rabindranath Tagore first started his School there. He was a poet himself of great possibilities, but he died after serving the School for one year, and of his writings only a small volume of poems and a few fragments of prose have been published. His Diary reveals one side of his character and shows his intense devotion to the poet referred to as 'Gurudev'.]

SELF-REALISATION Is the aim of life, for otherwise life would be vain.

Why should I wander about foolishly a slave to traditions and conventions of society? Why should I make my spirit dull by worshipping a God preached by others but unattainable, unrealised and imaginary to me? I must know by my own efforts, for the more I am able to realise God for myself the more satisfied I shall be. May he who is the life of my life, my soul's charioteer, awaken in me moment by moment. Then with no one between us, I will seat myself alone at his feet and offer to him all my inmost thoughts. I will explain myself to no man, for why should I entangle myself in a network of falsehood? The God who has made me so great and surrounded me with such joy, beauty and peace will surely protect me.

I will reveal the innermost truths of my heart only to the God of my heart. I feel with an intense certitude that He is, and that He is none else than the goal of my life, for the attainment of which I have been born into this vast world of beauty. This life certainly has some central purpose.

I pray God I may never forget the majesty of man in me, and never scorn to realise my spiritual nature even in the midst of a world of moral stagnation. My God I will realise myself, for even in my short life I have had some taste of genuine happiness. What peace Nature has spread around me in the dusk of moonlit evenings! And, at mid day, the sun lighting its fire of sacrifice has filled my life with unutterable joy. But God's touch can never reach the heart except through the affections of man. When I think of all this beauty of

nature I wonder what is at the root of this madness which has taken possession of me. How did I get this power of feeling life? It is by human affection.

I do not know whether Mother Nature exercises any influence over orphan children or not—I imagine she does—but it seems to me (for I have seen this in my own life) that if you are brought up in childhood amidst the tender care and affection of parents then the full beauty of Nature is revealed to you. It is the magic of the human love of living men which makes the shadow play of life take such a variety of forms.

And that love I have experienced. God too I shall find and boundless peace. I will open my whole heart to the deity of my inner life and then life itself will blossom before my eyes and the tune of its harmony will sound in my ears. Even now it seems as if some tune were coming nearer and nearer though still there are many false notes in my life. The predominant one is I think the pretence of learning. But as I banish further and further away all that is false, the tune of life's harmony will ring more clear.

Gurudev has told me not to become morbid through too much introspection. But why should I become morbid? Is my nature so utterly bad? Can I quench the joy which is so natural to me and become morbid? Have I never felt the happiness of life?

Ah! Everyday I seem to be approaching nearer to some beauty! Everyday I am gaining new consciousness and awakening to the realisation of some new truth! And the joy of this experience is unquenchable. Gurudev's affection fills my whole

with sunlight shedding its rays on every part of it heart mind thought imagination and even its daily duties I can understand a little of what a flower feels when the morning sunlight falls upon its opening petals Brownings poem *Rudel* the Lady of Tripoli is now clear to me If only I had the power of song I could express that feeling in some degree for in music the pure and tender fragrance of the dawn can be made coherent Why then should I become morbid when I am the possessor of such affection? There can be no question of becoming morbid for I have only to think of how the sunshine of that love has come to me and all morbid thoughts vanish The heart is filled with wonder when it realises the magical meaning of the inner life

The beauty of life is opening wide its fragrant petals These broad open spaces round Bolpur help one to understand the burning fierceness of the sun and reveal in the storms the power of the wind The clouds and rain remind one of Indra himself while the moon and stars with their light decorate the darkness with a language that speaks of Aswini kumar To live in such a tranquil place deepens day by day the peace of one's heart It seems as if I were standing apart a little and watching—a spectator of my own life And yet although I know myself I still have to bear many blows and go through many new experiences before complete self knowledge is possible I understand quite clearly exactly where I have failed and where my life reveals beauty I am tender hearted a lover of beauty and devoted to peace and quiet and further I have the power of describing beauty for I am a poet

I am beginning to understand clearly the self of my childhood when I had some kinship with Nature herself On a rainy day no one could keep me indoors And how I revelled in a 'stormy day' How my heart thrilled with joy at the sound of thunder and the sight of sudden lightning flashes in the rainy season! Outdoor life was dear to me and it would vex me to be kept indoors In the affection of my mother aunts brothers and sisters I had a beautiful shelter for my childhood In their companionship and in the reading of the Ramayana or the hearing of Jātras

there was a sense of security My father only was restless But how kindhearted he was and how deep was his affection! I had many sorrows but they were outward To day even my heart thrills at the remembrance of the beauties of our village life That lake that banyan tree! They seem to me like gods The moment my memory awakens to those scenes such an indescribable joy takes possession of me that my heart is too full for words

But even in that abode of happiness there lay hidden the seed of ruin Through overmuch praise pride took birth in my heart unseen even by myself And when I went to 'school and College this vanity increased Over and above this at the Barisal School a sort of external morality was imposed upon us Without giving any inward assent we used to acquiesce outwardly in this imposition Further at that time we acquired bad habits the effect of which I feel even now But in the meantime I became acquainted with Gurudev's noble poems Even before that time I had a taste for poetry for reading verse had been my chief delight from childhood In Barisal I had the great advantage of studying under such teachers as Aswini Babu Jagadish Babu Pandit Mohirshoi Paresih Babu whose deep affection helped me much

But the poetry of Gurudev took complete possession of me and floating on its current I seem to day to have reached the very shore where the sun rises The sunshine of his songs has filled my heart with sweetness and coloured its expanding petals What sweet rays! Why am I not myself inspired to sing or to write poetry? In Chitra, which I have been reading Gurudev describes how on first seeing Arjun, Chitra's heart filled with such love that she wondered why at that very moment her whole body did not thrill into an unsurpassable beauty So I too ask myself why at the joyous touch of these rays my whole heart does not sing to the rhythm of the intune. But one day the gift of song will be mine and with it my whole being will sing in harmony

Just at present my life has to be purged of much that is false and my mind has to be enlightened by means of much suffering I must study not only my own country but the whole world and plunge into a deeper and deeper peace I still have to get rid of a

tendency to indolence and purify my powers of observation

Shall I never be able to experience the intense pain of creating poetry? I know not but of one thing at any rate I am sure and that is that the still and beautiful current of prose which flows through the literature of the future is mine. This current by dint of imagination and appreciation of beauty is wide and varied though it may not be very deep in intensity. Roaming over the field of my consciousness when will these ardent images find their ultimate expression? I am essentially Indian for the rich joy of India courses through my veins

* * * *

When I read Astronomy my mind wanders through the vast courtyard of the solar system with its lights and shadows. Across the blue ether I make my pilgrimage towards Uranus and Neptune leaving Jupiter far behind me. Even at midday the sun's rays become gradually cooler till I reach the margin of Neptune itself. By my watch it is just half past one but the sun shines mildly as in late afternoon although Neptune's sky is pure and cloudless. I become a *devata* like Kartika (Mars). My body has become vast and as I sit on the slopes of Neptune dangling my feet in the blue depths of space I can trace the motion of the planets. How wonderful! Perhaps Neptune has not the green mantle of our earth and possibly it has no solid ground being composed of material of another kind but there also are the ever familiar sunbeams and blue sky. Unless one becomes a *devata* one can see nothing and yet to be so vastly alone fills one's mind with unutterable longing. Even in this world I cannot express what I feel when I stand alone at evening in the midst of wide open spaces.

What darkness there would be if at night one could follow in the path of the earth's shadow! Through the gloom the distant regions of the stars would be revealed. Perhaps the light of some neighbouring planet would cut through the darkness here and there just as when you plunge under the water on a bright day the rays of the sun are broken up on its surface and form a chequered network of light and shade. How beautiful it would be!

There are still more wonders in store

for as I advance little by little fancy will whirl me round the void for hours at a time

Well after all why are we so anxious to reveal our souls? Is it for getting a name? Never! It is in order to attain oneself. It is the desire to bring into the harmony of a complete life all the varied images which we are getting through the beauty of existence. Gurudev has said that we have come into this world in order to create ourselves. And really it seems as if this were the original impulse in us there is no joy until we have consciously realised ourselves.

What is it that is thwarting my creation of beauty? My own indolence and restlessness and these come from a lack of seriousness which in turn comes from a lack of the feeling of deep love. We need culture but when we get that our mind and intellect long for the touch of love. Life has its harmony only if the lovelight of one who can give us peace rests on our soul.

Oh may such love cleanse my life from all impurity and indolence. It is from lack of *brahmacharya* that we are all so weak!

* * * *

14th Daisak (1st May)

Whether the thermometer registers 107° 102° or 103° I do not know but I know it is very hot. I'm not afraid of the heat nevertheless I have shut myself indoors and am lying on my bed. When I go out into the fierce heat which fills the surrounding plains I feel as Saturn must have felt when the rings of fire were placed round his head. I don't know whether I have made my meaning clear or not, but it seems as if in a less intense light I could not have seen the images of the sky bright and burning like molten gold or of the lonely plain with its distant red road gleaming across its widespread fields. Grey like the bed of a dried up river, the slightest unevenness can be seen distinctly—so far away and yet every smallest inequality standing upright as though to compel attention and as if saying 'To-day you must see me!'

But when I turn away from the plain and look towards Shantiniketan I see how beautiful the trees are. In the midst of the burning heat how exquisite are those dense heaps of

tender green leaves ! Like the soothing hand of a mother on the fevered brow of a sick child ! I feel that I want to stand with my head amongst their branches I am not speaking of single solitary trees for they do not move me so deeply—I am speaking of those veiled clumps of foliage which cast such shadows in the sunlight An imaginative person could easily fancy that those trees grew around some special place—the habitation of beautiful youths and maidens But simple thoughts are better than fanciful ones which worry the brain into saying

Scare away this mad ideal

Spare me thou the only real

But really it is as natural for the imagination to claim its right over the mind as it was for Browning's hero to rove his beloved through the evening lights of Venice Yet even at evening one's imagination has to confess defeat in the presence of the beauty of the real As I watch the trees in the sunlight at first I want to exercise my imagination but after a time I resist that temptation and gazing at the only real earth I feel how beautiful is the tender shade of the trees As I gaze the fever of my eyes and of my body is cooled for trees are very dear to me

If once you step out of doors into the burning heat it is impossible to think of anything else But when I shut the door and lying down absent minded read some book the sound of the wind brings many thoughts of other middays readily to mind

I get such intense joy at these inner recollections which come to my mind as I think to myself The wide expanses round Bolpur ! How wonderful they are Not like your village of Ujpur There you have that huge ruined mansion—even now I seem to hear the wind blowing through it Here at Bolpur it comes across a vast plain panting and seizing in its embrace like a drunkard the tall dal trees that add beauty to the wideness of the plain but there it comes in playful gusts through the bamboo clumps and the groves of ashwattha and supari and its sound rises amongst the young saplings that grow from the cracks of the ruined houses In place of the vast dry desert like plains there is

the grass grown courtyard with scattered bushes growing amongst the ruins It is midday and while all are sleeping I am sitting alone in a room overlooking a tank tangled with weeds I am probably reading out of some volume of Sanskrit poetry or rather a Sanskrit book for in those days I did not much appreciate poetry although there is no doubt my imagination was stimulated In those days there was romance for me in the unconscious feeling aroused by the liquid light of the sun resting on the leaves of the trees Then my old uncle would call me from outside for he loved me much How sweet are the ties of blood ! My uncle had a poetic mind and even at the age of 55 or so the beauty of those solitary middays appealed to him He would call me out of my room to watch the flight of a flock of birds for had I not also the poetic mind as he called it ? I also was unable wholly to disregard the beauty of Nature—I used to feel in my breast the immensity of the blue sky filled with sunlight and my lungs seemed to be like heaps of white clouds Dream on dream on not fancies not weak shapes of Elves and else—only the pure bright sky the contented clouds the sapladen trees the silent ruined house the love of my uncle—and now in these present days with that uncle withdrawn from this deeply tragic life his unfading memory—with all these is a little sadness, and thoughts of sorrow cross my mind That village home of mine my father and mother and sisters fallen on poverty my brother uncouth from lack of culture and yet so handsome these all come to my mind and with them the remembrance of a certain dark village maiden

In the meantime just watch how that line of woods on the horizon has become veiled in mist The face of the sky is sullen and although there is no sign of clouds the sun's rays are obscured by a thick grey covering The stream of those sun's rays flows through my life even from my distant boyhood and floating on its current I have reached this beautiful island of the present

Translate by

W W PEARSON

A journey through the district of Birbhum will show even to the casual observer that all is not well. The press is constantly giving you statistics showing the increasing death rate, the all powerful sway of malarial and disease, the grinding poverty and the frequency of famines in this area. The Press is not misinformed as to the facts. Before we talk about them I shall make one generalisation. At the bottom of the trouble lies the treatment of the soil. In a rural country such as India the soil must be the main source of wealth, yet for some reason or other the people in this part of Bengal are not succeeding in extracting sufficient wealth from the soil for their subsistence. You may object that the district is notorious for its poor soil and that the wealth is not there. But in this history is against you. The Birbhum area was once the richest district of Bengal and supported upon the cultivation of the soil a large and flourishing community.

It is not difficult to rebuild the past from the relics that are still to be seen. In the days before there was any Calcutta when there were no railways and few roads, when imports and exports were small, a large population lived and flourished in this district. The evidence however goes to prove that the whole basis of their life was different from the basis of life to-day. Go to the District headquarters or to one of the more wealthy villages and you may find monuments erected during the last fifty years to this merchant prince or to that administrator. But the monuments of the ancient inhabitants were of a different nature and give us the secret of their life as well as the secret which I firmly believe, will give a solution to the troubles of the country to-day. In the ruins of their ancient temples and the remnants of their irrigation systems there is conclusive proof of an elaborate community life. The temples of old maintained by worshippers were the symbols of community life. The well kept tanks were the symbols of community agriculture, the hall mark of the proper treatment of the soil. But in

no village to-day will you see huts in repair or a tank in good order. Without exception the beautiful old temples, on which so much devoted workmanship was lavished, are falling into ruin, in the villages I have visited I have failed to find a new temple built or an old one repaired. The community life is gone, the competitive life has come in and has brought death with it.

Do not imagine that the day of the old village community was the Golden Age or that such a community was a kind of Paradise on earth. In its way it was perhaps happier and better than anything that we have worked out in this modern age, but that it was narrow and confined and easily upset there is no doubt. Some people crave to return to this community life in its old form. In these miserable days that may be a very natural craving, but is it possible of satisfaction? Are we willing to sacrifice our roads, our railways, our universities, our cities and our commerce and intellectual communion with the outside world? Even if we are, such a course is hardly practicable. May I offer an alternative?—That instead of going back we should go forward, and using these tools of the modern world,—the modern chros if you like—rebuild therewith that old community life of the villages on a surer, a firmer and a sounder basis. If we are not willing to do this, but persist in using modern science, business and law to exploit and destroy our neighbours, the soil will revenge itself upon us, as it has begun to do already.

The facts speak for themselves. Fسادamental among nature's laws is that which allows no race of farmers to take more out of the soil than they put in. I am not referring to those delta areas which are each year refreshed with a new soil through the erosion of the high lands. Rothery of such soils may go on, to a large extent, with impunity. But, where scientific farming has to be carried on, men succeed in so far as they repay the soil generously for that which they have taken from it. You remember the old rhyme—

Old Mother Hubbard went to the cupboard
To fetch her poor dog a bone,
But when she got there, the cupboard
was bare,

And so the poor dog got none !

The soil is like a cupboard and its condition to day is reduced to that of old Mother Hubbard

In the olden days only enough land was cultivated to give the village population the food it needed. Firewood came from the common grazing grounds and forests, and slack times were spent in manufacturing from raw products articles for household use, or for export, only if there was a market near, to which safe export was possible over the bad roads, perhaps infested with robbers. The production of food was a community enterprise and the proper treatment of the soil with irrigation and manure was a community responsibility. But with the insatiable demand of the modern city, with the coming of easy means of communication all that is gone. He who can steal most from the soil and ship it off in return for money survives, and his less fortunate neighbour perishes.

For the sake of convenience we may divide the foods for which we are dependent upon the soil into those that maintain life and those that give energy or power. It is a rough division but it will serve our purpose. Into those which give energy fall the fats, the starches and sugars or carbohydrates largely manufactured from the air, the water in the soil, and the sun. Into those that maintain life fall all those foods which rebuild the living cells of which our bodies are made. For all living matter is cellular and all living cells contain Nitrogen and are in some manner dependent upon those peculiar substances known as vitamins. Without these there can be no life and the soil is the only available source of Nitrogen. Iron, lime, potassium, sulphur, phosphorus and magnesium and the other elements which compose the animal and human body must also be drawn by plants from the soil. To continue indefinitely taking

any of these life forming elements from the soil, without adequately replacing them, is robbery, not merely of the soil itself, but of the future generations which have to live upon it. Thus the damage done, as in the District of Birbhum, and over large parts of India today, is irreparable. It is well to remember that everything you see around you, your friends, your animals, your clothes, your books, your furniture, the food you eat and the fuel you use all represent a drain upon the soil of your country, or of some one else's.

In the olden days enough pulse and sugarcane was grown in Birbhum to satisfy the needs of the community. No food was exported. Now rice is, with a few exceptions, the only crop. The growing of a *rain* crop demands community effort in irrigation except where one man is rich enough to do things for himself. Of this rice little or nothing finds its way back to the fields. Lack of communication enables the middleman to purchase the bulk of it and to ship it off to Calcutta, or to the coal fields and the waste products which the soil needs pass in the form of dung and urine down the sewer into the river. Even of that portion which remains in the village and is consumed there, the waste is deposited round about the houses, or is thrown into the tanks and, in any case is for the most part, lost to the soil. Of the straw some is sold for thatch, some is eaten by bullocks and the waste is either burnt or littered in open pits in the village in such a way that it becomes of little use to the soil even when it is returned. The urine is lost inside the village residential area. The very mode of cooking and eating the rice is one which the Chinaman rightly does not tolerate, the rice water being thrown away or given to the cattle. At death neither man nor cow returns to the soil whence they came. The hides of the cows find their way to the West and the bones to Japan. Both contain valuable soil constituents. Each man digs a pit where he likes from which he takes the earth to build his house, and leaves it to be filled with rejected decaying manure.

which properly treated would have gone to enrich the soil

Of all thieves the cities are the most ruthless in the race to satisfy their demands the present individualistic type of Society, with its enslavement of the uneducated masses its lawsuits, its lack of culture and of all finer feelings and ideals, has completely obliterated the old common life in which all, from the Brahman at the top to the labourers at the bottom, were servants of the common welfare. Now a days, in the scramble for gold and power nutritious food sanitary considerations and civic amenities are sacrificed. The soil is given no chance to do its part, and poverty and disease famines and fighting in law courts complete the dismal picture. When the diet is incomplete and insufficient the life and energy of the people is sapped and community effort comes to an end then malaria, mosquitoes flies and harmful bacteria have free play.

The uncleaned tanks form death traps and railway embankments are allowed to assist the work of the Anopheles. Rivers that were once easy flowing, navigable streams have silted up. The trees that once held the soil to the uplands which were not fit for cultivation found a value in the towns when the railways and roads made transport feasible and were cut down mercilessly. Thereupon the heavy rains quickly washed the upper soil away, filled up the streams with the underlying sand and only the raw red, baking desert is left. Worst of all, perhaps, is the continual drain of the best brains and bodies all products of the soil, from the villages into the cities, leaving only the idlers, the aged, or the enslaved to quarrel, to oppress, or to starve, according to their position.

I have drawn a grim picture. But any of you who are students of history will be able to point to many parallels in the past. The breakdown of rural community life in England and in Rome, with the growth of the big city, was naturally followed by tenant farming and absentee landlordism. Such tenant farming is always disastrous for the soil. The tenant has no permanent

interest in its fertility and only carries on those activities which will give him a living without bringing on a rise in his rent. The city takes all and returns little or nothing of real value to the soil. But worst of all, that spirit of independence, of good fellowship, of common suffering and service, of common recreation, rejoicing and worship disappears, and a far more primitive life, not unrelated to that of the cave man in spite of what are called the amenities of civilisation, takes its place.

I cannot do more than sketch the remedies for the present situation. That there are remedies, and that it is possible to rebuild the old community life on a broader basis, I am firmly convinced. It is not a case of going back, except to draw on the old experience, but rather of going forward. First of all, there is no need to wait for Government initiative. The spirit of freedom, which is the spirit of community life, springs from the demand of the people themselves. Outside agencies can stimulate that demand, they can encourage its growth, they can water the tender plant and fertilise the soil, but they cannot dictate freedom. Secondly the problem is an all round problem. There is no one solution, though, once the right spirit has been quickened solution of all problems becomes possible.

Let me give you some instances. Once we tried a temperance campaign. When I asked a Santal why he went nightly to the toddy shop for his drink, he answered that, if I could suggest any other way of giving him the feeling that he had had a belly full for such a small sum, he was ready to adopt it. "How else," he said, "can I forget my hunger and my troubles? After a good drink I feel like a Raja." The charka was tried, together with the growing of cotton, but neither the soil nor the present methods of cultivation admit of cotton growing. Nor can a man fill his belly on the charka and the chief trouble in Birbhum is empty bellies. On the other hand, the community spirit is there and only waits

for development "Show us how to co-operate in our irrigation," say the *chashas* "Will you help us to improve our dairy cattle?" say the *gualis* "We gather the raw hides and send them to Calcutta and have to buy back the finished leather if we want to make anything," say the *muchis* "We cannot get good medicine or treatment for our sick," or again, "We are willing to supply the labour and the carts if you will help us to put our road in order" "We'll gather Rs 500 tomorrow for a Co-operative Store if you will provide us with a storeman whom we can trust," said the *panchayat* in a Muhammadan village. You see it is that element of mutual trust which is being destroyed and which must be revived as the basis of all community endeavour.

How were we to help all these people to help themselves? Some warned us against using Government Agencies. But could we let the villagers go on starving and die? We decided to apply for help wherever willing help was forthcoming. For the weavers we received it from a private agency. For the *muchis* and the *chashas*, the Research Tannery in Calcutta, the Veterinary Department and the local Agricultural Officer gave us invaluable assistance. In the Hindu villages where once the community spirit was strongest, there is most opposition to combined effort. Somehow perhaps owing to their comparatively varied diet, more social habits and greater adaptability, the Muhammadan and Santal are seen to be surviving where the Hindu is rapidly dying out. Nevertheless I feel there is still hope for all. "Give me the small children and in ten years I will turn your traditions upside down," said a great educator. Our experience shows that in the matter of sanitation of villages whilst the older boys scoff and the parents are cynical, the small boys once their imagination is touched will carry out a given programme and eventually win their own elders to community activity.

Let me repeat again there is no

universal panacea no catchword cure. Agricultural advance alone is not necessarily beneficial. Improvement in method may mean no more than improved exploitation of soil or neighbour for selfish benefit. Elementary education of a kind which the people will welcome and which they can afford, must go hand in hand with community organisation for buying and selling, for manufacturing and irrigation for cultivation and sanitation. Nor is it merely a matter of forming co-operative societies though it is quite true that there is a close relation between the spirit in which a successful co-operative society is started and that which must lie behind any genuine community life.

If only the right spirit is there, or if the right spirit can be infused there need be little difficulty. And for the young man of to-day there is no higher calling than that of a trained village worker. But, we should remember, there is no calling which demands such rigorous training, or so much self-discipline. First of all, the village worker should be able to support himself by his own hands as well as to be of all round service to the people. The day has gone when people imagined that boys fresh from school or college could revolutionise village life without any attempt to study the villager's point of view, to sympathise with his sufferings, to bind up his wounds and to enter into his most intimate life. Progress must be from the bottom up and such a worker must be willing and able as Mahatma Gandhi has pointed out not merely to do the sweepers job himself but to show the sweeper how to do it better. And above all it is for him to hold up before the villagers the standard of a pure and selfless life.

Denmark has its co-operative production, Yorkshire has its co-operative consumers' associations, and in America co-operation in the accumulation of wealth is making rapid progress, but it should be for India to lead the way towards co-operation for life for a fuller and more abundant life both spiritual and material because the memory of such a life in the past is not yet dead.

the will to sacrifice material acquisition for the pursuit of high ideals and spiritual gain is perhaps more alive in the soil of India to day than anywhere else in the wide world

EDITOR'S NOTE

This Lecture was delivered under the auspices of the Viswabharati Sammilani as one of a series of extension lectures of the Viswabharati University at the Rammohan Library on the 28th July last Rabinindranath Tagore presiding

The President in introducing the lecturer said that Mr Elmhurst had first graduated in history at Cambridge then he went to work on a farm in America in order to acquire a practical training in Agriculture and was now come to dedicate his talents to the service of his fellow men where they were most needed. He has settled down amongst the *chashas* of Burul as one of themselves not with the idea of bringing down his life to their level but of raising them to his. In spite of all the declamation we hear about the dignity of labour there is no dignity to the dull grinding routine which reduces the rustic intellect into an object of scorn all the world over. The Art of Agriculture must be rescued from her present plight and raised to the honourable position she had attained in the days of Janaka the saintly King who was equally assiduous in his cultivation of the Brahma vidya on the one hand and the ploughing of the soil with his own hands on the other. Pursuing his quest Mr Elmhurst came not to show how to make more money out of crops but to put Agriculture in its proper place in the scheme of Indian community life.

In summing up at the end of the lecture the President referred to the cycles which characterise the processes of world life. There is the cycle of the rising of water as cloud and its descent back to the earth as rain, the cycle of the inspiration of oxygen and expiration of carbonic acid gas by the animal supplemented by the opposite plant action which returns the oxygen to the air. These keep air and water fresh and pure

and fit to sustain life. The Lecturer had impressively pointed out how vitally necessary is the cycle of drawing out and putting back in the case of the soil, in order that life may continue to find its sustenance therefrom and not only that but in the case of human life how essential it is that there should be the cycle of accepting benefit from and rendering service to the community. The President observed that in the case of the animal whose range is confined within space, its relations of give and take with the soil are automatically regulated. Man, however, ranges over time as well and has behind him the accumulations of his history. His towns and cities the growth of time have interposed artificial barriers between him and the soil, both material and spiritual on which he lives so that the cycles which concern his life have been interrupted. It is no use discussing whether towns and cities are good or bad—they are inevitable. But unless civilised men can find methods and take steps to restore these cycles to their natural completeness it will mean death.

Mr Elmhurst the President went on to say has experienced how the lack of proper means of satisfying physical hunger drives the Sootal to drink. The same is true in every department of the starved life of India. Because the village life has become dismally deficient in healthy recreation and festivity the unsatisfied cravings of the villager are leading him into every kind of immoral indulgence. In our National life also because we are wanting in the determination and discipline requisite for rendering true service to the motherland we are impelled to drown the pangs of our unsatisfied conscience in the intoxication of political outcry and agitation.

Young men who left their studies with the avowed intention of devoting themselves to village work have been in Burul before. But the President had to say it with shame their enthusiasm mainly took the form of getting up excited meetings and lecturing others on their duty and lasted only so long as they could continue to imagine that some

mysterious influence would bring about the realisation of their political dreams, while they waited. Mr Limhurst, on the other hand, loved his fellow men, not abstract ideas. He was to be found at the village fields, in the villagers' cottages, helping them with their work, studying their vital needs, ministering with his own hands to their wounds. He did not hesitate to accept help

wherever it was available because in these Birbham villagers he found men at death's door, and it was to help to save them that he was here. He belonged to the world of humanity, not to any particular nationality, and the President exhorted his countrymen to accept him and his work as their very own.

'PRISON REFORM IN INDIA'

BY AUGUSTUS SOMERVILLE

WHEN I state that I have given this question my earnest consideration for the past five years, studied closely its influence on the criminal mind and its effect in particular on the juvenile offender, I trust I will be understood when I state candidly, that the present Prison Administration in this country as far as its reformatory influence lies is a total failure.

What are our Prisons? They are a makeshift at the best. Colossal buildings of stone and iron which we have erected to shut out temporarily the evidence of our own weakness. But the Prison is an open grave. It returns what we would conceal behind its grim grey walls. Its misery and its isolation only foster the sins we would hide and later return them to stalk in our midst more potent for evil than before. I say again it is a failure and a sign of our own weakness and cowardice. We strive to cover up our sins of omission by adding to them sins of commission. Having failed to straighten the lives of criminals in childhood—to bring sweetness and comfort, understanding and light and good will where it was most needed—we strive to justify our weakness by torturing the spirits we have neglected, by breaking the bodies we have bent.

It is but a puerile and primitive attempt to shift the burden of responsibility from our own shoulders. But the prison is reflex. It mirrors our passions. It portrays our ignorance of human nature, our harshness, our brutality, our hate against our fellowmen—everything in fact but our love and sympathy, our understanding and forgiveness. We boast to-day a wider understanding, a more sympathetic outlook, but the Prison stands out as a milestone on the path of our civilisation, a sure and certain indication of our social advancement.

And yet the Prison properly conducted, should be our special means of redemption. It should be an asylum for both spirit and body where the weak should be strengthened and the criminal reformed. It should be a place of rejuvenation, where a kind of resetting takes place. It should enable the criminal to reconstruct his social outlook and to return to the irresponsible the stability they have lost. A place in fact where the joy of living and labouring for higher nobler ideals is born anew.

We must destroy the existing prison system in this country. Punishment is destructive. Education reconstructive. If we accept the theory that a consequence not a cause we must

responsibility for its existence and our efforts towards its elimination should be reconstructive not destructive.

When I refer to the Prison I refer to its present mechanical structure its technique. Its forms of labour and punishment. Its oil mills and presses its flogging triangle and fetters. All these must go the way of the ancient stocks the gibbet and rack. As long as these remain the Prison far from solving the penal problem will only serve to aggravate it. Let us substitute something more humane. Almost anything will be a reformation. A school a farm a factory, all these tend in some way to mitigate the evil—they are reformatory, reconstructive.

To go a step further. The responsibility for the imposition of corporal punishment should be solely in the hands of the State. In India where this power is in the hands of Superintendents of Jails and where the attitude towards the criminal population is distinctly belligerent the need for control is acute.

Please do not misunderstand my attitude on this question of punishment. It is not pure sentiment. It is the result of years of careful and discriminate evidence selected from various reliable sources. Punishment corporal punishment in particular is immoral. It is weak and productive of more evil than good. It engenders bitterness in those punished enviousness and self complacency in those who impose it. To justify punishment we develop false standards of right and wrong. We caricature and distort both our victims and ourselves. We blind ourselves to the fact that the difference between the criminal and ourselves is often relative and accidental and where real the direct result of hereditary ill health a deformed mind or irregular temper. It is more often the result of a neglected childhood a poor education and abject poverty and it is both the duty of the State and the Citizen to rectify the evil not to aggravate it to educate to reconstruct not to punish.

This question is too vast to deal with justly in the limited scope of such

an article. But in order that the question may be better understood, I call attention to three factors which make Prison Administration in India so non productive of any good results so far as the reconstruction of the criminal himself is concerned. The first is—

GENERAL ADMINISTRATION

In India there are three distinct classes of officials in whose hands practically the whole administration of the Jail lies. The highest official is the Superintendent.

This officer is usually selected from the Indian Medical Service and is generally also the Civil Surgeon of the District. His selection to this post appears to be based entirely on his ability as a medical man to administer to the health and general well being of the prisoners. The personal factor, temperament and suitability for such a post, are all minor considerations and so also is that vital question of previous experience and that peculiar ability, so essential in all prison administrations—to inspire respect and demand instant and whole hearted co-operation from his subordinates. The recent mutinies and outbreaks in various Jails in this Presidency, have shown that the Superintendent is merely a figurehead and that practically the whole administration lies in the hands of the Jailer and Warder Establishments. This brings me to the actual question at issue.

Jailors are selected at present on the grounds of education and physical fitness and the selection is usually inspired by the amount of influence that is brought to bear on the officer who selects the candidate. There are no other qualifications required.

With the Warder Establishment the selection is still more grotesque. Any and every man of fairly good physique, be he literate or not is eligible to become a Warder and the selection is left to Jailors who in turn are influenced by various considerations.

The prison problem looked at from the administrative point of view is of

problem of education, of reformation and health; complex and intricate and one needing expert professionalised education and experience. It involves a deep knowledge of human nature, an insight into the complexities and oddities of the various aspects of social life presented by the motley population of the average Jail, and a keen appreciation of the possibilities of personal growth and of human motives. There must further be a willingness to face question of sanitation, personal habits, hygiene, workmanship and co-operation, in a careful, scientific and deliberate fashion. It is not merely a position requiring firmness and a rigid adherence to discipline and Jail routine, but rather one consisting of a thousand problems, each requiring a special analysis, examination and experiment. A man to be fitted for such a post must be a man who has been previously trained and prepared for the task before him and must possess a broad basis of human insight and sympathy. Where, I ask, does the present method of selecting Jailors and Warders justify such a selection?

The average Warder is expert in nothing—least of all in education and health, nor does he possess an imagination active enough to embrace any of the thousand opportunities that are continually presenting themselves in the ordinary course of his routine duties, to do good, to elevate, ever so little the criminal tendencies of his charges.

A college education is not necessary,—scarcely one per cent of the Warder Establishment in the Bengal Presidency is literate,—but previous training is essential, both for Warders and Jailors. A special college should be instituted where candidates, eligible for admission to the Jail Department, should be trained in the principles of prison administration in hygiene and sociology, so that they may be more productive for good and more potent to influence the criminals entrusted to their care. No man should be permitted to hold the post of a Jailor or Warder unless he is a certificated and trained professional, just as no man is

placed in charge of a hospital unless he is a graduate of a recognised medical school.

PRISON LABOUR.

Suitable employment has been and is likely to continue an acute problem of prison administration. The principal Jail industries are—weaving of cloth and gunnies, manufacture of police and excise uniforms, blankets, dunnies, articles such as are at present sold at the Jail Depot, and a few minor industries such as mustard oil, etc. In comparison with the average Jail population these industries are insufficient and it is an exaggeration to say that about one-third of the total population is idle. Even those who work are actually idling,—there is no incentive to labour. The machinery, with a few exceptions, is old and antiquated, the supervision poor and the product proportionately bad. The work being prison labour is necessarily unpaid for, is done under compulsion and consequently the attitude of the average prisoner is one of fear and brooding, an attitude, it must be admitted, least likely to inspire any thoughts of a reformatory type.

The very character of our present Prison Administration is negative. It takes all. It gives nothing. It takes from the inmate every interest, every ambition, every hope. It severs him from his work, his family, all that he loved and cherished, and gives nothing in return. It encourages indolence, craft and cringing, and returns him to the world less fit for an active useful sphere in life than before. We call a certain type of criminals, 'habituals' confirm'd old offenders' and strive by repeated incarcerations to force them into the narrow paths of honesty blinding ourselves all the while to the fact that it is our present system of punishment that is at fault, that our prisons far from being the houses of reformation we fondly believe them to be are hotbeds of vice and schools of training to which the first offender comes to be instructed in the ways of vice and receive his passport

to that underworld of crime that exists in every large city.

If we are ever to escape from this unfortunate condition of things, we must reorganise our prison industries, provide work that may become the basis of a like industry outside and pay men for this labour while in jail, so as to enable them to support their families and take an active interest in their social and domestic life. There seems no justification in depriving a man of his earning capabilities, just because it has been found necessary to deprive him of his liberty for a short while. It serves no purpose but to kill ambition, to engender laziness and destroy skill and workmanship.

Work in prisons should be made to have an educational value. Indian jails are remarkably fortunate in this respect. There are means of learning weaving, clothing, printing, and various other industries and it is to the credit of our penal department that such forms of labour have been introduced. But for the majority of prisoners such skilled trades are barred. It is for these that new forms of labour should be devised. Work in a prison should be so organised as to provide a professional interest and knowledge of the work done.

Take any trade, for example the manufacture of Mustard Oil. Professionalise the work. Give it an intellectual and scientific setting. Organise a course of instructions in the various methods of mustard oil manufacture. Explain first the machinery. The method of production. Next select the various grades of mustard seeds, their cultivation, output of mustard oil per maund of seed, the quality of the oil. Its various properties—medicinal or otherwise. Method of calculating cost from output. The marketing of the oil. Profit and loss, etc. In this way convicts will be instructed in the manufacture and sale of a household commodity and will, on release, be in a position to start a small oil industry of their own. The same may be said of various other trades which at present come under the cate-

gory of "Hard Labour" and as such are understood by the convicts to indicate a system of torture invented by the State to expiate some petty crime, committed, perhaps, in ignorance and more often under the influence of a stronger and more capable mind; and the resentment, the bitterness and the determination to "get even" is proportional to the kind of labour imposed. Such an unhappy state of affairs can easily be avoided by the exercise of little imagination, a little good will and a little sympathy. This brings me to the next consideration.

AFTER-CARE ASSOCIATIONS.

Next, most important to reforming the criminal is the well nigh impossible task of providing him with suitable employment and the means whereby to maintain himself on his release from prison.

In this country it is customary to blame the Government for everything we consider wanting, with a fine disregard to that all important question of the part played by the individual in the affairs of State.

We denounce openly and in no measured terms the various Reforms introduced by the Government, and then quite complacently refuse to see the great lack of reform in ourselves. It will avail us nothing to shout from the house-tops that the Prison Administration in this country is a farce, when we will do nothing to assist the criminal once he leaves jail. If it is the work of the State to provide prisons and keep offenders there, surely it is the duty of every self-respecting citizen, who has at heart the interests and well-being of his fellow-men, to use every means in his power to prevent them from going there. As I said before, the majority of prisoners who are today incarcerated in our various jails, have got there through the sheer indifference, the lethargy and callousness of the average man towards his fellowmen. I am perfectly well aware that it is not possible for every man to be a philanthropist, but I am equally certain that it is well within his sphere to assist in some small way the Associations already existing

for this purpose, to lend his active support to the many existing projects for a wider and more comprehensive scheme for the education of the depressed classes, and last but not least, to see that his own children are educated properly, that they are taught to reverence authority and imbued with those high ideals that make men worthy Citizens and an honour to the class they represent.

We have two Associations in Calcutta whose chief duty it is to provide for the released criminal, and Government recognizing the general excellence of this principle, have a special fund from the revenues of which prisoners are assisted on release. I refer to the Claude Martin Fund. But it must be admitted that these associations scarcely meet one tenth of the tremendous demand for assistance, and unless those interested in the question of the reorganisation of the Prison Administration in India can devise better means or at least help the existing Associations this question will remain in the same hopelessly inadequate condition it is at present.

OTHER REFORMS

I cannot conclude this article without drawing attention to what I consider a most excellent means of enabling a prisoner to regain his former status in life, I refer to the system of Intermediate Sentences.

Parole or Intermediate Sentence is essential to prison reform. It is ridiculous to assume that a fixed sentence consisting of so many years' rigorous imprisonment is the best way of settling the question of crime. Prisoners are of

various classes, grades and conditions and different degrees of punishment are required to meet various classes of crime. The Intermediate Sentence solves the problem. If it is assumed that a prisoner should be released when he is fit to return to society, the present system of a fixed sentence may be modified to a period extending over a smaller number of years, during which time the prisoner's reformation is watched and when he is considered fit his release is sanctioned on parole, so many years prior to his actual date of release.

Fritz Tannenbaum writing on the results of the Intermediate Sentences in American Prisons, says that on an average 75 per cent of the prisoners released on parole have 'made good'. If this system is such a success in America why not give it a trial in this country. The results would justify the continuation of the system and, on humane grounds alone, it seems cruelty to detain any man in prison one single day longer than the interests of the community demand.

I have dealt very briefly with the various aspects of Prison Reform in India, omitting any reference to the political question and the treatment of political prisoners as I feel that this question does not materially affect the larger question of Prison Administration but I trust that those who have the social welfare of our native land at heart will find in this article the seeds of a nobler purer and more humane system of dealing with the criminal class in this country.

JANL ADDAMS, AN AMERICAN SAINT

By DR. SCHOINDRA BOSE

LECTURER, STATE UNIVERSITY OF IOWA

IT is not as it used to be in the old times—a generation ago. Then charity, for instance meant giving free bread and soup and even pecuniary help. Now

that has been set aside for the era of progressive scientific charity. It does not aim to give alms right out. It is concerned primarily with social redemption and social

elevation through social prevention and social education. This newer conception of charity is the fruit of labors of earnest social thinkers and workers, of whom Miss Jane Addams is the most distinctive pioneer. If Henry James has put philosophy on the American map, Jane Addams has done that much for social service.

Miss Addams was about five years old when Lincoln died. Her father John H. Addams, was a personal friend of the martyred President. And because her father spelled his name with double "ds", Lincoln's letters to him would always begin "My dear Double D. Addams." Mr. Addams was a useful and forthright citizen, having been an Illinois State Senator for over a decade and a half. Jane Addams was deeply influenced by Abraham Lincoln, whose healing doctrine of "charity toward all" the world stands more in need of now than ever before. The democratic personality of Lincoln which despaired of no human soul has been an unfailing source of inspiration to her. She considered him as the man who cleared the title to American democracy. "Lincoln made plain" writes Miss Addams in her self-revealing *Twenty Years at Hull House*. "That democratic government associated as it is with all the mistakes and shortcomings of the common people, still remains the most valuable contribution America has made to the moral life of the world."

Jane Addams was born in 1860 at Cedarville in the state of Illinois. This little village as the writer knows from a delightful visit is nestled among wooded hills at the foot of which meanders a small stream. The country about Cedarville is full of beauty spots. It was here in this little corner of the world that Jane had her first introduction to the haunts of poverty.

When scarcely seven years old, Jane happened to be in the poorest quarter of a neighboring town. The ugly little houses, dirty and dull and crowding one another in the shabbiest back streets offered her the first sight of real poverty. Before this time she has imagined that everybody lived in houses as large and comfortable as hers.

'Father' asked the puzzled little girl, 'why do people live in such horrid little houses so close together?'

The father explained as best as he could, but this did not satisfy the daughter.

"When I grew up" declared Jane with much firmness "I should, of course, have a large house, but it would not be built among other large houses, but right in the midst of horrid little houses like these."

"The horrid little houses" etched a picture in her mind which was never obliterated. They made her long to rid and befriend the poor who live in the city slums. Gradually, this feeling developed into a passion to help other people. Even when she was a student at Rockford college, surrounded by every comfort and luxury, she was fond of quoting Carlyle to the effect "This is not to taste sweet things, but to do noble and true things that the poorest son of Adam dearly longs for."

After her graduation from college, she went to Europe. She saw for the first time the slums of London at midnight. Here is the gripping picture as she told it in *The Ladies' Home Journal*.

'On Mile End road from the top of an omnibus which paused at the end of a dingy street lighted by only occasional flares of gas, we saw two huge masses of ill-clad people clamoring around two hucksters' carts. They were bidding their farthings and ha'pennies for a vegetable held up by the auctioneer which he at last scornfully flung with a gibe for its cheapness, to the successful bidder. In the momentary pause only one man detached himself from the groups. He had hidden in a cabbage, and when it struck his hand he instantly sat down on the curb tore it with his teeth and hastily devoured it, unwashed and uncooked as it was. He and his fellows were types of the 'submerged tenth', as our missionary guide told us with some little satisfaction in the then new phrase, and he farther added that so many of them could scarcely be seen in one spot save at this Saturday night auction, the desire for cheap food being apparently the one thing which could move them simultaneously. They were huddled into ill-fitting, cast-off clothing, the ragged finery which one sees only in East London. Their pale faces were dominated by that most unlovely of human expressions the cunning and shrewdness of the bargain-hunter who starves if he cannot make a successful trade and yet the final impression was not of ragged tawdry clothing nor of pinched and sallow faces, but of myriads of hands empty, pathetic, nerveless and workworn, showing white in the uncertain light of the street and clutching forward for food which was already unfit to eat.'

After five years of travel in Europe, she returned home. She was dissatisfied with life. She wanted to be a doer rather than a dreamer. She longed for real work in a real

world. And so Miss Addams and another young woman established in 1889 Hull House in a congested industrial center of Chicago the second largest city in America. It was called Hull House after the name of its original owner—Mr. Charles J. Hull one of Chicago's pioneer citizens. True to her faith that 'the things which make men alike are finer and better than the things that keep them apart' Miss Addams put the best of everything in the house just as she would wish to do in her own home. The tables and chairs and books and pictures are of the finest quality. Nothing is too good for human beings—even though they may be denizens of slums.

When Hull House first opened its doors it represented no association. It was the handwork of two women backed by many friends. At the end of the first five years Hull House was incorporated with a board of trustees. As stated in its charter the object of Hull House is as follows:

To provide a center for a higher civic and social life; to institute and maintain educational and philanthropic enterprises; and to investigate and improve conditions in the industrial districts of Chicago.

There are in Hull House over fifty residents, mostly college men and women. They pay their own expenses and live on the plan of a co-operative club. They carry on the activities of the settlement and become the real friends of the neighborhood. The residents endeavor to share in the life of their neighbors by taking an active interest in their individual joys and sorrows. No lines are drawn. All neighbors are friends alike—the sons of the poor immigrants from England are treated just exactly as the daughters of down-trodden Jews from southern Russia.

The scope of this article does not allow a detailed analysis of everything that is being done at the settlement. I shall here refer only to the most important phases of its organized work.

Let us begin with education. There are Adult Classes which meet for three terms a year. In these classes courses are offered in languages, literature, history, mathematics, drawing and painting. There is also a class in Advanced Literature. The program of the class is similar to that of a literary society. Members prepare half a dozen essays on some work

of literature and read them each evening before the class. In this connection mention should be made of the Current Topics Class which discusses issues of earnest interest—economic, political, legal and philosophical.

Then there is a Printing Class where boys, under a competent director, assemble news of the various activities of Hull House, set the type, read the proof and publish a monthly paper entitled *Hull-House Boys Record*.



Miss Jane Addams

Of no less interest is the Cobbling Class. A practical shoe maker gives lessons in shoe repairing. The boys learn to mend their own shoes or those of any member of their family. The tuition is free, but the budding cobblers have to purchase the leather they use.

Hull House has always made use of dramatics as an effective method of education. The Hull House players give regular performances in their well-equipped Hull House Theatre, which has to-day earned an enviable place for itself in the city of Chicago. Among the notable pro-



A Group of Workers—Hull House Gymnasium

Hull House could not be bought or sold. It has always been conducted in the interest not of dollars but of a high social ideal.

In spite of every subtle opposition Hull House has grown to be the most successful and most famous of all settlements in the United States. To lay at the centre of a great civic welfare to-day its portals are open to the representatives of thirty-six different nationalities of the neighborhood. That old age find itself not abandoned that youth find itself appreciated that sorrowful find comfort that the discouraged find inspiration that the weak find strength that the sick find health that the misunderstood find toleration that the immigrant finds his place in the new world—these are the real achievements of Hull House.

To hundreds and thousands Hull House means simply Miss Jane Addams. It is to her, more than to anyone else that the settlement is indebted for its steady growth and continued success. Miss Addams is considered not only as one of the foremost citizens of Chicago but of America. Her views on social problems may be gleaned from the following books which are among

her best known writings: *Democracy and Social Ethics*, *Newer Ideals of Peace*, *The Spirit of Youth and City Streets*, *Twenty Years at Hull House*, *A New Conscience and an Old Evil*. From these one gathers that she is a convinced believer in the superiority of moral over physical force. She holds that in all races and nations there are immense reserves of moral power which are never fully utilized in times of crisis. Had they not been lost to sight of racial hatred and bloodshed could have been avoided. Yet it cannot be said that she is either an avowed socialist or a thoroughgoing Tolstoyan although she is hospitable to both those ideas. Her emphasis is upon the ethical side of the social movement coupled with an insistence upon the democratic organization of industry largely on socialist and trade union lines. "Comments a writer in *The Encyclopaedia of Social Reform* in a cold matter of fact way—also with truth.

In the early days when I was preparing to be a social worker in the former Chicago School of Civics and Philanthropy I heard Miss Addams speak at public meetings and I also met her at Hull.

The sum total of those impressions is that hers is the life dedicated to the gospel of neighborliness. Hers is the joy of finding the spirit of God which "lieth in each man but which no man can unfold save in fellowship." I never knew what particular creed she subscribed to—never cared to know. I am, however, dimly conscious that she belongs to the consecrated church of human brotherhood—the church which believes in the religion of freedom, tolerance, good will and service but more of service than all else put together.

Recently I have had the pleasure of coming in contact with Miss Addams again. I found that my earlier impressions have suffered nothing by lapse of years. She is the same as ever. There may be a few slight wrinkles on her face, but there is none whatever in her heart. Ex-president Wilson has often been described as a thinking machine so cold that one could skate all around him. Jane Addams, the kind and gracious sister of mercy, is not like Woodrow Wilson the astute practising politician. She radiates light and warmth and good cheer. I never look upon Miss Addams without thinking of Sister Nivedita (Margaret Noble) whom I met a number of times at her home in Calcutta. Jane Addams, upon whom the English labour leader John Burns once conferred the title of the only saint America has produced, has something of the same spirit of Sister Nivedita the "spiritual mother of young

India—both gilded to an eminent degree with a keen penetrative understanding and a God-intoxicated love of humanity.

Naturally Miss Addams has great admiration for Mahatma Gandhi, who has since his incarceration been pronounced by Dr. John Haynes Holmes of New York Community Church as "the creative spiritual genius of the first order," "Incomparably the greatest man now living in the world." It is a rude shock to Miss Addams that the gospel of Gandhi, which is at its best the gospel of Buddha, of Lautze, of Seneca and of Christ should come in for rancorous denunciation at the hands of English bureaucrats and English missionaries. "Mr. Gandhi is a very great man," said the leader of Hull-House, with a real social vision. "He has made a deep impression upon the West. Non-cooperation has not yet been given a complete trial. It will succeed where nothing else will. Violence, at any rate, is not the wise solution of the Indian problem."

As I sat by her and listened to her quiet words, I felt that somehow the sunny side of the world was up. Those who are poetically inclined may describe her as one possessing soul-alchemy. A prosaic, but just as good, way to state it is that she is endowed with an all-pervading sympathy, and a personality generous as the air. Well could she say with the noble American poet Walt Whitman: "When I give, I give myself."

SHELLEY

(DROWNED OFF VIA REGGIO, JULY 8th, 1822)

ALL art is at once the reaction and criticism of experience the character and tone of which must depend upon the artist's particular psychological build and the phase in spiritual evolution which he is momentarily traversing. This dependence upon psychological impulse enables us to classify artists very conveniently often into types which must be studied and understood in a way peculiar to themselves, for

example Otto Weiningers' distinction "Bei Shakespeare hat die Welt Keinen Mittelpunkt, bei Beethoven hat sie einen," presupposes two definite types of artists, which can perhaps be best described as the perceptualist and conceptualist types. When we listen to a Sonata of Beethoven, we are over aware of a personality, the music is born of a conflict between the incompatibilities inherent in the artist, and those of his

environment, we become acquainted with an individual "Weltanschauung" we listen to Beethoven wrestling with his destiny. Now the opposite type of artist, the perceptualist, Shakespeare Mozart type has no "Weltanschauung", it eschews theories about life it evolves no metaphysical system to explain away the unrest in the artist's soul, for it, art and religion are one "Weltanschauung" poetry or music as the case may be. In terms of personality with the one, we see the page of life with Beethoven's individual existence writ within the page with Shakespeare the personality is so integral so expansive that it overstretchers the margin of the page completely suffusing it until we fail to distinguish Shakespeare from life or life from Shakespeare, we see life through the bright vision of his eyes, whereas we watch Beethoven himself gazing upon existence, blinded distraught tormented. Now it stands to reason that the Shakespeare type of artist is the rarer, the more universal whose art is in fact the nearest approach to folk art by which is meant lyric utterance intensely personal but merged into the impersonal by the spontaneous modifications of generations of people this is the true richness, the personality so intense that its products are impersonal.

Shakespeare is essentially a pagan poet. He lives in this world loves this world and makes this world the very centre of his art. He explores in all its depths and width the vast and intricate realm of human nature but his man is the man of flesh and bones who dwells on our earth the complete being body and soul inseparably united. His characters are kings fools adventurers rogues lovers maids and wives pleasant and unpleasant people who move in the world in the manner in which we expect them to move according to their respective natures. He is aware of an existence outside that of the average human ken intensely and humanly aware but there is no rough division between the natural and the unnatural spirits are mere prolongations of earthly characters. There is no need to make intellectual speculation about the infinite the method is perception not conception. And the tone in Shakespeare is that of the refined slightly melancholic resignation of the later pagan whose keen pleasure in life is tempered yet made more poignant by the sense of fleeting time.

There is in Shakespeare's elegant detachment a shade of renunciation which suggests that his soul has sought peace in the sacrifice of the desire for Eternity. The Shakespeare artist dwells in time, the other type the Goethe Beethoven Calderon Shelley type in Eternity. The one accepts life, contented neither to praise nor mispraise but to receive in wonder, the other is engaged in violent combat over the values of life and with its own unrest.

If Shakespeare is the type of the mature genius who has surpassed all theories and intellectual concepts and arrived at a purely



Percy Bysshe Shelley

poetic view of existence then Shelley is the supreme example of the conceptualist for whom ideals shine brightly in a blackness of unreality. Shelley is the type of all lyric poets. His is the poetry of adolescence, adolescence with all its apostolic fire and dreams of a new heaven and a new earth a spirit of intense and eager swiftness to purge the world of its untiths and suffer wrongs—the predominant image in She-

poetry is that of fleet movement soaring wings lightfoot winds flying clouds the agile quickness of things that move swiftly Shelley set out a young Messiah, come to save the world. He had a truth to serve a theory to illustrate a creed to preach. To teach his message with action was the bent of his early years. We want the poetry of life, he says. But the intense disturbance in his own person, the failure to reconcile his teachings with the practice of a cruel world and the bitter disposition of chance and his friends towards him drove him in unacknowledged lumination to solitude, exile and the poetry of the written word. It was this frustration of his early ambition and particularly the gill of the Harriet episode which was the true main spring of his major work. Retired from the battle unable to find serenity in resignation like Shakespeare or peace in faith like Calderon Shelley spent his short years hovering over the future city of his dreams when hope sustained the wings of imagination or when hope failed him wailing over his own misery and the world's wrong.

The great secret of morals is love or the going out of our own nature and an identification of our selves with the beautiful which exists in thought action or person not our own. A man to be greatly good must imagine intensely and comprehensively, he must put himself in the place of another and of many others, the pains and pleasures of his species must become his own. The great instrument of moral good is the imagination and poetry administers to the effect by acting on the cause. Poetry enlarges the circumference of the imagination by replenishing it with thoughts of ever new delight which have the power of attracting and assimilating to their own nature all other thoughts and which form new intervals and interstices whose void forever craves fresh food. Poetry strengthens the faculty which is the organ of the moral nature of man in the same manner as exercise strengthens a limb. Poetry is indeed something divine. It is at once the centre and circumference of knowledge. It is that which comprehends all science and that to which all science must be referred. Poets are the hierophants of an unapprehended inspiration, the mirrors of gigantic shadows which futurity casts upon the present, the words which express what they understand not, the trumpets which sing to battle and feel not what they inspire, the influence which is moved not but moves. Poets are the unacknowledged legislators of the world.

Here is the great pretext which the conscious Shelley found for writing his poetry, a mighty apology for a failure so profound and disturbing that he dared not realize it. And within the poetry itself runs another conflict, the division between a

determined theory tending to soar away from earth and to keep immaculate in a dazzling whiteness of intellectual life and the lyric music through which he unburdened the agonies of a

full heart

In profuse strains of unpremeditated art' It suggests a cleavage again between the conscious and the unconscious. Shelley between philosopher and poet. Metaphysics were his obsession. The basis of his political philosophy is explained by Mary Shelley in her note to Prometheus Unbound:

The prominent feature of Shelley's theory of the destiny of the human species was that evil was not inherent in the system of creation but an accident that might be expelled. Shelley believed that mankind had only to will that there should be no evil and there would be none. That man could be so perfect as to be able to expel evil from his own nature and from the greater part of the creation was the cardinal point of his system.

This theory rests implicitly on the assumption that the intellect is the pre-eminent instrument of good in human development. Here again Shelley comes in conflict with his soul, his sleepless intellect weaving theories which bound his heart down by threads of their own making. It was precisely this conflict between life and his doctrines which made him recoil from the world of action. Shelley was in search of truth not of those fugitive glimmers of truth which shine here and there in human nature, and delight the eye of the pagan observer, but of the whole truth, a comprehensive and final scheme of the world, this and nothing less could satisfy his architectural mind. Hence the torment, the sense of unreality, of distorted values which infiltrate his poetry, for no single human consciousness can contain the world. Such a violent self-assertion is as damaging to the spirit as the utter self-abandonment which Lord Byron manifested.

Shelley was a tormented spirit, an ineffectual angel but not in Matthew Arnold's sense an organism of incomparable sensitiveness within whom an emotional nature capable of great love for others warred with a ratiocinating intellect hot with ambition. Shelley never suffered peace of mind, like the adolescent age of which he is the type, his whole being was a hell of ferment and uncertainty wherein a great and powerful altruism strove for expression. Hating didactic poetry he was the most didactic of all.

poets. If Wordsworth and Shakespeare represent the two poles of English poetry—the ethical and the aesthetical, he partook the greatest possible measure of both, and the two fought for mastery in his soul. Shelley was hated by his countrymen, although he had very little feeling for the earth of England, yet he was in a way the apotheosis of the 19th century Englishmen. He was a quintessentially English product, and because he combined so many English qualities in such a highly concentrated degree, he was an outcast to his compatriots.

What solution was there then for this Peer Gynt entangled in the mesh of his illusions, this Faust, striving at once with himself, with God, with Mephisto? Only one, the Promethean life, the spirit of the creature which defies the creator which fashioned it in frustration the bird clipped of its wings

yet soaring aloft in song of unfeigned ecstasy born of torture. Shelley's spiritual journey ended where Goethe's ended with a praise—of the Promethean spirit

Ja 'd esem Sinne b'n ich ganz ergeben
Das ist der Weisheit letzter Schluss
Nur der verdient sich Freiheit wie das Leben
Der täglich sie erobern muss

Even so did Shelley speak at the end of his great panegyric of the Promethean "way"

To suffer woe which Hope thinks infinite
To forgive wrongs darker than death or night
To defy Power which seems omnipotent,
To love and bear—to hope till Hope creates
From its own wreck the thing it contemplates,
Neither to change nor falter nor repent
This like thy glory Titan is to be
Good, great, and joyous—beautiful and free
This is alone Life Joy, Emptie and Victory

ROLF GARDINER

THE INDIAN STATES AND THE LEAGUE OF NATIONS

By SARDAR DR. M. V. KUMBH, M. A., D. L.

WOODROW Wilson laid the foundation of the League of Nations in order to shut up the possibility of war all the world over. Its membership thus must include all the states in the world. Although the desire of some states to lay down the only condition for admission to it viz, the qualification of being a fully self-governing, or sovereign state was not explicitly accepted by the first assembly of the League yet it is one of the chief conditions. The first assembly, however appointed a commission to examine the question.

2 That a very liberal interpretation has been placed upon the term 'Fully self governing', will be readily admitted by a reference to the history and conditions of states taken in as members by the first assembly of the League which held its sittings at Geneva in Switzerland. Among these are the small states of Luxembourg, Austria and even Bulgaria which last is bound by the treaty made after the Great War to observe certain financial

and Military restrictions. Austria moreover is bound not to have treaty relations with certain foreign states. Even the tiny state of Liechtenstein had applied for admission to the League, and it is significant, however, that it was rejected on the main ground that it had incomplete self government.

3 It was however, invited to the Conference of States which met at Genoa in Italy in April. The Chief of the State is Prince John, the only German Sovereign left of all the Emperors, Grand Dukes, and the Princes that the war dethroned. His state is a nation of 11000 souls who spread themselves out over 60 square miles. It lies between Switzerland and Austria. It has a diet and a republican party, but as Prince John owns the land as well as the Crown—there are no taxes and no revenues. When it proves that it has full self government, even like that of the Colonies of England, it is bound to become a member of the League.

4 Not fourteen states had

it, could be referred to the Institutions established by the League for the purpose

10 Looking to the history of the establishment of the British paramountcy in India it is clearly seen that the first step it took was to isolate every indigeneous state it came into contact with by entering into a treaty, or engagement with or conferring a Sanad—an engagement in the nature of a favour on it, and under these sorts of agreements it left to the states various attributes of sovereignty. But in all cases the relations between the two have been clearly defined and leave no ambiguity.

11 No greater mistake could be made than to suppose that all the Indian States are feudatories of the British Government. There is a class of states known as such with corresponding rights and duties, but its existence is due to distinct causes. At the other extreme, there is a class of States which have no inferior status to that of allies. Between these two lie States, which have agreed in different terms with the British Government.

12 The reasons for these differences are many, but they are mainly due to the circumstances existing at the time the treaties were made. The Maratha Empire which held sway in India before the British supremacy, had subjugated most of the states in India. This is the main cause for distinction between the treaties which are divisible into two main groups. In the treaties with Nizam who had an unbroken alliance with the British Government, Scindia and Holkar, their absolute internal autonomy is recognised and no indefinite obligation of any sort—Military aid for instance—is laid. In the case some others who perhaps owed a similar obligation to the Marathas, an obligation for rendering Military aid, is laid and an assurance has been given to them that "British jurisdiction shall not be introduced" into their territories.

13 As a matter of fact the bulk of the states enjoy more self-government than the British Colonies. Like the latter they can not enter into relations with foreign states but unlike the British Colonies, the states exercise full civil and criminal jurisdiction. Appeals from the highest Courts in the Colonies are heard by the Privy Council in London, but no appeal lies to it or any other British Court from the Indian States. Except the right of making peace or war, which they have agreed not to exercise independently

of the British, they have unimpaired the right to administer Civil or Criminal justice, the right to legislate and all other rights which form the attributes of sovereignty.

14 There have been breaches in the rights guaranteed by treaties to the states on the part of the British Government due either to the helpless condition of the former or a misunderstanding on the part of the latter. But it would be going against justice, conscience and equity to assume that these lapses could ever ride solemn engagements. Indeed, the British Government have in a special protocol at the Conference of London which was held to abrogate the provisions in the treaty made with Russia after the Crimean War regarding the use of Black Sea Ports have laid down the principle that it was

An established principle of the Law of Nations that no power can liberate itself from the engagement of a treaty nor modify the stipulations thereof, unless with the consent of the contracting party by means of an amicable engagement.

15 Sir William Lee Warner in his article "The Native States of India" (published at pp 83-89 of Volume XVIII of the New Quarterly Review London) observes,

The treaties (with the Indian States) themselves have been formally accepted by a Parliament as binding upon the Crown and Nation of the United Kingdom since the transfer of the administration took place in 1858. The highest Courts of Justice have treated them with the respect due to international obligations for more than a century from January 1793 to 1897. In the former year Lord Commissioner Eyre held that the treaty with the Nawab of Arcot was a treaty between two Sovereigns and consequently not a subject of private Municipal Jurisdiction. In the latter year the Lord Chancellor rejected a claim put forward by the Government of India of the right to arrest a fugitive criminal on a Railway passing through the territory of the Nizam of Hyderabad. He relied upon a principle of International Law, that the Authority to execute any criminal process must be derived in some way or other from the Sovereign of that territory.

16 "But the distinguished position of the Indian States has been clearly recognised by the British Government in making commercial treaties with other Nations. The fact is not perhaps so widely known, much less appreciated, as it ought to be."

To quote the authority once more,

"A further instance illustrative of the breach of constitutional gauge between British India and Native States is supplied by our treaties with foreign powers and it is more noteworthy because, as already shown the States have lost one great element of Sovereign Power, namely control over

Sir William cont

"In our Commercial Treaties, it is usual to give and receive full liberty of conscience and free authority for the purchase of property to the subjects of negotiating powers. These rights can be, and are, readily insured in British India, but in the Native States there are limitations and reservations in matters of worship and trade. Accordingly, in the negotiation of such commercial treaties the British Government recognises the necessity for differential treatment, and guarantees in the Protected States no larger measure of freedom of contract for the foreigner than that which it is able to secure for its own British Subjects."

17. As late as December 1911 when His Highness the Gaekwar of Baroda was made party to a suit for dissolution of marriage in London he was declared to be exempt from the jurisdiction of British Courts in his capacity as a Sovereign. In another case, a Cochin Prince was declared to be outside the jurisdiction of the British Civil Courts. As Sir William observes

"The question is not one of mere academic interest, because the answer to it must make all the difference in the attitude of the public mind towards the Ruling Chiefs, and in their consequence in our intentions."

18. Although in 1877 was held at Delhi the First Imperial Assemblage to announce the assumption of the title of Empress of India by the Queen of England, yet at it and at subsequent such assemblages it was announced by Royal Proclamations that the treaties with the Indian States would be kept intact and that no change was meant in the status of their Rulers. These solemn assurances conveyed by formal Royal Proclamations have continued unimpaired the binding character of the treaties or other engagements.

19. Obviously in violation of these facts it was that on 21st August 1891 the Governor-General of India announced

"The principles of International Law have no bearing upon the relations between the Government of India as representing the Queen Empress on the one hand and the Native States on the other."

Says Sir William Lee Warner in his Article already referred to,

"But happily, the Government of India have never acted on the qualified denial of justice according to International Law, and did not so act in the case before them. No principle of International Law was even slighted in the Manipur Case."

20. A formidable breach in the treaty rights is caused in practice by the exercise of residuary jurisdiction in the territories of Indian States by the British Authorities. It seems to derive its authority, or rather confir-

mation of the previous practice by an order in Council of the British Sovereign. The latter may protect the Officers acting under its provision, but its propriety, if not its legality, can be questioned. In any case, having regard to the fact that Extra-territorial rights were exercised by the European Powers in the territories of otherwise sovereign States, such as Turkey, before the war, or China, the character of the Indian States as fully self-governing or sovereign States continues inviolate.

21. To sum up in the words of Sir William Lee Warner who besides being a recognised author on the subject of Indian States held the post of the Foreign and Political Secretary to the Government of India

"It is evident that Parliament, Judges and our diplomatists recognise the sovereign powers of the protected Princes of India and their peculiar position outside the constitutional system of British India. These Officials in their working nature regard the protected princes from the point of view of International Law."

22. The British Government itself, when it selected a representative Indian Prince as one of its delegates to the meetings of the League or its Assembly seems to have been conscious of the rights of the Indian States to a participation in the constitution of the League. But this sop to the feelings of the Indian States cannot be a substitute for the exercise of their right by them.

23. According to the practice of the League, at any rate, being a fully self-governing State is a main qualification for the admission of a State to its Membership. The interpretation to be put upon the phrase "Fully self-governing State" is simplified by the status of its members, such as Austria, Bulgaria which have restrictions placed upon their armaments and foreign relations, and the colonies of the British Empire, which are subordinate to the Empire not only in respect of foreign relations but as regards its civil and perhaps criminal justice, and India which is dependent on Britain, with respect to its finances, as well.

24. Some of the Indian States, at least, exercise self government in a larger measure than some members of the League and the former have larger areas, revenues and population than the latter. Consequently both on the score of being in possession of greater self governing powers, reserved to them by

learn the modern arts of cheap manufacture, she lost her wealth and became poor. If India were efficient in these arts, the railways would have very largely helped her in developing her resources to her own benefit. Mr. Chandrika Prasad believes that Indian railways can even now be made to achieve this object, if they are worked properly.

The object of our railway policy, as the author of "Indian Railways" says should be primarily to develop the industries, agricultural trade and general welfare of the country. If this is to be accomplished it is of essential importance that the causes that have so far stood in the way of the realisation of this object should be completely removed. Mr. Chandrika Prasad seems to think that the Indianisation of the main departments of Railways and the appointment of a strong committee with a majority of Indians entrusted with the duty of overhauling the whole system of railway working, so as to effect retrenchment of unnecessary expenditure and to organise the machinery on a sound basis, would facilitate the introduction of the reforms needed in the administration of our railways.

It has long been a standing complaint that Englishmen have made a sort of monopoly of the higher railway posts to the exclusion of Indians. Mr. Chandrika Prasad writes in this connection:

'The foreign agency now employed is too expensive for the people to pay and gain any material advantage from the railways. Such agency should accommodate itself according to the economic circumstances of the country. It is true to some extent we need experts from foreign countries. We should pay them liberally in order to have full advantage of their skill and experience but we do not need so many of the officials who pass under the class of experts from overseas countries and are maintaining a prohibitive standard of pay and allowances which is difficult for the country to pay. The officials are for the country and not the country for the officials.'

It was in the seventies of the last century that the Secretary of State for India impressed on the Government of India the need of employing Indians in posts of importance on Indian railways to a larger extent than they had so far done. The Government of India had, however, neither the inclination nor the courage to go against the wishes of the powerful clique whose interest it was to keep the appointments as a close preserve for British youths. The Royal Commission on Public Services, whose report was published in 1916, and the Indian Industrial Commission when reported later, made important recommendations urging the recruitment of educated Indians more and more to these services. But these recommendations still remain almost unheeded. And, even the Aewarth Committee (1920-21) which was appointed by the Secretary of State for India to enquire into the administration and working

of Indian railways, were unanimous in complaining that Indians had not been advanced to higher posts. They expressed their regret that even in the subordinate posts of the official staff there were not more of them, and recommended that the process of employment of Indians in the higher posts should be accelerated.

'We think,' they said, 'the Government of India might consider the propriety of establishing a minimum percentage of Indians to be reached within a fixed period. The minimum would have to be higher or else the period shorter in the traffic than in the engineering or locomotive departments.'

Very closely connected with the question of Indianisation of the higher railway services is the question of provision of technical education necessary for the men to be appointed to the various superior grades in those services. Referring to the training of officers and subordinates for the technical departments of State railways, the Royal Commission on Public Services said:

'A determined and immediate effort should be made to provide better educational opportunities in India so that it may become increasingly possible to recruit in that country (India) the staff needed to meet all normal requirements.'

The Hon. Sir Mahadev H. Chaudhri in a separate note stated:

'This recommendation has my full concurrence, and I only wish the recommendations as regards these services be given effect in practice with the same sympathetic spirit in which they have been conceived. The fear entertained as regards these services is that perhaps an indefinite length of time may be taken in 'Indianising' them and that as they become India recruited Asiatic-Indians would not be selected for them in due proportion, and they may become like the present recruits in India services in which as pointed out later, the proportion of Asiatic Indians to Europeans and Anglo-Indians is only 23.82 and 6.3 per cent in posts with salaries of Rs. 200 and above, Rs. 500 and above, and Rs. 800 and above respectively.'

Commenting on these observations, Mr. Chandrika Prasad very appropriately remarks:

'The fears are very well founded, for has not the European and Anglo-Indian combination completely kept Asiatic-Indians during the last 47 years out of the appointments of Foremen mechanics, which were ordered by the Secretary of State for India in 1870 to be made entirely in India from among Asiatic-Indians and Europeans or Anglo-Indians?'

While discussing the question in their Report the Indian Industrial Commission made the following significant observations:

'Railway workshops are, as we have stated in many cases already receiving European and Anglo-Indian apprentices to whom some degree of technical training is given with the object of enabling them to obtain posts as foremen or in special cases, even higher appointments. There is, however, a noteworthy absence of provision for the middle-class Indian

How unsatisfactory the position still is in the matter of employment of Indians in the higher railway services will be seen from the following extract quoted from the Report of the Acworth Committee

'At the date of the last report there were employed on the railways of India about 710,000 persons of these, roughly 700,000 were Indians and only 7,000 Europeans, a proportion of just 1 per cent. But the 7,000 were like a thin film of oil on the top of a glass of water, resting upon but hardly mixing with the 700,000 below. None of the highest posts are occupied by Indians very few even of the higher. The position of a District Engineer, District Traffic Superintendent, or of an Assistant Auditor is with one or two exceptions, the highest to which Indians have hitherto attained. The detailed figures in Appendix No. 2 show that on the principal railways of the country, out of 1,749 posts classed as superior, 182 or rather more than 10 per cent are filled by Indians. Of the 182 Indians 153 occupy posts as assistant district officers in the various departments 24 have reached the higher grade of district officers.

The Acworth Committee, of course, recognise the need for the adoption of adequate measures for introducing technical education in order that Indians qualified by training and experience may be appointed to the superior posts in the railway services more largely and urge that substantial funds should be made available for the purpose. But the Government do not appear to be in a mood even now, as before, to listen to such advice. Else how is it that while enormous sums of money are being spent in establishing new Universities of the old type, practically nothing has so far been done for the introduction of a suitable and properly planned system of technical education so essential for the industrial development of the country?

Neither the Indianisation of the higher railway services nor the appointment of a Committee, such as that suggested by Mr Chandrika Prasad would go far enough to solve the railway problem in India. These are undoubtedly steps in the right direction but what is demanded is a change of a more fundamental nature. The vital need of the moment in the matter, is the abolition of Company Management and the introduction in its place of State control combined with a popular system of management. Mr Chandrika Prasad deals with the question at considerable length and he quotes the opinions of well known authorities and experts in support of State Management. He meets most of the arguments put forward by the advocates of Company Management against management by the State and shows how preposterous their proposals are.

'It is remarkable,' he says 'that the European commercial bodies, both in India and in England are from the earliest times great advocates of Company Management, but none of them has taken any risk

whatever on account of the Indian railways. Even capitalists of England have failed to invest their money in Indian railways as an unaided private enterprise. They have always insisted upon a Government guarantee of high interest. The European commercial bodies who offer gratuitous advice in favour of employing private companies secure undue advantages from the British companies at the expense of Indians and have enjoyed all facilities provided by the railways to push on their trade. It is the people of India who have borne all the burden and they alone should decide the great question now at issue.

Agam

The system of leasing Indian State railways to private companies virtually amounts to this that the people of India defray the costs and expenses of building up the property, while the profits and other advantages of ownership are shared and reaped by others. In the early days of these railways when the traffic returns were low and did not pay the expenses interest and other charges, the people of India defrayed all the deficits. When the time came for profits the companies have stepped in and got hold of the railways practically becoming masters of the same sharing in the surplus profits and exercising powers over large expenditure and lucrative appointments keeping Indians in the lowest grades of the service.

Nothing could be simpler and more reasonable than the proposition that those who own a property should themselves manage it and secure the profit that it brings for their own use. Those who demand the introduction of State Management of railways combined with popular control do not ask for anything more than this. But in view of the fact that the contract of the East Indian Railway expires in December 1924, and that of the Great Indian Peninsular Railway in July, 1925, a hue and cry has been set up against direct State management by people interested in the perpetuation of the present system.

The scheme formulated by the five members of the Indian Railway Committee who oppose State Management provides that the management of the undertakings in question should be transferred from English to Indian companies, having nothing more than a minority interest in them and the Government retaining the predominant part. They should appoint one half of the Directors and nominate the Chairman and thus retain the control. No device could be clumsier and more incongruous than this. And, yet it is being perpetually dinned into our ears that it is in this proposal that its authors have reached the acme of wisdom. Sir William Acworth the President and the four members of the Committee including the Right Hon. Srinivas Sastri, and Mr. Purshottamdas Thakurdas, the indomitable and wide-awake Chairman of the Indian Merchants' Chamber and Bureau, Bombay, who resist all j

different name, have no difficulty in exposing the ridiculously absurd and futile nature of the new-fangled scheme of Company Management. They say.

"We attach great importance to the fact that Indian public opinion is against Company Management, and this not only on the general ground that Indian opinion is entitled to great weight on a question such as this but for another reason of great importance. It is with money secured with Indian taxation that the Indian railways have been almost entirely built. It is the Indian public that uses the railways and pays the railway rates and fares. It is the Legislative Assembly at Delhi which under the new constitution votes the railway budget. It is of the utmost importance that Indian public opinion should not be prepossessed against the railway management."

In concluding their observations on the subject they write

"We have based our recommendation mainly on a broad ground, which seems to us incontrovertible, that as a matter of practical politics companies substantially independent cannot be formed in India, and that without such independence the advantages of private enterprise are lost. The fact that our colleagues can only propose the formation of companies in which the State would own the great bulk of the stock, appoint half the

Directors, and nominate the Chairman with an ultimate appeal in case of disagreement on the Board to the Government itself, has confirmed us in our belief that we have correctly understood the position."

It appears that the railways in Switzerland and Belgium were nationalised in order to prevent their being controlled by foreign holders of their securities. When Indians demand management of their railways by the State, they ask for something similar to that. It is to be hoped that members of the Indian Legislature will have the courage to put their foot down on proposals for the continuation of a system which allows foreign exploitation to be carried on without let or hindrance.

Mr. Chandrika Prasad Tiwari's work is a welcome publication. Indian publicists will find it useful as a book of reference, as it constitutes a store-house of valuable information not available in one place in any other book in so convenient a shape. When I say this I do not forget its defects. It is to be hoped that when the author is able to bring out his next edition he will condense his matter and arrange it in a more systematic and scientific way.

SUDHIR KUMAR LAHIRI

CORRESPONDENCE

To

The Editor,
The 'Modern Review'.

Dear Sir,

With reference to the article "Sanskrit Terminology" in the August issue of your monthly I wish to point out that two out of the four Dravidian languages would readily accept a Sanskrit terminology that might be introduced. Telugu and Kanarese, although their structure is Dravidian, have in the past been guided so greatly by Sanskrit examples, that one with any pretensions to scholarship in those languages would unhesitatingly take up terms coined from Sanskrit roots. With Tamil and Malayalam the case is slightly different, but even there the interests of uniformity will, I believe, ultimately prevail over considerations of literary prudery.

The activities of the Translation Bureau of the Osmania University deserve more than a passing mention in connection with this question. The experiment is there being given a fair and open trial by the Premier Indian State. A University has been established where instruction is to be imparted through the medium of Urdu, the State language, and text books of Science and History are being translated for the benefit of the first batches of students. It is to be hoped that ultimately the translation stage will pass and a

body of original work arise which would compare favourably with the output of such literature in European languages. The scheme is an experiment, a very large experiment, backed by the resources of a rich Indian State, started by a master mind in the employment of the State, blessed by the support of the Ruling Prince thereof and worked by a band of eager and willing scholars, and its progress and result deserve to be watched more keenly by the people of British India than it is at present.

C. B.

To

The Editor,
The 'Modern Review'.

Dear Sir,

We read in your last number of the "Modern Review" a correspondence regarding the booklet 'Gandhi and Tagore'. We fear, it does not convey a clear impression. There are two articles in the booklet and your correspondent refers only to the second one. The main article originally appeared in the 'Standard bearer', and was not from the pen of Mr Venkata

Yours truly
RAMESWAR DE.

THE TEACHINGS OF SRI MADHVACHARYA

BY HELMUTH VON GLASENAPP, UNIVERSITY OF BRITAIN

OF the great Vaishnava Teachers Rāmānuja alone has so far been sufficiently noticed in Europe. Thibaut, Von Voss, Otto have translated some of his works and furnished an exposition of his doctrine. The systems of other philosophers of the Bhakti school are still waiting to be dealt with by Western scholars claiming as they do in a high measure the interest of the historians of philosophy and religion. There fore the number of treatises dealing with Madhvāchārya the famous herald of the Dvaita mata, is as yet very small. It is true that Mackenzie gave an "Account of the Marda Gooroo" in the Asiatic Annual Register 1804, that H. H. Wilson dealt with the

Brāhma-sampradāya in his 'Sketch of the Religious Sects of the Hindus' (Asiatic Researches 1828-33) and that Colonel Henry S. Olcott wrote in 1886 jointly with P. Sreenivas Row a Dvaita Catechism (Madras Empress of India Press) but in all these works we miss a thorough treatment of the subject in question as well as in Sir George Grierson's short article on Madhva in the Encyclopaedia of Religion and Ethics and in Mr. J. N. Farquhar's valuable Outline of the Religious Literature of India. Monographs on Madhva were first produced not in the West, but in India by Mr. C. V. Krishnaswamy Aiyar and Mr. S. Subba Rao in their critical sketch, Sri Madhvacharya (Madras Natesan) and by Mr. C. M. Padma nabhar in his extensive book, Life and Teachings of Sri Madhva (Coimbatore 1909) evincing warm enthusiasm. To Indian scholars are due also the first translations of some of Madhva's works, viz. to Mr. Subba Rao's English renderings of Madhva's commentaries to the Bhagavad Gītā and Brahma Sutra and to Mr. S. C. Vasu's translations of the commentaries which Madhva wrote to some of the Upanishads (in 'Sacred Books of the Hindus'). A very short account of Madhva's system has been furnished by Sir R. G. Bhandarkar in his book on 'Vaisnavism and minor religious systems'

(Strasbourg 1913) and by Mr. V. S. Ghatge in his work Le Vedānta (Paris 1918), an able study of the Brahma Sūtras and their commentaries, a full exposition of the philosophical doctrine of Madhva and his school will be found in the second volume of Professor S. N. Dasgupta's excellent History of Indian Philosophy (Volume I Cambridge, 1922) which I hope, will be published soon.

Valuable as the work is which has been done till now a comprehensive and detailed account of Madhva's system of religious thought based on the study of all his writings, must still be looked for. I have tried to supply this want by my book on Madhva's Teachings which procured me the "venia legendi" of the Universities of Bonn and Berlin in 1918 and 1920. This book of mine will be published (in the German language) in Germany next winter. I shall try in what follows to furnish English readers with a brief exposition of the main results of my work. As preliminary studies already published by me may be considered my German translation and explanation of Madhva's 'Tattva-saṅkhyāna' (Kuhn Festschrift pp. 326-331, Munich 1916) and of the first of the hymns in his Dvādashā stotra (Der Neue Orient, Vol. II p. 111 Berlin 1915).

Madhvāchārya according to one tradition, was born in 1119 A. D. and according to another more probable one in 1199 A. D., in the neighbourhood of Udipi, in South Canara. He became an ascetic already in his youth travelled about the country as pilgrim and preacher and wrote 37 books in which he explained his doctrine and defended it against other theologians. When he finished his earthly career at the age of 79 and disappeared body and soul from vision, and reappeared unseen to Rājarī for good (as his adherents believe) he left behind him a great number of pupils who spread his views and transmitted them through centuries. The sect has to-day numerous followers chiefly in South Canara and in Mysore. The Madhvas bear on their forehead two p.

dicular strokes painted with white clay and joined together at the root of the nose. Between these two strokes a black line is drawn with charcoal ending in an orange coloured circle. The spiritual guidance of the community rests up to the present in the hands of the Superiors of the Mathis' founded by Madhva himself in the neighbourhood of Udupi.

Like most of the Indian philosophers Madhva looks on the world as an ocean of sorrow out of which every living being must strive to be released. The search for a means of rescuing man from the stream of Samsāra to a better shore causes him to examine the various sources of knowledge to discover whether they can show the road to salvation. Neither perception nor inference can give a satisfactory solution of the riddles of the universe. Authoritative tradition alone that is to say the Vedas and the sacred texts in accordance with them hands down eternal and true knowledge. Madhva's whole philosophy is according to his own assertion nothing more or less than the right interpretation and systematic representation of the doctrine of the Veda. It is built up entirely on the holy scripture adducing in the second instance mundane means of knowledge in support of it. From the Veda and to a far greater extent than from it from writings of practically equal value with the Veda above all from the Mahābhārata the Purāṇas and the Āgamas Madhva draws his doctrine. His Vedānta system which like all the systems of this kind tries to fathom the true meaning of the Upanishads of the Bhagavadgītā and of the Brahma Sūtras judged from the historical point of view the connections between the Veda and Madhva's system is a superficial one. The system itself is more strongly influenced from extensive borrowings from the Sāṅkhya of the Purāṇas and from the Nyāya Vaiśeṣika gaining an entirely Vaiṣṇavite character by the prevalence of the traditions of Vaiṣṇava writings.

The metaphysical ideas gathered by Madhva from the holy scriptures with the help of his interpretations are the following.

There are three entities existing from all eternity to all eternity fundamentally different from each other. These three entities are

- 1 The personal omnipresent God Vishnu. He directs by his will the world and all that is in it as an absolute ruler, he creates and destroys the universe again and again by periodical evolutions and re-absorptions. Endowed with a supernatural body he is transcendental to the world, at the same time he permeates the universe as its inner ruler (antaryāmi), manifests himself in various forms (vyūha) appears periodically on earth in his avatāras and is mystically present in the sacred images.

- 2 The infinite number of individual souls. These are in themselves of a blissful nature but being connected with material bodies because of their beginningless karma they are condemned to pain and ignorance and have to wander about in changing forms of existence as long as they become not free from all impurities.

- 3 The many material products. These form all objects of the unanimated world and the bodies and organs of all beings. They all originate from primary matter (prakṛti) and return to it gradually in the course of different periods of time.

God absolutely rules over the souls and matter without however being able to create them from nothing or to reduce them to nothing. All entities are most intimately interwoven with each other but quite distinct from each other. All attempts to explain matter and souls as emanated from God or to declare them as mere illusions (māyā) are most strictly rejected by Madhva, who combats the teachers of Shankara's advaita vāda as heretics and crypto Buddhists (pracchanna Bauddha).

The souls are divided according to their nature into three large groups, namely

- 1 Into the released souls (mukta) eternally freed from the tortures of earthly existence and enjoying blissfulness in Vishnu's abode.

- 2 Into the souls suffering the pains of hell in eternal damnation.

- 3 Into the souls wandering about in the circle of mundane existences. These latter remain either eternally in this state being predestined by Vishnu as nityasamsārin's, or they may ultimately reach salvation (muktiyogya) or the blinding darkness (tamoyogya).

The living beings are divided into a great number of classes into gods demi gods,

demons, men, animals and plants. Gods and demigods are only eligible for salvation, demons are only fit for damnation, men, animals and plants may belong to one or the other of the three groups of beings, according to God's selection. Among the souls in the world, in Vishnu's paradise and in "the blinding darkness" exists a fixed gradation. The theory of the relative importance (tāratamya) of the different souls has been worked out very elaborately. Among all the evil doers, who go to Tama, the demon Kali is the personification of the present iron age is the chief; he is the most wicked and may be compared to the devil. Among the gods the highest are Brahmā, Vāyu, Sarasvatī, Bhārati, Shesha, Garuda, Rudra, Varuṇi, Sauparni and Umā. All of these attained to their high rank by the merit they acquired during their metempsychosis. Brahmā and Vāyu occupy the most prominent place in the celestial hierarchy. Brahmā created the world on Vishnu's command, he is also the highest teacher of all beings and the first expounder of Madhva's doctrine, which bears therefore the name Brahma-sampradāya. Vāyu is looked upon as the mediator between God and the souls, being the god of prāṇa, the life-breath glorified in the Upanishads he helps the souls to gain the liberating knowledge and leads them on the road of salvation. Sometimes he is called the "dearest image" (pratimā preṣṭ) or the "son of Vishnu" (Hareh-putra) and Madhva is himself considered by his adherents to be an incarnation of this god who manifested himself in previous times also as Hanumān and Bhīma. The distinguished position conceded to Vāyu 'the son of God' has caused European missionaries to assume that Christian influences had been at work in the elaboration of Madhva's system. This hypothesis is open to discussion, insofar as at Madhva's time Christian communities existed in Southern India and because other points in Madhva's system remind us of Christian ideas, like for instance, his doctrine of predestination and the eternity of punishment in hell. A more intimate examination impossible to pursue here at the moment shows however that the similarities are so small when compared with the important deviations in detail, that the assumption of Christian influences on Madhva's teachings is rather unjustified. It must be specially noticed that according to Madhva's views

Vāyu himself does not reach salvation at the end of a cosmic period, when Brahmā and other released souls go to Vishnu but re-appears in the next Kalpa as Brahmā and then as such only finally obtains salvation. In contradistinction to all the Gods and Goddesses who acquire release only after having gone through many existences, Vishnu's consort Lakshmi is alone eternally redeemed (nityamuktā) and concomitant with him in space and time, being the personification of his creative energy.

The state attained by a being after death is determined by Karma, by the inexorable law of retributions, rewarding or punishing all acts be they good or bad. The coarse body dissolving into its component parts, the soul itself clad in a body of fine matter, impossible to perceive with the senses either goes in some cases to celestial worlds or to the temporary hell or arrives at the luminous world of the moon where in conformity with the greatness of its merits it enjoys for a long or a short time blissfulness. Then it drops to the earth in the rain, passes into herbs and with these ultimately as food into the body of the father who then generates the soul's new earthly body. The transmigration of the soul proceeds without stopping with the regularity of a clock work, being interrupted for a time by the periodical dissolution of the world but beginning again when a new world is created. The samsāra comes to an end only by divine action namely when a being with whom the hale agniṣṭi (God became fully developed (diveshapripāka) is definitively condemned by Vishnu and goes to hell or through his selection by grace he becomes free from the causes of bondage: ignorance, desire, karma, and the connection with matter, and partakes of the blissful state. As in other religious systems the ideas about God's omnipotence and the responsibility of the individual beings are not easy to be reconciled with each other. Factions were therefore not wanting in the Madhva community which put into prominence the theory of predestination or the doctrine of the power of human exertion, these strife forming thus an interesting parallel with the disputes between Augustine and Pelagius.

The belief in divine selection by grace did not prevent Madhva from developing a particular doctrine of salvation. The initial preliminary condition to obtaining

grace is a proper worship of him because Madhva in opposition to Shankara, is convinced of works promoting salvation when accompanied by knowledge. Madhva places fasting especially high, it is told of him that he could go for a long time without food, which seems all the more remarkable, since we know from the "Madhva vijaya" that he himself was a great eater. All faithful followers of Madhva's doctrine have on their arms branded or stamped symbols of Vishnu's power, and bear names owned by persons of Vishnu's holy legend. Ritual works are likewise recommended, such as pilgrimages and sacrifices. It must be especially noticed that the Madhvas abhor the killing of animals for sacrificial purposes and substitute for them animals made of flour. Great value is attached to the singing of songs in praise of God (*samkirtana*), Madhva himself has composed a series of hymns used during divine service. It seems that Chaitanya's practice of glorifying Vishnu has been influenced by Madhva, for Bengal's great prophet belonged to Madhva's school*.

The conduct of a sound moral life in thought word and deed is necessarily a preliminary condition for all proceeding on the road to salvation. Thereby all virtues come to a full development enabling the mind to embrace the right belief. The most perfect way for gaining the true knowledge is the study of the Veda which must be carried out under the guidance of a proper teacher. According to the view common to all Vedanta schools, this study belongs only to divine beings and to male members of the three upper castes, *Shūdras* women and animals and plants are however on that account not excluded from attaining salvation they being able to draw the requisite knowledge from other holy works of tradition. The more and more intimate penetration into the nature of God does not stop short at a merely theoretical understanding and belief in the truth of certain principles of faith but becomes an actual vital force. It generates

the feeling of absolute dependance on Vishnu and the fervent humble love of him. The perfect resignation to God is shown in religious practice by meditation, i.e., the act of absorbing oneself as often and as intensely as possible into the glory of God. When meditating the soul can, by divine grace, arrive at a direct intellectual vision of Vishnu. If this intuitive supernatural realization of God (*aparoksha jñāna*) is attained, the soul is thereby redeemed and the fetters chaining it so long to the world, fall off. As soon as the Karma operative in influencing the experiences during this incarnation (*prārabdha*) has ceased working, the soul departs from the body and goes to meet blissfulness.

While some of the souls after death come directly to Vishnu, most of them go to *Vāyu* after passing through different stages of the so called "way of the gods". *Vāyu* then brings them to *Brahmā*, who for the present gives them further instruction. The process of salvation of the gods is different the lower gods become, when the reabsorption of the world begins, absorbed into those of a higher order, until finally they all are absorbed into *Brahmā*. During *Pralaya* *Brahmā* together with the redeemed souls enters Vishnu's holy body. There all remain meditating during the time the universe is at rest, passing into Vishnu's paradise at the beginning of a fresh creation of the world. In *Vaikuntha* they spend, different from God but most intimately connected with him a happy existence and enjoy themselves in the celestial groves.

While the souls not released have to return to *Samsara* again he who has been redeemed remains at all times untouched by pain. He who is once in possession of the true knowledge needs never return into the whirlpool of *Samsāra*, as Vishnu has promised in the *Bhagavadgita*.

इदं ज्ञानमुपाश्रित्य मम साधनं मागतम् ।

उद्योऽपि नीपनायते प्रत्यक्षे न व्यथति च ॥

Having embraced this knowledge they have become like unto me. These are not born even during creation nor do they suffer pains during the dissolution of the world."

* Biladeva Vidyabhushana gives in his "Prameya ratnavali" : 7 a guru parampara according to which Chaitanya's teacher Isvara-charya belongs to Madhva's sect. Chaitanya's special changes may be studied with it help of Professor Jadunath Sarkar's valuable book "Chaitanya's Pilgrimages and Teachings" (Calcutta, 1913).

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be received: Assamese, Bengali, English, Gujarati, Hindi, Kannada, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu, and Urdu. Newspapers, periodicals, school and college text books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book reviews and notices will be published.—Editor, M. R.]

ENGLISH.

IN SEARCH OF THE SOUL, IN TWO VOLUMES. Kegan Paul, Trench, Trubner & Company Limited. Price £2.25. Pages 24516 and VII+361. By Bernard Hollander, M. D.

The title page describes the book as a brief but comprehensive history of the philosophical speculations and scientific researches from ancient times to the present day as well as an original attempt to account for the mind and character of man and establish the principles of a science of Ethology. The first volume deals with the history of philosophy and science from ancient times to the present day and the second with the origin of the mental capacities and dispositions of man and their normal abnormal and supernormal manifestations. As will appear from the above description the subject is too vast for any one person to deal with equal justice in all its parts. The author is a medical man of distinction and endeavouring his occupation one cannot but admire his energy in attempting to write such a big book. But one cannot help thinking that he should have been well advised entirely to drop the philosophical portions and to deal only with those subjects with which he was better acquainted. In the first 174 pages of his book he gives us a history of philosophy of all people, the Babylonians, the Egyptians, the Jews, the Hindus, the Persians, the Chinese, the Peruvians and the whole of European philosophy up to the end of the XVIIIth century, and from page 244 to 493 we have the European philosophy of the XIXth century. He has devoted a very considerable portion of his work (199—337) to the phrenology of Gall with whom he is more or less in agreement. Chapter X (275—295) is devoted to the progress of science in the XVIIIth and XIXth centuries and chapter XI (338—343) to the history of Brain research and chapter XXIV to the history of biology in the XIXth century. The first section of the second volume is devoted to the analysis of man's psychical nature, the second to the mental functions of the brain, the third to genius, insanity and crime and the fourth to the unexplored powers of the mind.

The portions of the book that deal with history of philosophy are very scrappy, largely incorrect and imperfect. Unfortunately Dr Hollander does not tell us what authorities he consulted when dealing with them. Thus for instance in describing the Vedanta system Dr Hollander says (p. 13) "In the

Vedanta the Supreme Soul is the pure essence of immortal existence, without intelligence, self-consciousness or will. To account therefore, for the mortality and co-evanescence of all created things five veils were put before the Supreme Soul, in which were reflected goodness or purity as pure white, passion and activity as red and ignorance and darkness as black, the fourth veil representing vitality and the fifth the material body. It is from these veils that the Vedanta philosophy accounts for nature, and for the great variety of affection and condition of body and mind." It would have been amusing to know the sources from which such a brilliant treatment of the Vedanta has been taken. Dr Hollander's treatment of European philosophers is also unsatisfactory and unintelligible even if we do not take any notice of the errors. Thus he describes Hegel as follows: "Hegel held with Schelling that all things come from the absolute without defining it. For Hegel the Absolute is the Idea, reality is the Truth. Consciousness is only a moment in the evolution of Being. To Absolute knowledge, being and thought are identical, the rational is the real, the real is the rational. Metaphysics is a system of Logic. The Logic is an unbroken dialectic chain, leads to the philosophy of Nature that is the Idea estranged as it were, from itself and this again leads to the philosophy of spirit, or to the Idea which has returned from nature to itself and has assumed along with possession of itself an existence that is independent."

I am not competent to pass any judgment on the success or failure of his defence of Gall. But Gall is certainly interesting and as his works are not generally much read, some interesting information about him may be available from Dr Hollander's work. The really interesting part of the book comes in the second volume where Dr Hollander gives us his own researches into mental disorders and abnormal modes of experience. Chapter XXXVI—XXXVIII where he treats of the unexplored powers of the mind are by far the most useful portions in the whole book. Dr. Hollander believes that all our mental functions are dependent upon certain brain functions which can be localised in particular parts of the brain. But this does not, as may ordinarily be expected lead him to materialism. Thus he says (vol. II p. 318) "Science does not deal with life but with biological facts. The two essentially distinctive properties of living matter are the power of growth and the power of reproduction. All living things grow by intussusception and multiply by division whereas these properties

are not found in any non living thing. What is the force that gives this bit of protoplasm the capability of becoming a living, thinking, and loving being? We do not know. Anything that is physical can be made from other material things by man. Nothing approaching to the cell of a living creature has ever yet been made."

His conclusion is: "So little is known of the mental constitution of man, and its relation with his physical being, that it would be audacity on my part to affirm or deny or even to argue on the existence of the soul and a life hereafter. Not until investigations are made on the lines described in this work, not until ethology is recognised as well as psychology, not until brain research is extended from motor and sensory to mental manifestations, and the elementary powers can be defined and their physical bases are discovered, will it be safe to speculate on the soul and spiritual nature of man. Only one suggestion I would venture in conclusion. Every particle of man is alive and adjusted in its function to the whole being, the self and by his thought and emotion he can control not only his brain activity, but every function of the body, accelerating or inhibiting it. From this it appears to me that instead of saying 'man has a soul', it would be more correct to say that 'man himself is a soul'. He is not a conscious machine, but a spiritual being."

In his pilgrimage in search of the soul, Dr. Hollander cannot lead us to any destination and has to end in a faith which he does not try to prove, but leaves as a suggestion. It would have been interesting if he had tried to develop his concluding suggestion and to show that after all it may be a probable hypothesis.

SURENDRANATH DAS GUPTA.

THE VOICE OF BENGAL. *Srimati Basanti Devi (Mrs C R Das)* Arka Publishing House, 1922 Madras.

Presidential address delivered at the Provincial Conference held at Chittagong.

THE NATIONAL VALUE OF ART. *Aurobindo Ghosh.* Prabartak Publishing House, Chandernagar.

This pamphlet contains some articles reprinted from the *Karmayogin*. The æsthetic, intellectual and spiritual aspects of art, in relation to national life and its development, have been touched upon in beautiful language, and it is a treat to turn to a book like this, now and then, in the heated political atmosphere of India, and derive inspiration for the culture of our emotions from such a source.

THE STRUGGLE FOR SWARAJ. *Pandit Motilal Nehru.* Arka Publishing House, Madras.

A nicely got up reprint of some of the Pandit's lectures.

VOICE OF THE NEW REVOLUTION. *By* *Blanche Watson.* Saraswati Library, Calcutta 1922. Price 8 annas.

The introduction is by Rev. J. H. Holmes, and two poems by two American ladies are given at the beginning and the end of the volume in which Gandhi is compared with Jesus Christ, and things are said which

reveal the depth of their admiration for the great heroic soul of India who has stirred the thoughts of men and women all over the world. The book itself contains little that is new to us, but had it been published in America, it might have done some good by attracting the attention of Americans to what is going on here.

IMPERIALISM IN PRACTICE AND THEORY: *By* *K. M. Panikkar, Professor, Aligarh University.*

We have learnt to associate Mr. Panikkar's name with first class work and our expectations have not been disappointed in this little volume. The vulgar pretensions of imperialism have been shown up with perfect candour, but the days of imperialism, according to the author, are numbered in Asia though not in Africa. It has done the great service of calling forth the mighty spirit of Asia from its decaying cell. We hope Mr. Panikkar will specialise in some historical subject connected with his motherland, in which case we may promise him a bright literary career for himself and the satisfaction of having done useful service to his country.

POLITICUS.

THE SEPULCHRE OF CHRIST IN ART AND LITURGY. *By* *Neil C Brooks.* University of Illinois Studies in Language and Literature, Vol. VI, no. 2.

The author gives a clear and comprehensive description of the sepulchre of Christ, its origin, probably a plain rock hewn tomb of the Jewish type belongs to Jerusalem and it had to undergo remarkable transformations in the representations which East and West gave to it. The Syro-Palestinian type stands in close connection with the holy Sepulchre itself, while the Western type, the Byzantine as well as that of the further West, represent free interpretations of the same motif. The different types, historically and locally sharply distinct are well characterised.

Deposito, Elevatio and Visitatio, three liturgical ceremonies which are of greatest importance with regard to the liturgical drama, are dealt with fully.

The location of the Sepulchre in the church varies with the different nations who erected this symbol. The English sepulchre for instance is situated in the north side of the chancel, in most of the French Churches it is set up in the choir, while the German sepulchre is usually in the nave.

Continental and English Easter Sepulchres are strikingly different. The continental type consists of altar, or coffer-sepulchre, or of both, enclosed by a curtain, while the "English Easter sepulchre developed very largely in imitation of the church burial of persons of rank.

Apart from the temporary Easter sepulchres, permanent architectural or sculptural sepulchres were built on the continent and in England. They chiefly belong to the late middle-ages. The moment usually represented on the continent is after the entombment. "The body of Christ lies stretched out on top of a sarcophagus, behind are the Maries, at each end usually an angel, and in front the sleeping guards. While the typical permanent sepulchre of the continent resembles thus a complete entombment scene, that of England is only a base or pedestal formerly used for the temporary sepulchre coffer, but very often without any sculptured figures.

The text is accompanied by well selected illustrations

* STELLA KRAMERISCH

INDIAN EXPORT TRADE. By R. M. Joshi, M.A., LL.B. (Bom.), B.Sc., (Econ., Lond.) Professor of Indian Economics, Sydenham College of Commerce and Economics, Bombay. Price Rs. 3-8

The book gives a fair idea of the growth of India's export trade during the years 1900-14. It also contains much valuable information and some very interesting diagrams and tables of figures. A close study of the book will give the student much to think. One thing would have largely added to the usefulness of the facts and figures given in the book, especially of those which are in terms of rupees. It is some attempt at presenting to the reader the movements in the purchasing power of the rupee during the period covered by the author. Divorced from movements in the purchasing power of the rupee, such figures can be highly misleading. For example, a 50 per cent fall in the purchasing power of the rupee may be interpreted as a 50 per cent rise in the volume of trade. But apart from this weak point, the author has given enough to the student of Indian Economics to deserve his thanks.

About Indian cotton the author says on page 36: "The difficulty seems to be that commercial quantities of high grade cotton are not produced unless there is prospect of disposing of them profitably in a local market and on the other hand a market for high-grade cotton cannot be organised unless substantial quantities of the stuff are forthcoming. That is a vicious circle. The Indian cotton grower, says the author, is quite willing to introduce new crops to use seeds of a uniform and superior quality and to employ more efficient mechanical contrivances if these things can be brought within his reach in a financial sense" (p. 37). "The question is not one of ignorance or conservatism. So much as that of organisation of credit and of the purchase and sale of materials." Surely if the Indian growers could really supply high grade cotton at a low enough cost, it is time some enterprising financiers went in for the profits by supplying the credit and the buying and selling agencies. But the case must be presented in a more businesslike way.

On page 49, the author tells us that as En silk is obtained without killing the silkworm, a broadcasting of the information should lead to its adoption for religious purposes.

On page 74 he tells us that the fact that the export of coconut oil is decreasing and that of copra is increasing is deplorable in view of the relative superiority of bullock presses in the case of coconut oil, as oil mills yield a less valuable cake and that counteracts the little superiority they have over bullock presses in getting the oil. A better selection of nuts and the prevention of dust and dirt getting into the kernels, etc., should be enough to regain the lost ground.

Some other items of interest are called below.

Page 77 Hides "Dacca and Burma hides have a rather unfavourable reputation in Europe. They are not properly cured, not properly fleshed, butchers' cuts are made in the hide during flaying,

unnecessary and bad branding of the cattle does wanton damage to the hide, attempts are made to secure false weights." Something for the intelligent hide merchant to think over.

Page 81 "Continental and American tariffs are so arranged as to encourage the importation of raw hides and skins from India, to discourage that of tanned hides or skins." What is the remedy?

About the cultivation of rice, we are told (page 93), 'Japan, particularly, would seem to be a good model to follow in the rice tracts of India in general, because Japan, like India, is a country of small holdings'.

Page 118 "The exceptional zeal displayed by the Government of India avowedly in the interest of the masses in removing the smallest elements of protection from a growing Indian industry appears curiously enough to have been confined only to cotton-manufacturing."

The author proves that the growing petroleum industry of Burma has been highly protected since 1894. From 1910 to 1914 the duty was increased from one anna per gallon to one anna six pies per gallon. Petroleum is consumed largely by the poor masses of India. If the anti protection attitude (in regard to cotton goods) of the Government is based on their faith in philanthropy, what about the high protective duty on petroleum? The real reason may be discovered if we look for the controlling interests in the two industries.

Page 127 "The excise duty (on cottons) is a wanton hindrance for the imposition of which there is no excuse whatever in the case of exports. (Those cotton goods which are exported from India, have to pay an Excise duty). The duty is not a tax on consumption. It is a tax on the manufacture of a very useful and harmless article. The exports show signs of diminishing."

No drawback of the excise duty is allowed on cotton goods exported from India. The Government of India's past record in regard to an economic policy will surprise even a cynic. The author calls the cotton duty, specially where it falls on exports, a wanton hindrance. He is quite justified in his statement. But more important from the economist's point of view is the wanton neglect of the economic duties of civilised governments of which the British Government of India is guilty.

The book gives us a fair picture of what the Government of India understands by 'The economic functions of Government'. We should be glad to learn from the learned author of 'The Indian Export Trade' in some future publication, what he considers to be the ideal in regard to the above and how near he believes the Government of India is to it.

A. C.

HINDI

HINDI SWARODHINI. By Pandit Hrishikesh Sharma. Published by the Hindi Sahitya Sammilan Prachar Office Triplicane, Madras. Crown 8vo. Pp. 208. Price as 12.

This publication appears now through its second edition and is a handbook of Hindi language for Telugu students. For some time several Hindi knowing publicists have been trying their best to popularise Hindi and prepare the way for making it a

franca for the country. The utility of this movement has outlived the stage of controversy and every prominent leader thinks now that Hindi ought to be studied by the people of other provinces in addition to their national language. The book under review is very happily designed and the order of treatment is scientific. The different stages of Hindi grammar have been carefully handled and nothing done in a haphazard way. A transliteration of Hindi words in Telegu and vice versa would have made the book more useful though making it rather cumbersome. In this way they who know Hindi could also find their path smooth for the requirement of a speaking knowledge of Telegu. However with a little endeavour the student can obviate this difficulty, as sufficient hints have been given to enable him to read the Telegu character. Primarily the book has been designed for the people of Madras and Andhra province and it removes a clear want the fact that the first edition was exhausted so readily speaks for the reception it has had. Similar well written publications for other Indian languages are required and the publishers deserve every encouragement. Their other publications deserve attention too.

M S

TAMIL

SHORT STORIES By M S Krishnaswami Iyer
Publishers—Messrs V Narayanan & Co 4 Konda
Chetty Street, Madras. Pp 114-97. Price 6 annas.

Very amusing stories well worth one's perusal.

A DICTIONARY OF DREAMS Edited and published
by M S Krishnaswami Iyer 4 Konda Chetty Street
Madras Pp 114-71. Price 3 annas.

An interesting collection of interpretations of
Dreams.

PILLAI

GUJARATI

SWAMI BHAKTA SURIAL is a pamphlet of 18 pages. It refers to a well-known incident in the history of old Gujarat and is cast in the form of a play from which female characters are absent and is meant to be acted by children. The language however is above their heads, as it is not simple.

MUKTA DHARA By Nanalal Nathubhai Shah,
B A. Published by Jivanlal Anarsshi Mehta, Ahmedabad. Paper cover Pp 56. Price Rs 8 (1922).

To readers of the Modern Review this play must not be unknown. It was also published in Bengali in the Prabasi. It is one of the latest of Dr Rabindranath's plays, and is well rendered into Gujarati.

BHAKTI NO BHOMYO, (भक्तिनो भोमियो) By
Nikhilbhai Fakirbhai. Printed at the Gujarati
Printing Press Ahmedabad. Cloth cover Pp 183.
Price Re 14 (1922).

The title of this book means 'a guide to Bhakti' (devotion), and the contents bear out the descriptions. Errors in prose and verse, with dissertations on the subject matter of the book make it a useful 'guide'.

SRJE DATTA BODHIA-KALIA DRUMA (बोदधर्षण कलद्रुम) By Kirtanacharya Maharaj Shri Dattatreya Burti. Printed at the Jaina Vijaya Press, Surat. Cloth bound Pp. 218. Price Rs 4 (1922).

Though it is stated to be a translation, the book reads like an original work. The author is a Kirtan kar himself and commands large audiences wherever he preaches. The subject matter of such holy preachings has been thrown into book form, and the contents are certainly such as would please and guide the masses. He has drawn upon all our wellknown religious works and embellished the text with apposite illustrations in the shape of stories. These comprise into two parts and two more are promised.

SUMIRAJI NIN RASJA AROHANA (सुमिराजी न राजा रीहण) By Keshavlal H Sheth, Printed at the Prayabanthi Printing Works, Ahmedabad. Paper cover Pp 130. Price Re 1-4 (1922).

This novel concerning the succession of Sambhaji to Shivaji's gulf is based on a Marathi book called Astaditya. There are various versions as to the cause of Shivaji's death one of them is that he was poisoned by his second consort Surabai, so that she may get the gulf for her own son Rajaram. Striking incidents at the time of the death of the hero of Maharashtra are narrated here in a style in keeping with the subject, and the novel furnishes indeed very interesting and informative reading.

SUDAMA CHARITRA (सुदामा चरित्र) By Manjulal Hanchothlal Mayamudar, B A, LL B. Printed at the Lukana Mitra Steam Printing Press, Baroda. Cloth cover Pp 166. Price Re 2-8 (1922). Illustrated.

The poverty of Sudama and the exemplary treatment by Sri Krishna, of his school friend, have furnished many Gujarati poets with a subject for versification. Premamunda stands at the head of them and till now no attempt had been made to bring all the works into one place and enable the reader to appreciate the merits and demerits of the performances of the poets by their juxtaposition. The compilation is a welcome departure based on the new method for the study of a particular subject by requisitioning every possible material bearing on it. We congratulate the compiler on the ability, intelligence and originality he has displayed in his work. He has proceeded on what are called 'intensive' lines and succeeded in placing before the public an admirable book.

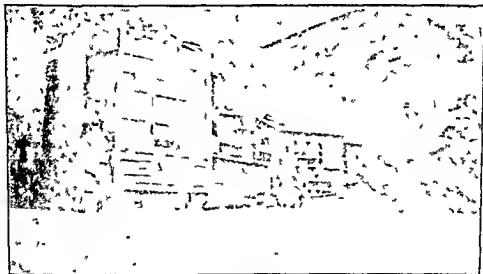
K. M. J

GLANINGS

Sea Furnishes Material for
Queer Dwelling

Perched on the side of a rocky bluff at the edge of the ocean near Redondo California a dwelling has been built by one man at an estimated expense of about one dollar. Convalescing from a serious illness to this man the problem of building a shelter for himself was further complicated by the fact that he was without money. Instead of going to the dealer in building materials and giving an order for his requirements, he was obliged to bide his time and allow the needed materials to come

The stools in the lunch room are fashioned from legs of various dimensions that have been cast up from time to time. The ends have been padded to make cushioned seats. Circular tables from which guests are served, were once large spools for holding cables or ropes. Some of the sea's best offerings in the way of large boards are used for the lunch counter itself. The only expenditures for the castle have been the purchase of a few window sash as the ocean failed to furnish any of these in an unbroken condition.



The Strange Dwelling Built by One Man from Material Cast Up by the Sea

to him. In this respect the sea was a bountiful provider, and it was only necessary for him to exercise his ingenuity to use the materials sent him.

The structure boasts two stories and a basement. There are included a living room, kitchen, sleeping quarters, and an open air pavilion housing a lunch counter. The stairs by which a visitor mounts to the castle once graced some vessel. At the top of the stairs in lieu of a doorbell one finds a little paddle inscribed with the words "Please Ring." A pull on the paddle causes a bit of iron to strike a metal buoy that had been salvaged and hung from the ceiling.

Add Wax to Render Varnish
More Acid-Resisting

Recent investigations have shown that the addition of small quantities of wax to a varnish that is resistant to water or acid fumes will make it considerably more resistant. Various kinds of wax may be used and as the amount of wax added is small it has no appreciable effect on the toughness or other desirable qualities of the varnish. The explanation offered in the case of baling varnishes is that the wax melts and fills all the pores of the varnish film.

Elections in Open Air

Switzerland is a confederation of 22 sovereign states called cantons. In the four older cantons the ancient custom of democratic assemblies has been preserved in which the burghers gather in the open air to elect the officers for

Jamestown 30 minutes being required for the descent

World's Altitude Record in Flying

Flying almost out of sight to a height of 10,800 feet Lieut J. A. Macready shattered the world's altitude record Sept. 20, 1921. He is now chief test pilot at McCook Field, Dayton, Ohio.

Macready says: "I am firmly convinced that in time travel by air will be the fastest, cheapest, safest and most pleasant means of transportation."

Many profitable transportation routes are now available and young men with brains and money are needed to develop them."

Mammoth Violin

Featuring a recent national conference of the music illustrates the world's largest member of the violin family was placed on display in New York City. Measuring 11 feet 7 inches high, 4 feet 7 inches wide and 13 inches deep

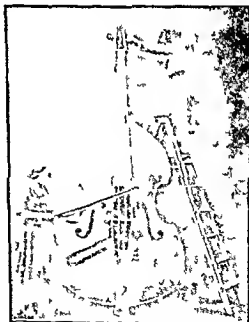


An Open Air Assembly Meeting of the Burghers of a Canton of Switzerland to Elect Officers for the Coming Year

the coming year. The election takes place each year on the last Sunday in April or the first Sunday in May and is always held in the open air.

Record Parachute Jump is More than Four Miles

A new record for parachute jumping was established on June 12 when a member of the air force stationed at McCook Flying Field, Ohio, jumped from a height of 24,206 feet. A twin motored bombing plane was used for the descent and was driven to a point where it failed to climb higher. The parachute leap was then made and the daring jumper drifted about 2 miles before he finally landed at



The Mammoth Violin Recently on Display at New York City

and weighing 150 pounds the mammoth instrument which has strings the size of a man's finger was the cause of much interested comment.

A Walking Stick Violin

A combination walking stick and viola is decidedly a novelty in musical instruments. When closed and used as a cane it is rather large in diameter, and looks more like a wooden umbrella than a walking stick. When opened



Combination Walking Stick and Violin

up by the removal of part of its outside shell there is disclosed a complete violin and a bow with

which, it is stated, good music can be produced. The violin is tuned in the usual way.

Iceberg Detector May Prevent Disasters at Sea

When great icebergs breaking away from the winter pack off Newfoundland drift southward across the transatlantic steamship lanes the sea captain is confronted with one of the most deadly perils of the sea. As his ship plunges through darkness and mist at 20 miles an hour he anxiously peers into the gloom ahead watching for the frosty gleam that may warn him perhaps too late of disaster.

In the future danger of such disaster may be eliminated by the use of a small parabolic mirror recently invented that detects icebergs six miles away by collecting radiations of infra red rays. And since fog is no barrier to these rays the new device may greatly reduce collisions.

While infra red rays like the ultra violet rays at the other end of the spectrum are invisible, they affect the resistance of the thermal element. Radiations from melting icebergs are specially rich in infra red rays. When the mirror points at a berg the radiations will cause a marked change in the current flowing through the element. The difference is detected by telephone receivers on the captain's ears and thus he may change his course in ample time to avoid a collision.

Gas Pistol Stops Fire or Thief

You can stop either a fire or a burglar with a recently invented gas pistol consisting of a small cylinder filled with compressed gas.

The gas released flies out in a dense cloud under its own pressure enveloping the fire or suffocating the intruder as the case may be. No gas is released toward the rear so that a person may fire the pistol without wearing a gas mask.

The gas is said to have much the same effect on a burglar as tear gas for while it will incapacitate him for a short time it will do him no permanent injury.

On a fire the gas acts like the carbon acid gas of the usual extinguisher smothering the flames.

Portable "Bike" Folds Up

Since the wheels are much smaller than those of the average bicycle for adults and the frame is collapsible this new bike which has been

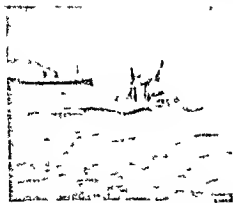


The Portable Bicycle with Collapsible Frame Folded for Packing

invented in America, can be folded into a compact bundle and even packed into a trunk. The frame is so constructed that it may be adjusted to fit adults or children.

Memorial of the "Lusitania" to Float Over its Grave

Most fittingly located on the exact site of the torpedoing of the Lusitania, a striking monument the creation of the French sculptor Georges du Bois is under consideration.



The Floating Monument to Commemorate the Torpedoing of the American Liner Lusitania



commemorate the most inglorious deed of the World War. The base of the monument will consist of a raft securely anchored, which will represent a fragment of wreckage bearing the name 'Lusitania'. Supported by this raft and rising 80 feet above it, will be the kneeling figure of a mother, holding her child at arm's length and imploringly appealing for the rescue of her offspring who obviously does not comprehend the tragic situation. It will be possible to connect the raft by wires with the shore and thus to illuminate it at night so that it may serve as a beacon as well as a memorial.

Metal Balloons May Draw Power From Sky

Will the vast reservoirs of dormant energy represented by the difference in potential between the atmosphere and the earth be harnessed at last and utilized to light and heat our homes and to turn the wheels of our factories?

M. H. Plauson of the Traun Research Laboratory in Hamburg, Germany, has devised a scheme for utilizing this free electrical energy.

Plauson makes use of a number of balloons with metallic surfaces covered with spikes. These balloons are sent up to a height of several thousand feet. The charge is conducted to earth by a metallic cable attached to each balloon, all the cables being connected with a regular conductor leading to the power stations.

The lightning flash, always suggesting tremendous power, has long tempted experimenters to extract power from atmospheric electricity.

Early experimenters with atmospheric electricity, whether with kites like Franklin's or by means of metallic rods projecting high into the air (such as that used by Richmann in 1753 which killed the experimenter by a great discharge) were made more especially when thunderstorms were imminent. Plauson how-

ever does not propose to wait for these conditions which arise from accumulations of electricity on minute particles of moisture in the air that collect locally and thus set up such a powerful influence that the charge breaks through the resistance of the lower strata of air and flashes to earth.

Plauson believes that thunderstorms will actually be prevented in given localities where his apparatus is at work on a big enough scale, by maintaining a condition of local equilibrium and thus preventing the accumulations that are necessary before lightning can occur. Whether he is right or not in his forecast can, of course, only be proved by experiment.

Voices from the Air Brighten the Days of 'Lifers' in Prison

Eight hundred miles away from Shreveport, in the town of Jackson, Michigan, is a colony of 1800 men whose only contacts with the outside world before the coming of radio into their daily lives were the infrequent visitors and still more infrequent letters. They are the inmates of Michigan's pen.

Impressed by the possibilities of radio as a means of brightening the days of his men, Warden Harry L. Hulbert, of Jackson prison, decided to install radio sets in the prison and its buildings. He placed one outfit in the main prison, another at the brick yards where hundreds of men labour under the honor system and a third set at the clay pits where still other groups of trustees do their daily stint while working out their sentences. Now there's radio news and entertainment within the dark gray walls and there's radio on the farms and at the clay pits. Every evening this imprisoned army of men listens in on the outside world.

Armless Man Writes

With a wooden disk tightly strapped against his chest, from which extends a wooden rod about a foot long, with a clamp on the end for holding a pencil, this armless man soon learned



An Armless Man Writing to turn the pages of a book to sketch and to write legibly. Use of the device is being taught in the hospitals of London, England.

The Whirl of Fashion

A new use for the electric fan—for hat trimming—has been discovered by Miss Ethel Beech at Miami, Fla. She electrified society there by



The Hat with an Electric Fan appearing in a hat trimmed with clothespins set off by a small electric fan and two dry cells as pictured here.

Queer Science Stops Pain by Pressure.

A queer new method of preventing suffering in one part of the body by mere pressure on another part is an extraordinary medical discovery of the day and is called "zone therapy."

Actual demonstration of the zone therapy theory—proof that a tooth ache, for example, can be stopped by squeezing one of your fingers or corresponding toe—is credited to a physician in Hartford, Connecticut—Dr. William H. FitzGerald.

If you experiment with Doctor FitzGerald's remarkable zone therapy system, you may find, among other things that you can

Cure a headache by pushing on the roof of your mouth.

Relieve an aching first or second molar by pressing firmly the knuckles of your second finger and the wisdom tooth by pressing firmly the corresponding sections of the third and fourth fingers.

Stop the pain of a sprained right knee by pressing your right elbow.

Relieve the hurt in your left thumb that you hit with a hammer by binding a tight elastic band around your left large toe.

In fact according to the exponents of zone therapy a pain in practically any member of your body may be partially or entirely put out of business by simple pressure on another member in the same bodily zone.

Zone therapy is the name applied to the method because Doctor FitzGerald has found that for purposes of relieving pain the body may be divided into 10 vertical zones, five on each side of a center line. The extremities of the zone division lines are the fingers and toes. For example the first zone on either side of the body begins at the big toe and runs up the entire body including the chest, back, and head, extending down the arm and ending at the thumb. The second, third, fourth and fifth zones originate similarly in the first, middle, ring and little fingers and run to the corresponding toes.

Here are some of Doctor FitzGerald's conclusions based on the zone theory.

Pressure across any section in anterior half of any zone will relieve pain in any other part of that half of the zone and pressure across any section in posterior half of any zone will effect the same relief in that zone although pressure at some points is more effective than at others. An important point to bear in mind is that it will do no good to squeeze your right toe to reduce pain in your left thumb, or to press upon the first finger to cure an injury that should be treated by pressure on the second finger. Areas of pain run up and down, and also crosswise as from the various orifices the body.

In each zone, the finger corresponds.

the toe the wrist with the ankle and the knee with the elbow. Therefore wherever the pain may be, choose the corresponding member in the upper or lower part of the body and press firmly at some point where the main trunk nerves are close to the surface—that is at the joints where there is little flesh and muscle over the bones.

To 'push a headach' out through the top of your head press your thumb or, better some smooth broad surface like a metal knife handle firmly against the roof of your mouth as nearly as possible under the spot where you feel the pain.

If the pain is very severe supplement this treatment by pressure on the joints of the fingers or wrists especially on the top or back of the hand.

If a tooth begins to ache press the cheek immediately over that particular tooth, or

squeeze the gums between the thumb and first finger for from one to four minutes. In addition place a rubber band on the proper finger remembering that starting at the center of the mouth and counting toward the rear, the first three teeth on either side are controlled by the thumb the next two by the forefinger the next two molar teeth by the middle finger and the wisdom tooth by both the fourth and little finger of the hand on the corresponding side. Pressure should be applied on the first or second joint. Since the zones sometimes overlap somewhat it may be best to press upon two fingers.

In treating other aches and pains search out and locate the exact spot at which to apply the pressure that relieves the pain.

You will soon find a spot at which the pain is lessened and that is the place to adjust your rubber band, or to squeeze with your fingers.

APPA SAHEB, THE RAJA OF NAGPUR

I

THE Maratha prince of the family of Bhonsle with his capital at Nagpur was called in Marathi chronicles the Raja of Berar. But after the Second Maratha War Berar was taken from him and handed over to the Nizam. Hence although he was often styled Raja of Berar yet correctly his appellation should be the Raja of Nagpur. The name of the Raja—at the time when the Marquis of Hastings was moving troops to ostentatiously ruin the Pindaries but in reality to deprive the Maratha princes of their territories and independence—was Appa Sahib. After the Second Maratha War the Raja of Nagpur, although often requested to enter into the Subsidiary Alliance with the East India Company very wisely declined to do so. But hardly a dozen of years had elapsed since that war, when circumstances arose which obliged the ruling prince of Nagpur to conclude a treaty with the British Government and allow their troops to take the place of those of his own dominion.

After the Second Maratha War Mr. Elphinstone was accredited to the Court at Nagpur as representative of the British Government. He served as Resident at Nagpur for four years. The manner in which he carried on intrigues with the officers and ministers of that principality demoralized them and paved the way to the Subsidiary Alliance which seemed to have been the object which the then British

Indian Government had in view. Mr. Elphinstone was a creature of the Duke of Wellington and had been trained in his school of diplomacy. After the Second Maratha War it was Wellington who was instrumental in getting Elphinstone appointed as Envoy to the Court of Nagpur. In recommending Elphinstone to his brother the then Governor General of India the hero of Assaye wrote—

Upon the occasion of mentioning Mr. Elphinstone to me but just to that gentleman to inform your Excellency that I have received the greatest assistance from him since he has been with me. He is well versed in the language has experience and a knowledge of the Maratha powers and their relations with each other and with the British Government and its allies. He has been present in all the actions which have been fought in this quarter during the war and at all the sieges. He is acquainted with every transaction that has taken place and with my sentiments upon all subjects. I therefore take the liberty of recommending him to your Excellency.

The words put in italics require to be specially taken note of. The Iron Duke had succeeded in making Elphinstone a past master in the craft of the Machiavellian diplomacy and instilling him in the art of intrigue all which had for their object the ruin of the princes to whose courts these favours were accredited. Truly did General Gordon who met his death at Khartoum in 1885, observe—

'We are an honest nation but our diplomats are comes, and not officially honest'

In another place of his journal, the same author wrote —

"I must say I hate our diplomats. I think with few exceptions they are arrant humbugs, and I expect they know it"

At the time when Elphinstone was accredited to the Court of the Raja of Nagpur he was only 24 years of age and seemed not to have been well versed in the art of intrigue which passed for diplomacy. We are told by his biographer, Sir J. E. Colebrooke, Baronet, M. P., that

'The hardest of his tasks remained when the letter of the treaty was fulfilled. The aim of the British Government in insisting that a British representative should reside at the Court, was not merely to cultivate general relations of amity but to provide against future ruptures. Mr Elphinstone's instructions assumed that a sovereign who eases treachery was notorious, and whose sacrifices had been so great, might be induced to renew the war in the hope of recovering part of what he had lost. The new secretary was therefore enjoined to be accurately informed of all that passed in the Durbar, particularly to watch the embassies of India and Holkar, and at the same time obtain distinct information of the numbers and disposition of the Raja's troops. It will appear that this portion of Mr Elphinstone's instructions caused him no little embarrassment. The information required could only be obtained through the ministers themselves and to prove such sources of intelligence involved a course of intrigue that was repugnant to his nature'

The words italicised in the above extract show that at the time he was sent to Nagpur, Mr Elphinstone was not well versed in the art of intriguing. It seems that he turned to his patron, Sir Arthur Wellesley to come to his rescue, wrote to him for instructions in the subject. The reply to Elphinstone's letter was characteristic of the future conqueror of Napoleon. General Wellesley wrote —

In answer to your letter of the 6th I beg you will do whatever you think necessary to procure intelligence. If you think that Jye Kishen Ram will procure it for you or give it to you promise to recommend him to the Governor General and write to his Excellency on the subject."

General Wellesley's recommendation in plain language meant corruption. This is evident from another letter of his to Elphinstone in which he wrote —

"Before Ram Chunder went away he offered his services. I recommend him to you. He appears a shrewd fellow, and he has certainly been employed by the Raja in his most important negotiations. I have recommended him to the Governor General for a pension of 6000 rupees a year. I think he will give you useful intelligence."

thus Elphinstone was enjoined to raise traitors in the camp of the Raja, by holding

out temptations to them. Yet Sir Arthur Wellesley is looked upon as a paragon of all Christian virtues and must have prayed every day, "Lead us not into temptations, but deliver us from all evils."

Although Elphinstone did not succeed in involving the Bhosla Raj in ruin, or inflicting the curse of the Subsidiary Alliance on that prince, for we are told that 'the Raja appears to have acted in a straightforward way' and that he 'remained steady to his resolve to avoid a new rupture', yet the lessons in the art of intrigue which he had learnt at Nagpur, he brought to good use when he was appointed at Poona, for there he succeeded in bringing about the downfall of the Peshwa.

But when the Marquis of Hastings went to war with the Marathas, Elphinstone was not the Resident at Nagpur, and the reigning prince was Appa Sahib. The Raja who had signed the treaty with the British was now dead and the Nagpur state had also entered into Subsidiary Alliance with the East India Company.

Mr Jenkins was the Resident now and he was a bosom friend of Mr Elphinstone. The biographer of Elphinstone writes —

'Like Elphinstone Jenkins had commenced his diplomatic career during the Marhatta war which brought so many of our best Indian statesmen to the front. Ten years later Jenkins like Elphinstone had to contend with the intrigues and ultimately with the open hostility of a Marhatta Court at a crisis of Indian history. To complete the parallel these two Indian statesmen had congenial pursuits.'

Does it not follow therefore that Jenkins must have adopted the same diplomatic tactics at Nagpur, which Elphinstone did at Poona?

But it will be necessary to narrate in detail the events which preceded the hostilities between Appa Sahib and the troops of the Company. As long as Raghojee Bhosla, the sovereign of Nagpur who was a party to the Treaty of Deogaon was alive he did not, and would not, part with his independence by entering into a subsidiary alliance with the East India Company. Times without number their government had asked him through their representative at Nagpur to form such an alliance. But all their attempts failed as they were bound to do, for Raghojee had no faith in them as he was well acquainted with their character. But his death in April 1816 was hailed with delight by them for now was the opportunity for them to get the object so dear to their hearts accomplished. The long train of intrigues which had been set in motion ever since the appointment of Elphinstone as Envoy at Nagpur was now to carry them to the desired goal.

Raghojee Bhosla had a son named Pursajee commonly known as Bala Saheb. This prince was of weak intellect and incapable of managing his affairs. But he had a cousin, the

the amount of the subsidy exceeded a due proportion of the revenues of the country. The charge of the contingent was in addition to a burthen already too weighty for the State, and the Raja had some grounds for complaining of the costliness of his new friends."

In a foot note to the above passage the same author adds —

"The whole charge of the subsidy and contingent, amounted to between twenty and thirty lakhs a year, and were more than one third of the whole revenue."

Thus Appa Saheb had good cause for his dissatisfaction with the greedy Company's servants. It is not unnatural, therefore, that the manner in which he was being ill-treated and bullied by his English friends made him determined to throw off their yoke.*

How the Raja was being subjected to petty annoyances may also be gathered from the following extracts from the letter of the Marquis of Hastings to the Secret Committee of the East India Company dated 21st August 1820. He wrote —

"We had, soon after his accession, much reason to be dissatisfied with his conduct, both as to his dismissal of the ministers, Nagoo Pundit and Narayan Pundit, who had been chiefly instrumental in bringing about the alliance and as to his continued negotiations with Bajee Rao. The latter, although they might not be pronounced positive indications of a hostile spirit considering the Maratha habits of deception were still direct infractions of the treaty. His entire failure in the organization and maintenance of his contingent on the footing which the treaty entitled us to expect and demand, and his evident disregard notwithstanding his professions to the contrary of the Residents repeated instances directed to that object constituted an equally important ground of complaint."

"Although every exertion in the form of advice and of kind admonition, was employed by the Resident to direct the attention of the Raja to the true character of the conduct which he was pursuing, and to its unavoidable tendency to the destruction of the alliance from which he, and the state under his rule has already so largely benefited, no impression seemed to have been made on him, until the termination of the discussions at Poona, in June 1827. That event was calculated to have a salutary influence on his future views and proceedings, and might have warned him of the peril to which he would expose himself and his government should he permit himself to be allured by the fallacious project of a general combination against our power †."

It was of course necessary for the British Government of those days not to take into consideration the fact that their ally was not in a position to carry out all the conditions and provisions of the Treaty into which he had been

betrayed by scheming and designing men in the pay of the Company. That Appa Saheb was anxious to do everything in his power to conciliate the British Government and not to offend them is evident from the testimony of Sir John Malcolm, a no inexperienced diplomatist and certainly a better qualified man than Mr Jenkins. In his dispatch dated 9th October 1817, to the Governor General, he wrote. —

"Having received instructions from his Excellency Sir Thomas Hislop to proceed to Nagpore, for the purpose of obtaining information regarding the resources of the country, and making such arrangements with the Resident and the local Government, as were necessary for the general objects of the public service, I left Hyderabad on the 4th of September, and reached Nagpore on the 23rd of that month, and during a stay of ten days every object that was in the contemplation of his Excellency the Commander in Chief has, I hope, been accomplished. It only remains therefore, for me to state the general tenor of the Conference I had with the Raja, and the impression left upon my mind by his sentiments and conduct."

"The Raja came to a garden three miles from Nagpore to meet me and was very pointed in paying me every compliment that could mark the gratification he received from the visit, but as the meeting was one of ceremony, nothing particular passed. Two days after I paid my respects to him at his palace in the city, and after sitting some time in public darbar, he retired to another room, accompanied by Mr Jenkins, Ram Chandra Waugh, and myself. He, upon this occasion entered fully into a discussion of all points connected with the full performance of his engagements, and expressed himself very solicitous to deserve your Lordship's approbation by his efforts on the present occasion which I stated to him, in the strongest manner, presented the most favorable opportunity for proving the sincerity of his professions."

"The day after this interview I went with Mr Jenkins to look at the contingent, of whom there were drawn up for inspection two thousand five hundred horse and two thousand infantry. The horse were in appearance better than I had expected, several parties were very well mounted. The infantry, though an undisciplined rabble, are stout men, and may even, in their present state (if they are regularly paid) be found serviceable in the defence of posts and the guarding of passes over rivers and mountains."

I paid my visit of leave on the 4th instant, the day I left Nagpore, and though the Raja was in considerable distress on account of the dangerous illness of his favorite wife, he did not decline entering upon business. The minister being absent, he retired, unattended by anyone but Mr Jenkins and myself, to a private room, where he took the opportunity of entering very fully into his condition, and that of his country. He had, he observed deliberately and advisedly abandoned all other connections for that of the British Government. He knew, he said his own stability, and the prosperity of his subjects, depended upon his adherence to this policy, which nothing could ever make him change. He earnestly solicited me to impress this upon your Lordship's mind."

"I believe the Raja to be sincere in the professions

* The treatment which he was at this time receiving at the hands of Mr Jenkins, has been described by Mr Prinsep in his History Vol I pp 427-430.

† Papers respecting the Pindary and Mahaffa Wars, p 423.

he made to me at these conferences, but though satisfied that he at present harbours no unfriendly feelings to the alliance, and that any undere which the artifice of others might lead him to form for disobeying it, would be checked by his apprehensions of our power, I fear his inexperience, the intrigues of a divided court, and the actual condition of the state he rules will prevent our receiving for some period that efficient aid from the resources of his country, which might, under a general view, be anticipated. The recent changes that have taken place in his ministers must have increased the violence of the different parties, combinations will continue to be formed against the favorite of the day, and his disgrace will be sought through the usual means of misrepresenting and counteracting his measures. The Raja, though convinced of the necessity of an alliance with the British Government, has a natural jealousy of the progress of that to encroach upon his independence. This is the ground, therefore, which is taken by men, who covering their private feelings under the garb of patriotic spirit, desire to impress his mind with a belief, that his minister is in reality our agent, and the caution this imposes upon the latter must create delays and obstructions to the public service that will often wear the appearance of indifference if not of hostility.

Besides all these causes, a degree of inertness

appears to pervade every department of this Government, which requires to be seen before it can be believed. We should not perhaps quarrel with a failing to which we, in a considerable degree, owe the incalculable advantages we have already derived from the connection, and the inconveniences we now experience from this cause will, I am assured, be corrected, as far as it is possible they can be, by the unremitting efforts of the Resident, to whose knowledge and energy I look, with a hope that nothing else could inspire, for the gradual fulfilment of every object that your Lordship's foresight contemplated in the formation of this important alliance."

Malcolm's usual quickness of perception grasped the situation at once, and had he, or a man of his type, been the political resident at Nagpur, matters would not have come to that pass which they did under the blundering policy of Jeokios, who, as said before, resembled Elphinstone in almost every respect. Although the Raja always called him his brother, that resident never did any brotherly act to that unfortunate prince. Judged as the subsequent events show he was bent upon his ruin.

(To be continued.)

INDIA AND IMPERIAL PREFERENCE

By PROF. PRAMATHANATH BANERJI, D.Sc. (LOND.), MINTO PROFESSOR OF ECONOMICS, CALCUTTA UNIVERSITY

THE history of the British Empire reveals many changes in the attitude of Great Britain towards the other parts of the Empire. An eminent writer points out that in the seventeenth and eighteenth centuries colonies were treated as compulsory markets for the industrial products of England, all attempts at an independent industrial development were suppressed, and both importation and exportation were monopolised for the benefit of the ruling part of the Empire. But the revolt and separation of the United States demonstrated how dangerous such measures of compulsion might become. After that event the effort was to actively encourage the development of colonial production along lines in which competition with the ruling power did not arise. This policy met with the greatest success in the tropical colonies and the great dependency of India where the encourage-

ment of the production of high-value raw materials, such as cotton, jute, coffee, and tobacco not merely brought profits to the colonies and dependencies, but also facilitated and secured the supply of raw materials for the industries of England. In many parts of the Empire, some restrictions are still in force. But the Self-governing Dominions now frame their tariff laws in accordance with their own fiscal requirements and are not debarred even from protecting themselves against the mother country.*

The latest change to be brought into use is the system of preferential trade. It was recommended in the English Colonial Conferences which have been meeting since 1887, and the first step was taken by Canada, when in 1898 she granted a duty reduction of twenty five per cent, which was increased

* Grunzel, Economic Protectionism, pp

the British Empire exceeded the export thereto by 7½ millions sterling, while her exports to foreign countries exceeded her imports from them by about 38 millions sterling, and the total exports of India exceeded her total imports by upwards of 38 millions sterling. In this connection they remarked that in as much as India was a debtor country she was dependent on her trade with foreign countries for the discharge of her international obligations*.

With regard to exports the Government of India observed that the situation was somewhat different. The value of raw materials they said approximated to 50 per cent of the total value of India's exports. The articles which formed this group were required by the importing countries for their manufacturing industries and it was to their interest to admit them on the easiest possible terms. Thus seeds were admitted free everywhere except in Germany, Italy, Austria-Hungary, Russia and the United States and in the three latter countries duties were levied only on one or two classes only. Raw cotton from India was free except in Italy and Russia. Raw jute was dutiable only in Russia. Raw hides and skins were free except in the United States and with some slight exceptions in France and Japan. Similar remarks would apply to numerous other articles of this group. Even when duties were imposed they were as a general rule of moderate amount. In the three other classes of goods however the privilege did not obtain except in the United Kingdom and Holland and in the former country tea, coffee, tobacco and unrefined sugar were subject to very high duties. Excluding these four articles India's export to the United Kingdom in the three classes of food stuff, manufactures and other articles obtained free entry. Raw materials also enjoyed the same advantage.

The net result observed the Government of India was that Indian exports approximating to one half of the entire volume of her export trade were admitted free of duty into the consuming markets while of the remainder a considerable proportion was either subject to relatively moderate duties or as in the United Kingdom to duties imposed for purely revenue purposes and with no attempt to differentiate against her.

The Government of India then went on to discuss in what way the then existing condition of things was likely to be affected by the inclusion of India in any scheme of inter-imperial preferential tariffs. Two possible alternatives presented themselves to the Government. In the first alternative India might join the scheme on exactly the same footing as any of the self-governing Dominions and would if there were a need impose duties of a protective character against imports from the United Kingdom and other parts of the British Empire subject to the condition that so far as her circumstances permitted she would give substantial preferential treatment to the products and manufactures of the United Kingdom. This alternative however the Government of India did not consider to be within the sphere of practical politics for all past experience indicated that in the decision of any fiscal question concerning India powerful sections of the community in Great Britain would continue to demand that their interests and not those of India alone would be allowed consideration.

In the second alternative India would maintain her import duties on British and colonial goods at such low general rates, equal to or somewhat less than that in force at the time as might be required for revenue purposes and would impose a slightly higher rate on foreign goods sufficient to give the former class a preference of 25 per cent or thereabouts. The result of this alternative might be of appreciable advantage to the United Kingdom. But so far as India was concerned the balance of advantage was distinctly adverse, because in the first place the Government of India might be forced to shape their policy not in accordance with their own needs, but according to the interests and demands of other constituents of the Empire, and secondly they would lose a portion of the revenue which they received at the time from British and colonial imports and it would be extremely difficult to make up the deficit by enhanced duties on foreign goods. The Government also pointed out that the last and greatest source of injury to India would be retaliation by foreign countries. And in this connection they emphasised the fact that India was a debtor country and the only means consistent with national solvency was

* Letter dated 22nd October 1903 Cd 1931

discharging this obligation lay in the preservation of a substantial excess of exports over imports.

The Government of India summarised their conclusions as to the question of the participation by India in a policy of preferential tariffs within the Empire, thus

Firstly, that without any such system, India already enjoys a large and probably an exceptionally large measure of the advantages of the free exchange of imports and exports.

Secondly, that if the matter is regarded exclusively from an economic standpoint India has something, but not perhaps very much, to offer to the Empire; that she has very little to gain in return and that she has a great deal to lose or to risk.

Thirdly, that in a financial aspect the danger to India of reprisals by foreign nations even if eventually unsuccessful is so serious and the results would be so disastrous, that we should not be justified in embarking on any new policy of the kind unless assured of benefits greater and more certain than any which have so far, presented themselves to our mind.*

No step was taken by the Government of India in the direction of Imperial Preference until 1919 when a Bill was passed imposing a duty on hides and skins and coupled with a rebate in favour of Great Britain the Dominions, and other British Possessions. This was suspected by the public to be a measure involving a principle of more than fleeting interest but the Government of India desired that it was proposed as part of a scheme of Imperial Preference.

Nearly two decades have elapsed since the Government of India expressed their views on the question. In the meanwhile there has been a great increase in the volume and extent of the foreign trade of India and considerable change in its direction. The character of India's commerce has however, remained substantially unaltered. An examination of the present situation confirms this opinion. But here we are confronted with a difficulty. The abnormal conditions created by the war still subsist to some extent and it will be sometime before they give place to normal conditions. The annual statistics relating to Indian trade therefore have to be used for purposes both of comparison and forecast, with a certain amount of reserve and circumspection.

The approximate total value of the annual foreign trade of India may be taken as Rs 650 crores, of which exports are worth

about Rs 350 crores, and imports Rs 300 crores*. Nearly 61 per cent of the Imports comes from the United Kingdom, 5 per cent from the rest of the British Empire, and 34 per cent from foreign countries. As for exports, nearly 22 per cent, goes to the United Kingdom, about the same percentage to the other countries of the Empire, and 56 per cent to foreign countries. India does not import goods in considerable quantities from any of the Self governing Dominions while Australia is the only Dominion to which Indian commodities are exported in any appreciable amount. It is worthy of note that, as compared with the figures of 1903, while there has been a steady and continuous increase in the amount of imports from the United Kingdom, there has been a decrease in the proportionate share of that country in the import trade of India. The same remark also applies to the rest of the Empire. As for exports, there has been a growth in the volume of the trade with the United Kingdom but a decline in percentages while the other countries of the Empire together have increased their total as well as their proportionate share.

Coming to the character of the foreign trade, we find that the bulk of India's imports from the United Kingdom consists of manufactured goods, while much the greater part of her exports to that country consists of either articles of food or raw materials for industries. This is true also to a greater or less extent, of the trade with the Self governing Dominions, jute manufactures being almost the only exception. The goods supplied to India by the United Kingdom and the Self governing Dominions generally compete with the products of foreign countries, but commodities exported from India to the United Kingdom and the Dominions compete only in a few cases with commodities from other countries. For instance, in the rice trade with the United Kingdom, India holds her own, in tea, Ceylon comes

* In 1920-21 the total value of the foreign trade was Rs 674 crores, of which exports were worth 292½ crores and imports, 381½. These figures were, however, wholly abnormal. The figures for 1919-20 may be said to have approached more closely to the normal being Rs 300 crores for imports and Rs 346½ crores for exports. *See Review of the Trade of India, 1920-21.*

* Letter, dated 2nd October, 1903. Cd 1931.

next to India, in coffee, there is successful competition, in wool, India lags far behind the Dominions, in jute, India has a world's monopoly, in seeds generally, she has the bulk of the market, although in cotton seed India and Egypt are in close competition and in linseed, Argentine is a keen rival, in hides, India holds her own. Canada imports from India jute manufactures, tea, lac and shellac and exports to her motor cars and some miscellaneous articles. South Africa's purchases from India consist of rice, cotton piece-goods and tea, while her exports to her are negligible. Australia takes from India jute manufactures, rice, vegetable oils tea and coffee, and sends horses railway plant, and oil-man's stores. New Zealand purchases from India jute manufactures and sells her a few miscellaneous articles. The trade of India with the other British possessions is more important than with the Dominions. Ceylon imports from India rice and other food grains, seeds and jute manufactures and exports to her metals and spices. The imports of the Straits Settlements from India consist of rice and other food grains cotton yarns and manufactures jute manufactures, seeds, and tobacco, while the chief exports to India are mineral oils, spices, and dyeing and tanning substances. Sugar is the principal article of import from Mauritius, while food-grains and jute manufactures are the chief exports to that colony.*

Let us now see whether, as things stand at present, Great Britain has anything to offer to India under a scheme of Imperial Preference. In order that India may derive any benefit from such a policy, preferences must be given in Great Britain to goods which are purchased by her from India in considerable quantities. Such commodities are raw cotton, hides and skins jute, (raw and manufactured) lac rice, raw rubber, seeds, tea wheat, raw wool and minerals. Of these, rice, wheat and tea are articles of food and any preferences in respect of them would mean the levy of duties or increase in the rates of duty on imports of these articles from countries other than India. This would result in a rise of the cost of living which is hardly likely to be tolerated by the people of a democratic country like

England. There is at present a small preference granted to India in respect of tea.* All the other articles mentioned above are raw materials for industries. As prices of manufactured goods depend largely upon the prices of raw materials, preferential duties levied on them would lead to an increase of production costs. As an eminent colonial statesman puts it,

* A great manufacturing country such as Great Britain would be mad to impose a tax on raw materials from which she manufactured her goods for export †

Such a possibility was definitely brushed aside by the late Mr Joseph Chamberlain, the greatest advocate of Imperial Preference, who said on one occasion,

I repeat in the most explicit terms that I do not propose a tax on raw materials

The only manufactured product imported by England from India is jute. But in this respect the only rival is Dundee. No preference is thus possible in regard to this article. The other imports from India are of comparative insignificance. India's trade with the Self-governing Dominions is as we have already seen small, and the preferences now given by them are not of any appreciable use to her. Nor is an extended scheme likely to bring her much profit. The other British possessions may be ignored for our purpose. They are subject countries, and their trade activities are directed not in their own interests but in the interests of other nations.

Great Britain and the Dominions have thus very little to offer to India under a scheme of Imperial Preference. Let us now consider whether India can offer any advantages to those countries. The most important classes of goods imported by India from England are cotton manufactures chemicals, building materials, leather manufactures, hardware scientific instruments iron and steel manufactures alcoholic liquors, motor cars, railway plant, machinery, rubber manufactures, soap and toilet requisites, stationery articles woollen manufactures and cigarettes. Some of these classes of goods compete with

* J. A. Hobson says It will be impossible to advocate any new import duties upon either foods or raw materials in view of the world shortage likely to exist for years to come. With this admission virtually disappears the substance of Imperial Preference. *Taxation in the New State* p. 140

† The extract is from a speech of Sir William Lyne quoted in *Carrey's British Colonial Policy* p. 245

goods of local manufacture and with the industrial progress of the country many more classes will also begin so to compete. No advantages can of course be given to Great Britain in respect of them. India is now about to adopt a system of protection and it is necessary to consider how far it is possible to reconcile such a system with preferential trade. As a recent writer puts it "a policy of protection for producers in any case involves some check to the flow of competing imports whilst the grant of preference will quicken this flow." No step should therefore be taken which may even in the slightest measure neutralise the effect of the productive policy of India.

There are other classes of manufactured goods imported from Great Britain which compete not with the indigenous manufacturers but with the commodities of such countries as the United States, Germany, and Japan. If preferences are to be granted in respect of these they will take one of the two following forms. Either the duties on goods imported from England may be lowered while retaining the duties on goods from other countries at the existing rates, or a surtax may be levied on goods from foreign countries in addition to the existing duties while keeping the duties on British goods unaltered. In both these cases however the result will be a loss to India. In the former, there will be a sacrifice of revenue. In the latter a rise in prices. Similarly in the matter of exports, a policy of preference is likely to be detrimental to Indian interests. If a higher rate of duty is levied on exports to foreign countries than on exports to Great Britain India will run the risk of losing some of her markets. On the other hand if a rebate is granted to exports to Great Britain without changing the rate of the export duty payable by foreign countries the Indian exchequer will suffer.

Great Britain of course will derive much benefit from preferential relations between herself and India. Such relations will not only afford a stimulus to British industry but will quicken the entrepot trade of Great Britain which is of immense value to her. If substantial preferences are granted in India to imports from Great Britain the people of the latter country taking advantage

of such duties will act as middlemen in respect of goods not produced within her borders. So also, in the matter of exports they will act as intermediaries between Indian producers and foreign purchasers. Her experience in regard to the preferential duty on hides and skins cannot but serve as an object lesson to India. The grant of the rebate of ten per cent places leather manufacturers in foreign countries in an unfavourable position as compared with British manufacturers and the former are thus driven to purchase their raw materials elsewhere. It is also believed that a considerable part of the raw hides and skins exported to Great Britain finds its way to other countries to whom it is more profitable to buy such goods through Great Britain than direct from India. It seems a bit unreasonable to compel India to incur loss in order that she may give middlemen's profits to the people of Great Britain.

Another question to be considered in this connexion is the possibility of retaliation by foreign countries whose interests may be adversely affected by inter-imperial preferential trade. It is true that these countries are interested in obtaining India's raw produce. But some of India's raw products compete with similar products of other countries and differential duties may in other cases drive purchasers to seek substitutes. It is sometimes suggested that in case of retaliation, India may hit back again by levying heavy duties on the manufactured goods imported from the retaliating countries. But it is not improbable that India will hurt herself in trying to inflict harm on others. Besides such a policy may land her in a complex long down series of tariff wars the end of which it would be difficult to foresee. Retaliation therefore is a real and serious danger which should be kept in view in considering the question of Imperial Preference.

India can only be asked with some show of reason to adopt a policy of Imperial Preference if a gain can be assured to her to counter-balance the probable loss resulting from such a policy. But as we have already seen Great Britain has very little to offer to India and the risk of retaliation is great. Would it not therefore be too much to expect the people of India to allow themselves to be hurried blindfold to the goal at which

the prize will be distributed to their most able disadvantage? *

As a business proposition therefore Imperial Preference cannot be supported from the Indian point of view however desirable it may be from the standpoint of Great Britain. India's trade with the Dominions is exceedingly small and may be left out of account. As a matter of fact the advocates of Imperial Preference always look at the question from the British and Colonial and not the Indian standpoint. Even persons who ought to feel grateful to India for what they owe her have the same narrow vision. Sir Roper Lethbridge for instance said not very long ago "In any reasonable scheme for the commercial federation of the British Empire India must occupy the chief place after the mother country. At this moment among the constituent States of the Empire she is at once the largest producer of food and raw material and one of the largest consumers of manufactured products. And potentially with her 300 000 000 of thrifty industrious and progressive workers she is a commercial unit of greater importance in the world, whether for exports or for imports than almost any other †. Evidently the importance of India is not for her own sake but for the sake of the Empire. And she is destined for ever to remain a producer of food and raw materials and a buyer of manufactured products. It is thus clear that in spite of all his professed friendliness to India it is the interests of England that he has really at heart ‡."

Sir Montagu Webb one of the most successful European merchants in India after describing the necessity for intelligently controlling the resources of India for Imperial ends says in the concluding chapter of his interesting brochure

"This brings us to our duty in India's plan. We must join our voices to those of Canada Australia New Zealand and South Africa in pressing upon the people of the United Kingdom the expediency of modifying the present tariff so as to utilise effectively the many opportunities which the Empire now offers of strengthening the position not only of Great Britain itself but of the British Dominions throughout the world †."

This brings us to the political aspect of

the question. Indians are often asked to consider preferential trade from the Imperial rather than the local standpoint. Sacrifice say the advocates of such a policy, is the price of Empire. But whose Empire? Within the British Empire five different varieties of political status are distinguishable. In the first category stands Great Britain who not only governs herself but rules the greater part of the empire. Then come the Self governing Dominions which are practically independent of outside authority, so far as their internal affairs are concerned. The other Colonies come next which though subject to Great Britain, possess representative institutions. In the fourth class stand the dependencies and possessions which are in a state of complete subjection and are autocratically governed. India stands as a class by herself. She is still a dependent country but has been promised full self government.

In addition to these differences in political status there are differences of race and colour, which introduce further complexities into the situation. An Imperial angle of vision may come natural and easy to the people of Great Britain and the white inhabitants of the Dominions and Colonies who feel pride in belonging to an Empire over which the sun never sets. But the subject races cannot feel anything but humiliation in thinking of an Empire which has deprived them of their freedom and exploited their resources for purposes other than their own. The British Empire is sometimes described as a Commonwealth of Nations. But it looks a misnomer to describe an aggregation of countries as a Commonwealth three fourths of which are treated merely as Estates. However striking the idea of an Imperial Zollverein may be to the imagination it must remain an absurdity so long as the different countries remain separated not merely by long distances but by feelings and prejudices based on race colour and political status.

So far as India is concerned Imperial Preference is not a practical proposition at the present moment. The question rests largely on sentiment. But to appeal to Indian sentiment in the existing state of things in the country is to misread human nature. Some may even regard such an appeal as an attempt to add insult to injury. When the advocates of Imperial Preference point to the attitude of the D

* Lord Crewe's speech 1914

† *India and Imperial Preference*

‡ *India and the Empire* p. 16

forget the essential difference between those countries and India. Preferential trade between Great Britain and the Dominions is an arrangement between friends, a 'negotiation between kinsmen by which both sides are to gain and neither to lose.* But it is quite different with India. Economically India is still a field for exploitation by foreigners and politically her status is still that of a dependency, while the Dominions enjoy full self government both in the political and the economic sphere. The Dominions first began to think of giving preferences to Great Britain long after they had been conceded the right of full responsible government. Nobody dares now to question their right to grant, withdraw or vary of their own will and at their own pleasure, any preferences they like. It is true that fiscal autonomy has in theory been granted to India. But fiscal autonomy can only be real when it is associated with political freedom.

The essence of a sacrifice is that it should be made in a willing manner. In order that a policy of Imperial Preference may lead to the greater solidarity of the component parts of the Empire preferences should be given by each country of her own free will. But so long as India remains a subject country any gifts made by her will be open to the suspicion that they are forced gifts like the benevolences granted to English Kings in the Middle Ages. And such suspicion is likely to intensify the discontent of which there is already far too much in the country. Besides Imperial Preference forced on the people under present circumstances is likely to make them regard it as another device invented for the further exploitation of the country. It would indeed be extremely

unwise to take a step which is calculated to embitter feelings and strengthen prejudices, and which may easily lead to disastrous consequences.

The main principle which knits together the different parts of the Empire, said a British statesman the other day, is freedom. If this principle is applied to India the result will be the same here as it has been in the Dominions. As soon as India attains full self government a community of interests will grow up between her and the other units of the federation and there is no doubt that she will signify her attachment to the Commonwealth of Nations by agreeing to a policy of preferential trade relations.

The question has now been discussed from the Indian and Imperial points of view. But a word must be said about its international aspect. Preferential trade within the Empire would be beneficial to all parties so far as it would help to develop the resources of its component parts to the fullest extent and enable them to defend themselves against their enemies. But there is no reason why the British Empire should attempt to be absolutely self sufficient. Mutual dependence of all countries upon one another ought to be the goal. Whether in economics or in politics the essential unity and the common good of mankind must be kept steadily in view. It is only as a partial league of nations that a large aggregation can be supported. The Britannic Commonwealth of Free Nations if properly constituted may be a step towards the federation of the world. But a strong self sufficient Empire conscious of its excess of economic strength and guided by selfish and narrow ideals would be a danger to the freedom of weak nations and a menace to the peace of the world.

* Vide Carrey *Brit. & Colonial Policy* p. 251

AN EMBASSY FROM KING LOUIS XIV TO THE KING OF SIAM, 1685

ONCE upon a time in a strange land on the other side of the world in an Oriental kingdom of visionary architecture where statues of pure gold glowed in the shadow of the royal pagodas where giant flowers of a thousand colours

shone in the gardens like gigantic stars where age old gods crowned with jewelled tiaras smiled enigmatically in the warm obscurity of their ancient sanctuaries there ruled an austere and fear inspiring Prince Surrounded by his fury like wives and

countless servants, this Prince withdrew himself from the profane gaze of his subjects and but once each year did he suffer himself to be seen, and then it was during a magnificent fête, meticulously ceremonial when he appeared like an idol who seemed to carry in his grave eyes all the wisdom and mystery of the world.

It was at least in this manner after the marvellous tales of several travellers from the Orient, that the court of Versailles pictured Phra Narai, this Eastern Prince, and his country of Siam, vague, distant, somewhere on the way to China.

And this Prince styled himself the Master of the Earth, the Master of Life, the August, the Perfect, the Supreme Ruler with Sacred Feet, the Son of Heaven.

At the same time in another corner of the world but a few leagues from Paris the heart of Europe, another ruler by Divine Right reigned in splendour and luxury at Versailles. There surrounded by the pomp of a gorgeous court a multitude of courtesans at his feet poets, painters, sculptors, historians, philosophers all with no other care than to raise his glorious name to the heights of fame amid his gold and jewels, his palaces and Eden-like gardens and his mistresses, also like an idol, lived this other Prince who called himself the Sun King.

It was at least in this manner that on the faith of a few foreigners, the King of Siam and his court imagined this all-powerful Occidental Seigneur, the Son of the Sun—there far away in the land of the Franks.

How were these two regal stars hurrying almost at opposite ends of the Earth to know of each other? How were the rays of their glory to shine upon each other?

The contact the *agent de liaison* so to speak, was supplied by the Peres des Missions Etrangères.

It was in 1658 that Monseigneur Pallu and Monseigneur de la Motte-Lambert founded the Congregation of Foreign Missions for the purpose of establishing a native born clergy in China and in neighbouring countries. Such was the

origin of this far reaching work in the Far East, which during the seventeenth, eighteenth and even the nineteenth century made of each one of these humble servants of God—*missi dominici*—not only great messengers of the Faith, but in addition the unknown ambassadors of the Kings of France.

They established themselves without difficulty in Siam during the year 1662. Siam had always been, and it still cherishes this noble tradition, the most tolerant land in all the world. At this period, while in old and civilized Europe religions struggled passionately against each other (and in France it was the time of the *missions bottees*, the *dragonades* and the revocation of the Edict of Nantes), Siam, living after the teachings of Buddha, founder of a most indulgent and most profound philosophy, gave to the world her example of tolerance.

Skilfully the Catholic Fathers succeeded in interesting the King of Siam in their work. He generously accorded them a grant of land, permission of building a house and church and gave them the material with which to construct these buildings.

In 1680 scarcely eighteen years after its establishment, the Mission had more than forty missionaries, three seminaries, four chapels and for the edification and instruction of their converts had translated into the Siamese tongue their catechism, prayers and numerous tracts on the existence of God and the mysteries of the Trinity and the Incarnation.

When in 1680 the news of the signing of the Peace of Nimes in 1678, which made Louis XIV the arbiter of Europe and marked the climax of his power, reached Siam the French missionaries did not lose the occasion to inform the King and his court. So well did they accomplish this self-imposed task that they persuaded the King that it would be to his interest to enter into relations with this all-powerful Prince of the West. Thus it was that from 1680 to 1685 two ambassadorial missions laden with presents for the King of France—elephants, tigers, rhinoceroses and precious woods—left Siam.



A Siamese Ambassadoral Mission Offering Presents to Louis XIV of France

the French capital. The first expedition was shipwrecked and nothing more was heard of it. The second however succeeded in reaching Versailles.

Louis XIV received the mission very cordially. In the various conversations which they had with the French ministers the Siamese ambassadors who had been prepared in advance by the Jesuit priests and who had learned their lesson well announced that the King their Royal Master had for a long time protected the Christians that moreover he was not indisposed to accept Christianity for himself and that finally if the King of France would propose through the intermediary of his own ambassadors that the King of Siam embrace the Christian faith he would undoubtedly do so.

The zealous missionaries had exaggerated a bit to be sure.

There was however a political reason of which the Siamese ministers had said nothing but which surely had greatly influenced the determination of their King. The Dutch already established in Java were casting covetous eyes on the island of Malacca. This fact was not ignored by the government of Siam which realised the advantage of an alliance with the King of France who

had just succeeded in conquering all the peoples of Europe particularly the Dutch.

Whatever were the reasons given by the Siamese envoys guided by their advisor and interpreter the Pere Le Vacher who had accompanied them from Siam they had the desired effect.

Louis XIV touched by the initiative taken by the King of Siam, convinced that it was not impossible to bring the Eastern Potentate into the fold of the Church if invited by a royal embassy and desirous too very likely at the instigation of Colbert to obtain a foothold in this empire in order to develop the commerce of the Compagnie des Indes decided that an imposing mission should be sent to carry his greeting to his distant friend.

Such was the origin of our embassy.

The leader of the mission was the Chevalier de Claufmont a naval captain. He chose as his lieutenant Monsieur de Forbin the son of a provincial gentleman and for whom there was awaiting a brilliant career in the royal French navy.

In addition to these two men completing the number of important personages in the embassy the ship which set sail for Siam carried two churchmen. Of these one represented one of the most extraordinary

nary figures of the seventeenth century, a century in which phenomenal figures were not at all rare, the Abbé de Choisy. The other churchman was the Pere Tachard.

At the side of Guy Tachard, an irreproachable priest and at the same time an honest and fastidious narrator, the character of the Abbé de Choisy presents itself in strong relief. His strange personality was well known, almost celebrated. Before becoming—who knows by what intrigue at court—at the age of fortyone, coadjutor,—a title which had been created expressly for him—coadjutor to the French Ambassador to Siam, Francois Timoleon de Choisy had led the most gallant and the most bizarre existence one could imagine. In spite of the fact that he wore the cloth and that he had been chosen conclavist by the Cardinal de Bonillon at the time of the election of Pope Innocent XI, he represented exactly the type of libertine gambler and *debauché* that propagated itself during the reign of Louis XIV and his immediate successors.

He had, among others the extravagant whim of disguising himself as a woman. Not content with this he went to extremes in luxurious dress and feminine coquetry. As such he appeared under the name of the Countess of Barres in his small hotel in the Faubourg Saint Marceau, and even assisted in the offices of the church dressed in silken robes and covered with jewels. He nevertheless aroused the admiration of the parish priest and edified the most devout parishioners of the Church in the quarter of Saint Medard.

This gallant Abbé, this effeminate churchman, who even during the long sea voyage carried with him a complete feminine wardrobe, a stock of paints, powders and perfumes and who rouged his lips, wore beauty spots on his cheeks and rings on each of his tapering fingers supported bravely the rude fatigues and the thousand and one inconveniences and dangers of a long journey in a small and uncomfortable vessel.

Thus powdered, perfumed and manicured we can picture the Abbé de Choisy,

coadjutor to the Ambassador of His Majesty Louis XIV, braving the fog and spray on the slippery deck, supporting himself by leaning against the ship's cordage, following with his eye the uncertain flight of some bird far above the rolling sea and devoutly calling forth an image of the placid and sanctifying flight of the white dove of the Holy Spirit.

It was the third of March, 1685, at eight o'clock in the morning that the 'Oiseau', ship of war of His Majesty the King carrying forty six pieces of cannon, set sail with flags and banners flying. Monsieur de Audremonet, a naval captain, commanded the ship. The Chevalier de Chaumont installed himself therein in his capacity as chief of the expedition. The 'Oiseau' was accompanied by the frigate "Maligne", armed with twenty four cannons, commanded by Lieutenant de Joyeux and peopled by a numerous party of lieutenants, ensigns, and under-officers all full of youth and eager to see and learn. The idea of serving the King under such adventurous conditions had fired their enthusiasm and imagination. A scientific mission composed of six Jesuit Fathers, mathematicians and astronomers joined the diplomatic mission and brought with it charts of the satellites of Jupiter with which they were to determine their position at sea, several large telescopes, three large clocks with second hands, and equinoctial quadrant mirrors, microscopes, barometers thermometers, and finally a large collection of books lent by the Royal Library.

They sailed on March 3, and near the end of September the coast of Siam was in view.

One after another they experienced storms and tornados accompanied by the sinister cracking of the mast in the jagged lightning, the straining of the ship which at times seemed ready to go to pieces, months of warm torrential rains which seemed to drown even the horizon, and still more frightful weeks without a breath of wind. When off the island of St Helena they calmly discussed the question of going on to Brazil to find west



The French Diplomat and Scientist on at the Court of Sam

Later they talked seriously of going to Ceylon and there passing the winter.

Happy epoch when a year counted for so little! What shall we say of our impatience of today when a small accident to engine or propellor retards our entry into the nearest port by a dozen hours?

The Ambassador, reluctant to lose a year in his mission caused masses to be said in honor of the virgin and prayed her to intercede for better weather. The sailors from St. Malo promised, if the winds turned favorably, to make a pilgrimage on their return to the church of their patron Saint Sauveur barefooted and *en chemise*.

What was done aboard ship to while away the time on this interminable voyage? The Ambassador himself and his assistants made note almost every day of their impressions and of all that happened. We have to thank this agreeable custom for a number of journals of the long voyage written in a rather cold and monotonous style.

Then there was the sermon at least every Sunday and sometimes more often. The Jesuit Fathers were orators; their zeal was great and their congregation was made up of devout and eager listeners. There was not one among the latter

who did not hope that some day the gates of paradise would open to receive him. Under these conditions how could the sermons be other than good?

The Pere Vachet," notes deliciously the Abbé de Choisy, 'is a bit long. But after seeing and hearing him, one feels certain that he believes all he says—what an advantage for a preacher to be thought sincere.

For their distraction there were days of fishing, games of chess, witty conversation, the study of astronomy and of Portuguese which at that time was the current foreign tongue in the Extreme Orient, as English is today. The time passed,—one night there was an eclipse of the moon, another day there was the crossing of the Equator, the event accompanied by the traditional festivities. Often at the beginning of the voyage the sailors and soldiers of whom the oldest was not more than thirty, sang the folk songs of Provence or Brittany, or perhaps they chanted religious hymns which sprang from their young and powerful throats like spontaneous improvisations. And then they danced to the music of their folksongs or to a violin (there was but one aboard)—danced light heartedly with that frank Gallic gaiety which is the birthright of every Frenchman. Truly, they

needed an ample supply of gaiety for this long voyage.

It is difficult today to imagine the comfort, or, better, the lack of comfort on those vessels of His Majesty the King. Picture, if you can, minutely small cabins pallets of straw to serve as beds, water exceedingly rare and consequently parsimoniously distributed, baths a myth, the common room overheated, badly aired, without *pankhas* or ventilators, poorly lighted candles and smoky oil lamps. Near this common room was the steerage filled with chickens, sheep, pigs and cows brought along for the needs of the voyage and adding to the congestion of the human beings, a filthy stercoraceous which gave off a mixed odor of cooking, refuse, smoke and salt water, which dominated all the odor of human perspiration.

And what of the pleasures of the table? The first days were not bad—but the sheep died, the cattle grew thin, the cows gave no more milk. There remained the chickens which miraculously continued to lay. The eggs were a great consolation. The menus soon never varied from salt haddock, dried herring, anchovies, salted codfish, rancid oil, yellow water and hard dry biscuits—a monotonous diet which soon caused their stomachs to revolt.

We can understand the cry of joy that went up when they sighted land after such months of fasting. The Cape of Java! Vegetation and green things to eat! "Tomorrow we shall eat salad," cries the Abbé in view of the Cape of Good Hope. "Salad, I do not care for anything else." It is not astonishing that this long regime brought on enteritis, typhoid and all the maladies to which a group of humans, poorly housed and poorly fed, is subject. They had during the voyage but two opportunities to replenish their supplies of water and food, eight days at the Cape of Good Hope at the little Dutch trading port, bought in 1651 from the Hotteotots for a small quantity of tobacco and spirits, and eight days at Batavia where they were politely received by the opulent Dutch governor. For the Dutch, successors to the Portuguese,

possessed at that time the Cape, Ceylon and Singapore, capital points in the maritime world, "shining like warning lights on these derelicts of the universe which are the continents" and before which the English frigate was to come in its turn and anchor itself definitively.

When they arrived at Java almost all the crew were ill. Nearly a hundred men were unable to leave their beds. The greater part were attacked by a malady, the terror of the navigators of olden times but which to day has almost disappeared from the list of evils, still too long which threatens mankind the scurvy. There is at first a general weakness then a painful swelling of the gums, followed by pains in the bones and muscles then rashes and finally nasal pulmonary or intestinal hemorrhage. This horrible disease caused the death of many of brave young sailors and soldiers of France.

At last the twenty sixth of September, 1685 the "Oiseau" and the "Maligne" entered the yellow waters of the Menam. They were obliged nevertheless, to wait fifteen days at the bar in order to arrange the details of the remainder of the trip up the river to the royal city. I am placed to place along the river the Siamese built houses of bamboo lined with richly colored cloths, Persian carpets and Chinese silks to serve as rest stations for their visitors. It was also necessary to wait until the Buddhist priests had consulted the stars and discovered the most propitious days for the feet of His Excellency, the Ambassador, to touch the soil of Siam. This day was the ninth of October and it required another week to ascend the river by rowboat to the Siamese capital which was then Ayuthia.

However insensible were the Ambassador and his suite to the beauties of nature, they could not refrain from admiring the charming spectacle which displayed itself before their eyes—green banks of mangroves, cocoanut and palm trees spreading out their foliage to the heat of the day "in a happy ecstasy." Scattered along the river were little villages with picturesque little houses built on piles which with their pointed roofs and

turned up eaves looked like the tents of Oriental nomads, and fleets of river-peopled little boats clustered along the shores.

The multicoloured pagodas, brilliant spots in the sombre verdure glowing with rich porcelain work and coloured glass, had their quiet divinities under their covering of gold, and thousands of priests in beautiful saffron togas interrupted in their siestas or their prayers having overcome their torpor, came to the bank of the river to watch the impressive cortege pass on its way to the capital.

The fourteenth of October the embassy stopped at the outskirts of the royal city whose gates it could not enter until—according to the Siamese custom—the day of the audience. M. de Chaumont installed himself in a luxuriously furnished house prepared in his honor and there awaited the final preparations for his entry into the city.

Hardly had they arrived when M. Constance came to present his homage and the greetings of the King. In presenting this personage whose life was made of the strangest of adventures I find myself extremely perplexed. I have put my fingers to the very difficult task of writing history. Does one ever know how things happen? The embarrassment increases with the abundance of documents.

Thus if we can believe the Abbé de Choisy, Père Tachard and the Père d'Orléans, M. Constance was a man par excellence, liberal, just, honest, a faithful servant of his master the King, a good husband and profoundly religious. On the contrary M. de Forbin, ill tempered as we know, but circumspect, describes M. Constance as hypocritical, jealous, dishonest and even goes so far as to accuse him of attempted murder by poison. The truth probably is that he merits neither this excess of honor nor this extreme indignity.

A keen intelligence, a courageously tempered spirit, a mind capable of large ideas, these qualities obscured perhaps by an unlimited ambition an exaggerated desire for riches and power and

a jealousy which sprang from the least important things made him hard, cruel, unrelenting and perhaps unfaithful. Whatever his character, Constantin Phaulkon or Falcone known by the name of M. Constance, was born at Cephalonia in Greece, according to the Père d'Orléans, of an old and noble family. According to M. de Forbin, his father was a criss-keeper. At the age of ten he left his family and engaged himself as ship boy aboard an English boat and went to England. At fifteen he entered the service of the India Company. This brought him to Siam where he bought a ship, became an outfitter and began trading with the neighboring countries.

He was on the way to fortune when a shipwreck left him stranded on the coast of Malabar, almost naked but in possession of a sack containing two thousand ducats lured and worn out he fell asleep on the beach and dreamt that a prince came to him and ordered him to return to Siam. The next morning he saw a man come running towards him. He was another survivor of a shipwreck. At his first words Phaulkon recognised him as a Siamese. He found that he was an ambassador whom the King had sent to Persia and whose ship had been wrecked on his way back to Siam.

Constantin Phaulkon employed his two thousand ducats in buying a small ship provisions and clothes for himself and his companion. Thus equipped they returned to Siam. His kindness was not forgotten. Presented to the King by the poor ambassador he had saved, he lost no opportunity to gain the favour of the Sovereign. From this time till his death he remained the royal favorite and had great influence over the King. His idea as well as that of the Jesuit priest was to Catholicize the Buddhist kingdom and bring about an alliance with France.

Reaching the height of fortune and wealth he was the victim of an intrigue which ended his career. Mandarin jealousy of his power, Buddhist priests dis-

turbed by the progress of Christianity in the country and certain patriots who were dissatisfied by the installation of French troops in the Siamese capital, were responsible for the plot. Arrested and imprisoned he died courageously at the age of forty-one, massacred by his captors.

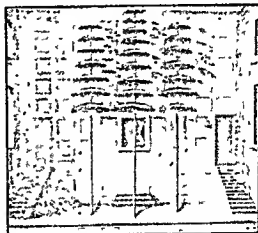
The ruler he served during his brief existence is known in history as Phra Narni or Phra-Chao Champuck. He ruled more than thirty years and was one of the greatest of the Siamese Kings. Open-minded, eager to educate himself, occupying himself personally with all the affairs of his kingdom, he tried to keep peace among his smaller states (often by force) and to develop political and commercial relations between Siam and the countries of Asia and Europe.

Somewhat severe even for the customs of the times (he caused the tongues of liars to be pulled out by the roots and sewed up the mouths of gossiping women) he nevertheless knew how to recompense his loyal servants. This tyrant could, when the occasion called, even be good natured as the following anecdote shows.

A Buddhist priest had taken the liberty of boldly telling the King that his subjects were complaining and were angered by the severity of his punishments. The King gracefully received this charitable remonstrance and some days later sent to the priest one of the large, ugly monkeys which the Siamese hold in terror, with the commandment that the priest feed the animal and allow it to do whatever it chose in his house, until further orders. The priest had to receive the monkey with respect, but scarcely had the beast entered the house when he began his ravages, breaking a great number of rich porcelains, tearing the most beautiful rugs and biting and striking the inmates of the house. He did so much and did it so well that the poor priest unable to stand it any longer went humbly to pray the King to take away his unpleasant guest. The King replied smilingly to his plea:

"What! Do you tell me that three or four days you cannot suffer the unpleasantness of a monkey, and you expect me to suffer all my life the insolence of many of my subjects, a thousand times more unbearable than the most malicious monkey? Be off," he added "If I know well enough how to punish the bad, learn now that I know better how to reward the good."

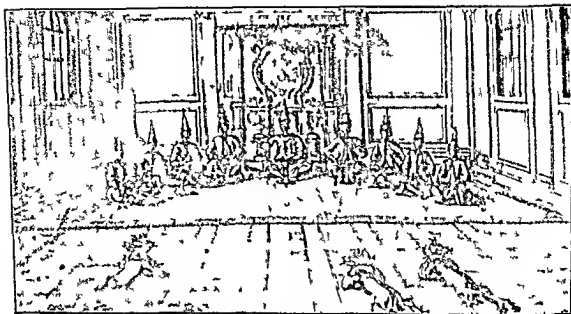
Having thus made the acquaintance of this Louis XIV of Siam, let us now return to our embassy. Since the first meeting between M. de Chaumont and M. Constance much time had been given to consideration of the details of the reception and the royal audience. It was at the time when questions



A Portion of the Hall of Audience in the Palace of the King of Siam.

of ceremony and precedence brought about frequent conflicts between European states. There was great controversy between M. Constance and M. de Chaumont concerning the manner in which the letter from the King of France should be delivered to the King of Siam and the attitude which the Ambassador's following of young gentlemen should observe in the presence of the King.

M. de Chaumont insisted on delivering the letter in person directly to the King, but this pretension was not to be admitted by the usages of Siamese co-



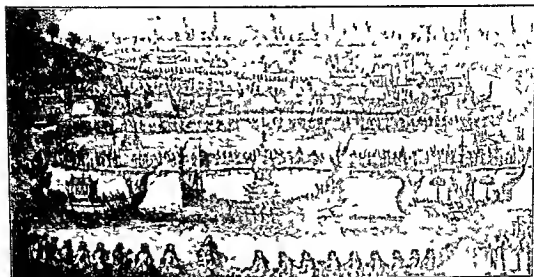
French Ambassadors Paying Homage to the King of Siam

It was forbidden to approach so near the Sovereign the King of Siam was obliged by custom to place himself far above all who appeared before him. For this reason he never received ambassadors except from a high window which opened over the reception hall. To reach the hand of the King it would have been necessary to raise a small ladder or stairway of several steps. At last after much argument it was decided that on the day of the audience the letter would be placed in a cup of gold at the end of a long golden handle by means of which the Ambassador himself could raise the letter to the window of the King.

Then followed a discussion of the manner in which the Ambassadors gentlemen should carry themselves during the reception. M. de Chaumont demanded that they be allowed to enter the audience room at the same time he made his entrance and that they be allowed to bow in the French fashion instead of prostrating themselves before the King as did the Siamese. They concluded by deciding that the attendants should remain neither standing nor prostrate but should be seated on a rug in such a manner that

the soles of their shoes would not be exposed this being considered in Siam as the basest impoliteness and almost a grave injury.

All the difficulties being finally settled the date of the audience was fixed for the eighteenth of October the royal astrologers having given their assurance that it would be a good day. In the morning the Ambassador himself placed the King's letter in a box of gold, the box in a golden cup on a golden saucer bearing a long handle. Two high court functionaries, dukes and peers of the realm, followed by forty mandarins came to seek the Ambassador and prostrate themselves before the letter because the letter represented the person of His Most Christian Majesty the King of France, more than did the Ambassador. M. de Chaumont having lifted the cup as a priest lifts a chalice, passed it to the Abbé de Choisy who following the Ambassador on the left descended to the river at a solemn pace. The letter was placed in one of the royal sampans on an elevated altar. M. de Chaumont alone followed in another boat then the Abbé de Choisy. On either side of these sumptuous royal barges were smaller boats to serve as



The Procession of Sampans Bearing the French Ambassadorial Mission on its Way to the Siamese Capital

guards of honour. They bore officers of the King clad in their richest costumes. Then came the members of the embassy, ship's officers and a hundred sampans belonging to the Siamese mandarins. The cortege was completed by delegations from forty nations—English, Dutch, Portuguese, Chinese, Javanese, etc. The banks of the river were covered by an immense crowd which prostrated itself wherever the sampan bearing the royal letter appeared in sight.

On landing M de Chaumont placed the letter on a great three-storied triumphal car. He placed himself in a richly decorated sedan chair carried by ten porters. He was followed by the Abbé seated in a similar chair borne by eight men. "I had never witnessed a ceremony equal to this," he wrote to one of his friends. "I thought I had become a Pope." In the rear on horseback came the gentlemen of the embassy and the French officers.

Before the outer door of the palace M de Chaumont descended from his chair, took the letter from the car and gave it to the Abbé de Choisy. Thus they entered the labyrinth of the palace. They passed into a primary court between lines of kneeling soldiers holding golden

shields then into a second court surrounded by three hundred cavaliers on richly caparisoned horses and a hundred elephants in war equipment. In the center of the third court M de Chaumont and the Abbé de Choisy were saluted by the sacred white elephant surrounded by his civil and military attendants and four mandarins charged with the duty of fanning the beast and keeping away the flies. The elephant was protected from the sun by an enormous parasol. With his trunk he rendered his salute to the Frenchmen as they passed through the court. They passed two more courts crowded with officers and mandarins and then the cortege entered the holiest of holy spots, the Throne Room. With the exception of the Ambassador and the Abbé each member of the procession took the place reserved for him facing the throne. Suddenly trumpet blasts, the wailing of flutes, the piping of fifes and rolling of drums announced that the King was about to appear. Immediately the French gentlemen began the uncomfortable task of concealing their feet while the Siamese mandarins, according to custom, prostrated themselves on knees and elbows. The tops of the high pointed hats of the mandarins crossed.



The King of Siam Riding on His White Elephant

buttacks of the row of dignitaries in front evoking irresistibly the droll picture of the pursuit of the apothecaries in the

Maladie Imaginaire. This caused the French who evidently had little respect for the Siamese custom to laugh five more rolls of the drums with a certain interval between them. At the sixth—by this time the Frenchmen had ceased smiling—the king appeared at the window pulling aside a cloth of gold which exposed his Highness to the view of the court. He wore a richly jewelled tiara and a robe of embroidered flame colored silk threaded with gold. Around his body he wore a rich sash and a belt of emeralds from which was suspended a pomard. His wrists and fingers sparkled with diamonds.

The Ambassador followed by the Abbé de Choisy entered the audience room and made a profound reverence *a la Française* before the king. The Abbé remained standing because he bore the precious letter. Reaching the center of the hall he made another bow then

attaining the foot of the throne he placed himself before the chair which had been prepared for him, bowed again and began his language.

'The King my Master, this wise and enlightened Prince, as the most sincere of your friends and through the interest he already manifests in your true glory, conjures you, Sire, to consider that this supreme majesty with which you are invested on earth can come only from the true God all powerful, eternal and infinite the God recognized by the Christians by whose grace alone Kings reign and who controls the fortunes of all peoples. The most agreeable tidings I can bear to the truth, instruct yourself in the Christian religion which Sire, will crown you with glory since by this means Your Majesty is assured of eternal happiness in Heaven.'

The speech terminated, he removed his hat solemnly took the cup of gold which bore the letter of Louis XIV and advanced towards the throne to give it to Chao Narai. Then there occurred a grave incident in the ceremony. The king not wishing to lower his throne or allow an elevated approach to be constructed, M. de Chaumont was obliged to lift his arm to deliver the letter in spite of the long handle of gold which had been provided. At the moment of the presentation the Ambassador of France suddenly thought he was acting beneath the dignity of a representative of the most powerful king in the world. He proffered the letter without lifting his elbow, as though the Siamese ruler were at his own height instead of above him. M. de Chaumont who was behind the Ambassador, observed the impasse and in a cold perspiration cried out higher higher, lift it up. The situation was critical. But Chao Narai after some hesitation gracefully leaned out of the window and smilingly took the letter. Then he raised the precious parchment to a level with his forehead thereby rendering the highest possible honour to the royal communication. Then with a kindly smile he thanked the Ambassador for the honour which His Most Christian Majesty had conferred

upon him, promised to reply to the letter by a special embassy, added that he had no greater desire than to bring about and cultivate eternal peace and friendship with the King of France. Finally he asked about the health of the King and the royal household and requested news of war and peace in the world.

Following the presentation the Abbé de Choisy, who was awaiting the moment made his reverence. The King spoke again thanking the French representative for the gifts they brought from across the sea and then was silent.

Trumpets and drums sounded again. The King quickly pulled back his curtain of gold and disappeared. The audience was over.

The French embassy remained in the Siamese capital about three weeks longer and then with the court moved to Lorevo or Lophuri, a few leagues to the north. This place was the King's country home. Here he passed seven or eight months of each year more quietly and more freely than in the capital. The embassy was lavishly entertained. There were receptions, banquets, fireworks. Javanese ballets, Siamese comedies and dramas and Chinese farces in profusion. The French men witnessed combats between tigers took part in numerous elephant hunts—a thing which certainly was unknown in the parks of Versailles—and finally they were permitted to visit the Thousand Pagodas with their bejewelled gods of gold, and the palace filled with the treasure of Golconda, rare productions of the goldsmith's art, precious stones, Chinese porcelains and the rarest of jades. They experienced too, the indescribable charm of beating on the klongs, pictured by the Abbé de Choisy as long paths or avenues of water which lost themselves in the distance under green trees full of singing birds.

"One enters a house," writes the Abbé, "expecting to find only uncouth peasants. Instead one finds cleanliness itself, floors of matting, Japanese chests and screens. You are scarcely inside when you are greeted by a swarm of children and are smilingly offered tea in porcelain cups."

This tableau so charmingly painted more than two hundred years ago has not faded. There exist today the same klongs, the same verdure, the same sunny sky and the same hospitable and smiling people.

As the time passed M. de Chaumont in the midst of pleasures and festivities did not forget the object of his voyage, the conversion of the King. The matter he came pressing when he learned that a Persian mission had disembarked at the capital with the object of converting His Siamese Majesty to Mohammedanism.

The King fearing complications and the friction which was almost sure to arise between the two ambassadors whom he thought entirely too solicitous of the welfare of his soul, requested the representative of the King of Kings to postpone his arrival until after the departure of the representative of the Sun King. In truth the last weeks of the French embassy's sojourn in Siam had arrived. Every member of the mission had been showered with presents and the holds of the 'Oiseau' and the 'Maligne' could hardly accommodate all the gifts which the King of Siam was sending to Louis XIV, the Queen and the princes of royal blood. M. de Chaumont was charged to take back to the youthful dukes of Burgundy and Anjou two young elephants as toys.

The matter of the conversion of the King remained in suspense. There was however no doubt of its outcome when M. de Chaumont read the communication which the King had asked M. Constance to deliver to the Ambassador.

Phra Narai expressed his regret that the King of France should propose so difficult a thing as the changing of a religion received and followed in all the Kingdom without interruption for two thousand two hundred and twenty nine years and add—

"I am astonished, moreover, that my good friend the King of France should interest himself so much in an affair which concerns God, an affair in which God Himself, it seems to me takes no interest whatsoever and which He has left entirely to our discretion. For this true God who created Heaven and Earth and all"

creatures therein, and to whom He gave such diverse natures, would He not, *had He desired*, in giving like bodies and souls to mankind, have inspired them with the same sentiments for the religion which should be followed, and for the cult which was the most pleasing to Him, and would He not have created all nations to live by the same law? On the contrary, are we not obliged to believe that the true God takes pleasure in being honoured by diverse cults and ceremonies and in being glorified by an enormous number of creatures each one praising Him in his own manner? Is this



Three Siamese Ambassadors at the French Court

beauty and this variety which we admire in the natural order less admirable in the spiritual order, or less worthy of the wisdom of God?"

At any rate the King refused to allow himself to be converted to the Catholic faith and the Abbé de Choisy was obliged to give up his cherished hope of making himself the head of a religious establishment in the court of Siam and to reluctantly renounce the pleasure he antici-

pated in leading the followers of Buddha to the baptismal fonts of his faith.

Whatever were its results M. de Chaumont could be justly proud of his mission, both from the point of view of the Church and the French State.

Primarily, he brought back to Europe an important Siamese embassy composed of three ambassadors, twelve mandarins and a number of young Siamese who were to be educated in France. Louis XIV sent a mission of twelve mathematicians who were to organise two observatories in Siam. A treaty in due form accorded to the French missionaries, in the name of the King of Siam, permission to live, preach and teach anywhere in the kingdom and exempted Catholics from certain duties and taxes. A project for a treaty of commerce was signed, by which the Compagnie des Indes obtained important privileges and vast concessions of land. M. de Forbin, somewhat against his will, for he would grumble in spite of everything, was to remain in Siam with the title of *Phra Sahai Tongkrum*—Grand Admiral and General of the armies of the King. He was specially charged with the task of completing the fortifications of the kingdom.

Finally, and this was undoubtedly the most important result of the mission, the Siamese ambassadors brought French troops and engineers to their native country. In 1687 a French fleet of five ships brought to Siam two regiments of soldiers commanded by Field Marshal Desfarges. A part of these troops was garrisoned at Bangkok and the rest at Mergui on the Gulf of Bengal, almost directly opposite Pondicherry. Thus the keys of the realm were confided to French hands.

This was the beginning of a vast political and economic plan affecting the Indo-Chinese peninsula which Napoleon III was to develop two hundred years later.

After having accomplished this remarkable task which gave every indication of being a lasting work—for at this moment no one dreamed that two years

later a revolution at court would destroy the results of his effort and break the alliance which he had made between Louis XIV and Phra Narai—M. de Chevalier de Chaumont on his return to France had a right to be happy and proud of the success of his delicate mission and of

having worthily served his King and his country.

Translation of a French Paper Read at the Association Des Amis de l'Orient, Musee Guimet By Courtesy of Mon. Borseux, Asst Secretary.

EDITORS DECLARE THEIR CODE

THE Missouri State Press Association has given form to its code of ethics. This is the first definite "code" to be formulated by any state association of newspaper men. In it are embodied the aims and ethics of the profession. The code in part follows:

PREAMBLE

In America, where the stability of the Government rests upon the approval of the people, it is essential that newspapers, the medium through which the people draw their information, be developed to a high point of efficiency, stability, impartiality and integrity. The future of the republic depends on the maintenance of a high standard among Journalists. Such a standard cannot be maintained unless the motives and conduct of the members of our profession are such as merit approval and confidence.

The profession of journalism is entitled to stand side by side with the other learned professions and is, far more than any other, interwoven with the lines of public service. The journalist cannot consider his profession rightly unless he recognizes his obligation to the public. A newspaper does not belong solely to its owner and is not fulfilling its highest functions if devoted selfishly. Therefore, the Missouri Press Association presents the following principles as a general guide, not a set form of rules for the practice of journalism.

EDITORIAL.

We declare as a fundamental principle that Truth is the basis of all correct Journalism. To go beyond the truth, either in headline or text, is subversive of good Journalism. To suppress the truth, when it properly belongs to the public, is a betrayal of public faith.

Editorial comment should always be fair and just and not controlled by business or political experiences. Nothing should be printed editorially which the writer will not readily acknowledge as his own in public.

Control of news, or comment for business considerations is not worthy of a newspaper. The news should be covered written and interpreted wholly and at all times in the interest of the public. Advertisers have no claims on newspaper favor except in

their capacity as readers and as members of the community.

No person who controls the policy of newspaper should at the same time hold office or have affiliations the duties of which conflict with the public service that his newspaper should render.

ADVERTISING

It is not good ethics nor good business to accept advertisements that are dishonest, deceptive or misleading. Concerns or individuals who want to use our columns to sell questionable stocks or anything else which promises great returns for small investment should always be investigated. Our readers should be protected from investigating sharks. Rates should be fixed at a figure which will yield a profit and never cut. The reader deserves a square deal and the advertiser the same kind of treatment.

Advertising disguised as news or editorial should not be accepted. Political advertising especially should show at a glance that it is advertising. It is just as bad to be bribed by the promise of political patronage as to be bribed by political cash.

To tear down a competitor in order to build up one-self is not good business, nor is it ethical. Newspaper controversies should never enter newspaper columns. Good business demands the same treatment to a competitor that one would like for a competitor to give to himself. Create new business rather than try to take away that of another.

Advertising should never be demanded from a customer simply because he has given it to another paper. Merit, product and service should be the standard.

SUBSCRIPTION

The claiming of more subscribers than actually on the paid list in order to secure larger advertising prices is obtaining money under false pretences. The advertiser is entitled to know just what he is getting for his money just what the newspaper is selling to him. Subscription lists made up at nominal prices or secured by means of premiums or contests are to be strictly avoided.

SUMMARY

In every line of journalistic endeavour we recognize and proclaim our obligation to the public our duty to regard always the truth, to deal justly and walk humbly before the gospel of unselfish service.

A P SON

COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions and editorials published in this Review or in other papers criticising it. As various opinions may reasonably be held on the same subject, this Section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. No criticism of book reviews and notices will be published.—Editor, "The Modern Review"]

Communalism as the Basis of Indian Democracy

One is fortunate to have a critic like Mr. Prasanna Kumar Samaddar. It is evident that he is alive to the futility of building our political future according to the methods which are borrowed wholesale from the West and which suit her ancient social history and political traditions. Lord Bryce has observed that Self government rests on the habit of co-operation and if any existing local or social unit is fit to be turned into an organ of local Self government it ought to be so used. The whole point of my article was that the possibilities of autonomous communes in India are not confined to local and communal problems and are consequently greater than is ordinarily supposed and this in economic and political reconstruction alike. Throughout the world there has been a movement towards the group organisation of political control. This has assumed various guises and forms in Europe and America but they all tend towards a more vital synthesis than had been deemed possible in the Parliamentary Government of the nineteenth century mould or its latest byproduct, the centralised bureaucracy,—a development of war conditions. I will request Mr. Samaddar to consider carefully the more recent economic theories and political schemes in the West, which are, indeed, marking a new discovery in state organisation. He will certainly realise that in the numerous local and non-local assemblies of the East will be found some of the vital and enduring materials for political experimentation which will not only be adapted to the social and political traditions of the race but will also be in keeping with the new trend of modern democracies. Among these materials, caste indeed, occupies a small place and I have made it quite clear that neither occupation nor kinship nor caste has been the sole basis of the Indian polity though each has contributed an element of cohesiveness. But caste is a social inheritance, and the best political method would be not to ignore it but to utilise the social cohesiveness it furnishes as a political binder wherever possible and consciously regulating its separatist tendencies by every possible thoroughgoing reform. The problem of the political reformer is whether to reorient our old social habits and traditions according to new experiences and ideals and to incorporate them in the new body politic or to superimpose exotic institutions over the old caste traditions. In the latter case the party system with its

new disintegrative influences will make an unholy alliance with the caste system with its inherited abuses and rend asunder the whole body politic. The admission of the communal principle into the new reform has proved a special hindrance because its separatism has been countenanced, at the same time ignoring the solidarity that may evolve out of an intermingling of local and communal interests in the daily, intimate life of the people. Political and social reform are connected in a more organic way than what Mr. Samaddar thinks, and in a process of natural social evolution, unaffected by extraneous disturbing factors there cannot be any priority of either. The real intimate interdependence lies in their growth from within outwards. The crux of the problem of social growth and coordination is to follow the natural bent, to be true to its own genius, to obey the central urge and not to blindly submit to mere peripheral control and adjustment.

The individualistic bias is dominant in Indian social and political thinking today. However inevitable and praiseworthy it might be as a reaction, it has as yet failed in its fractional critical attitude to produce a constructive programme which must needs be based on an essential communal solidarity. Thus an important element of political integration in India, viz., the hierarchy of territorial rather than functional bodies, which rise layer upon layer from the lower strata of village assemblies, has not been sufficiently investigated. Evidences of their vestigial remains are always ignored in political reform, and find scant consideration even in Government records. These have been collected by me by years of careful and diligent tours of local investigation in the villages of the Punjab, the United Provinces, Madras, Cochin and Travancore. A complete survey will be found in my forthcoming book, "Communalism in Eastern Polity: a new basis of Comparative Politics." No one is more alive like the clan in China, has now become too rigid and exclusive to become the basis of a system of political control. Mr. Samaddar will find an account of the causes and effect of degeneration of this aspect of Indian group of life in my "Principles of Comparative Economics" (Vol. I, pp. 219, 220). I have emphasised there how the rigidity and exclusiveness of caste which are however quite foreign to the communal ideal of its origins and sources, have warped our social development. But let him

not in condemning caste shut his eyes towards other social materials that we have created and accumulated. The importance of these on which I could dwell but briefly in a short article will be more and more realised when my descriptive surveys will be before him. The place and status of every functional and territorial group, which yet remains a living social reality must, indeed, be reoriented in the political evolution of the future in order that politics may no longer be mechanical and barren with us. For this there should be undertaken regional surveys of our indigenous self government which began and evolved in the small group lending a significant richness to the local, communal, and vocational (or professional) life and interests hardly to be seen elsewhere, and of the connected systems of rural and communal taxation and judicial

practices. It will be obvious that the materials will be found uneven in different parts of India, which will demand a modification in the actual details of organisation though the main outlines of indigenous polity, which are fairly uniform throughout India will justify reconstruction on similar lines. Once the general lines of political reorientation are settled on the principle that real self determination, as distinguished from the new reform in India, implies an adaptation of institutions to our old habits and machinery, which remain the essential and endurable bedrock of all political experiments political idealism and political experience can grapple successfully with the special abuses, special claims and special opportunities as they arise.

RABHAKAMAL MUKERJEE

INDIAN PERIODICALS

Pandit Motilal Nehru's Sacrifice.

Mr. V. Narayanan writes in the course of a character sketch of Pandit Motilal Nehru in *The Indian Review* —

The sacrifices that the Pandity had made for the sake of Non-co-operation are alone sufficient to place him high in the esteem of his countrymen, apart from any valuation of the actual services he had rendered to the cause. Every body had heard of the princely style in which he was living at his palatial mansion at Allahabad. Everybody who was anybody if he had been to Allahabad and had been his guest at "Anand Bhawan" would confirm this. His generosity was proverbial. He moved on terms of intimacy with the Lieutenant Governor and with the members of the Provincial Government and he was their honoured friend and constant adviser. The richness and luxury of his life at Allahabad during those days attracted universal notice. We are told that he had his dress washed from Paris by every mail and he was the leader of fashion in Allahabad. All these were gone when he joined the non-co-operation movement. No exodus to the hills during the summer now, no dress after the latest fashion in Paris. All his attire is pure homely Khaddar and his occupation and recreation alike is touring round the country lecturing on Khaddar and on Non-co-operation.

Regarding the attitude of his family, the writer adds —

What was even more surprising than his brave acceptance of the rigours and hardships of the new life in prison, was the way he and

the members of his family threw themselves heart and soul into the movement. His son Jawaharlal, brought up on the lap of luxury, courted imprisonment with all the fervour of faith.

MRS. MOTILAL

Nor was Mrs. Motilal less heroic. With her husband and only son in the prison, she felt the call of Non-co-operation and answered it in fitting words —

"I rejoice in the great privilege that has been vouchsafed to me of sending my dear husband and my only son to jail. I will not pretend that my heart is entirely free from the wrench of separation from my dear ones. My heart is full of it because love is a trying thing after all. The knowledge that there is not a life which can stand the hardships of jail makes my heart weep. And yet my Atma whispers to me that I should rejoice with my husband and my son over their arrests. I will not disgrace them by sorrowing over the very happenings they had set their hearts upon."

"Anyhow may I sorrow over the imprisonment of my only son? Mahatma Gandhi told me once that others in the world have also their only sons. And a time is coming when whole families will have to march to jail. I have just heard of the arrest of the whole family of Deshbandhu C. R. Das. I hope the same good fortune may come to me and my daughter-in-law."

"What message can I have to give you but the one my husband has given 'Go and do likewise.' Enlist yourselves in your hundreds of thousands as members of the Provincial Volunteer Corps and go to jail! Let those that remain behind, turn their spinning wheels and

world for peace. If we could answer the present repressive policy with firm and determined Satyagraha for just a short while, I have no doubt that Swami would be at our doors before the month is out.

• "Alleged Dishonesty in the Post Office"

In *Labour* for August, the first article is devoted to showing that dishonesty is rare among postal officials and that, though persons paid less than a coolie earns in these days are entrusted with thousands of rupees, cases of embezzlement occur very seldom. The reputation which postal employees have for honesty, trustworthiness and freedom from corruption is quite well deserved. The occasion for the article in *Labour* has been furnished by the strong remarks made by Mr Justice Walsh of Allahabad in the course of the judgment he delivered in disposing of an appeal by a convicted money order clerk of the Aligarh head office. We are not in a position to support or to controvert what Mr Justice Walsh has said. But from our own experience and that of a friend in Allahabad, we are strongly inclined to support the judge in his reference to "the daily complaints which one hears and sees about the delivery, or rather non delivery of letters in this particular district, and for which the Post Office in Allahabad is responsible."

"Religio Mathematici"

Professor David Eugene Smith delivered his presidential address on "Religio Mathematici" before the Mathematical Association of America. *The Collegian* has reprinted this stimulating address, in course of which the professor said—

One thing that mathematics early imparts unless hindered from so doing is the idea that here at last is an immortality that is seemingly tangible—the immortality of a mathematical law. The student of algebra for example, may well question the use of the traditional curriculum but when he finds the value of $(a+b)^2$ he has come in contact with an eternal law.

What I learned in chemistry as a boy, seemed true at the time but much of it to day is

known to be false. What I learned of molecular physics seems at the present time like children's stories interesting but puerile. What we learn in history may be true in some degree but is certain to be false in many particulars. So we may run the gamut of learning, and no where save in mathematics alone, do we find that which stands as a tangible symbol of the immortality of law, true 'yesterday, to day, and for ever'."

Mathematics can do this thing, that it can (and it should) give, to the degree that the pupil is able to receive it, the idea that before the world was created before our solar system was formed and after our system shall cease to be the everyday laws of mathematics stood and shall stand for immortal truth,—for laws that are divine in their infinite endurance. The immortality of law means that we come in touch with the invariant. The tyro in mathematics comes early upon the invariant properties of a figure as seen in the theory of elementary projection. In a wider sense, however, all geometry is a science of invariance. We prove a law for a general plane triangle and it never varies whatever we do to the figure. If we prove that $a^2 = b^2 + c^2 - 2bc \cos A$, then however I may change, the law itself will never vary. In it the pupil comes into touch with the unchangeable, with the absolute.

The immortality of law and the invariability of mathematical principles mean the eternity of mathematics. To come into relation with a science which was illustrated by the spiral nebulae before our solar system was formed, which only now reveals to us those laws of crystals which were in operation long before life appeared upon the earth, and which is also entirely independent of matter, so that if we could imagine the universe destroyed absolutely the laws would still be true—to come into relation with such a science makes real to us, as no other discipline in our curriculum can possibly do, the ideal of truth eternal.

We agree that spaces of higher dimensions than the one in which we think we live can easily be conceived by analogy, and we agree without question to the paradoxes which we meet in the study of infinity, and yet we feel that it shows our great wisdom, or perhaps our boldness, if we deny the soul an existence. Strange that in algebra we accept without the slightest question the idea of the permanence of law, but that our little natures should so often boast that we deny the permanence of the soul!

One of the impressive experiences which come to the devotees of our science is the continual contact with the infinite—an experience which is inspiring beyond words to express,—and sometimes as discouraging.

According to Professor Smith some such parallelism as the following is suggested to the mathematical mind.—

MATHEMATICS

- 1 The Infinite exists
- 2 Eternal laws exist
- 3 The laws relating to finite magnitudes do not hold respecting the infinitely large or the infinitely small.
- 4 The existence of hyperspace is entirely reasonable
- 5 No factor is ever lost
- 6 Time may be a closed curve
- 7 Time may be fourth dimension
- 8 Positive infinity may physically coincide with negative infinity if lines curve through four space
- 9 A Flatlander has enough of the third dimension in his being to give him some feeling of that dimension and so this may explain the fact that we have some feeling of the fourth dimension
- 10 Mathematics is a vast store house of the discoveries of the human intellect. We can not afford to discard this material
- 11 It is not necessary that the solution of a problem by limited means—say the trisection of an angle—should be found in order that we may feel certain that the problem can be solved by some means.
- 12 Every term in an infinite sequence is in a small way a part of infinity

RELIGION

- 1 God exists
- 2 Eternal laws exist
- 3 God's laws are so different from ours as to be absolutely non-understandable by us
- 4 The existence of a heaven with gradations is entirely reasonable
- 5 The soul is eternal
- 6 God looks at time as a whole
- 7 In the next world the direction of time may actually be seen
- 8 In God's sight the infinite past and the infinite future are the same
- 9 The human soul has enough of the divine within it to have some feeling of the reality of divinity and of the world beyond
- 10 Religion is a vast storehouse of the discoveries of the human spirit. We cannot afford to discard this material
- 11 It is not necessary that the solution of the problem of religion by our limited human means should be found in order that we may feel certain that the problem can be solved by some means
- 12 Lucretius spoke wisely when he said 'Everyone is in a small way the image of God'

and the rich—are daily being cut away from the life of the vast majority of the lower class people who form the backbone of the Indian nation. This isolation stands as a great stumbling block in the way to the realisation of the solidarity of the Indian people. There has always existed no doubt a chasm separating the classes from the masses. But in modern times we have further widened this gulf by our defective system of education and high standard of living so much so that the majority of us cannot realise the extent of the oppression and tyranny of the misery and degradation of our poor and down-trodden brethren. Our isolation has made us ignorant of the needs and wants of the hopes and aspirations of the masses to so great an extent that our social reform movements touched until lately only the educated few and took little consideration of the existence of the masses at all. Our educational system concerned only the upper classes and reflected in no way the bulk of the population. Even our political movements neglected the masses altogether and considered the educated community—an infinitesimally small part—to be the whole of the Indian nation. There has been introduced no doubt a change for the better but even now we want to educate ourselves at the cost of the poor keeping them sunk in poverty and ignorance. We are anxious to enrich ourselves by exploiting the common people grudgingly to give them even a starvation wage. We still try to dominate over them to satisfy our insatiable thirst for power taking care to keep the masses in servile dependence on us.

An Indian Consulting Engineer's Success in England

Industrial India published in its June issue a brief introductory note outlining the extensive constructional work being carried out at the Provan Gas Works of the Corporation of the City of Glasgow. Its August issue tells us further—

This work happens to be to the exclusive design and economic system of construction developed by an Indian Consulting Engineer, namely Mr. Bhendra Nath Dey B.Sc. (Eng.) A.M. Inst. C.E. etc. Consulting Engineer (Civil Mechanical and Electrical). It may be said that Mr. Dey is the first Indian Consulting Engineer who has achieved a success of this sort in Great Britain and his record confirms our contention that the purely Indian Engineer has a chance of achieving the highest position in his profession if he will only give his utmost courage, ability and industry to winning the laurels which await him.

We are in the present issue publishing, first section of a detailed and fully ill-

Craze for Town Life

Prabuddha Bharata makes the following remarks on the craze for town life

The ever increasing craze for town life is segregating the masses and the classes in India. The so-called higher class people—the educated

Primitive Solar and Lunar Myths

Man in India, the scholarly and interesting quarterly record of anthropological science with special reference to India, edited by Rai Bahadur Sarat Chandra Roy, contains in its combined March and June issue some curious lunar and solar myths, along with many important articles.

There is a story among the Mundas by which they explain why no stars are visible during the day, and why the moon appears to be waxing and waning. It is reproduced below.

The Sun and the Moon were two sisters, the stars were their children. The children of the Sun were very bright and hot like the Sun, while the children of the Moon were less bright and cooler. On account of the scorching rays of the Sun and her children, nothing would grow on earth. So the Moon, in order to make the earth fit for the existence of living beings, bethought of a device. One night she lit a fire and caught hold of the children of the Sun, and burnt them in the fire and made a good meal of them. She mischievously took a portion of it to the Sun and said to her, 'Sister, here are some fine sweet potatoes (*sagarkand*) which I have burnt. They are very sweet and I have tasted some here. I have brought some for you.' So saying she handed over to the Sun the burnt bodies of her own children, which the Sun, not knowing their fate, unwittingly ate up, taking them to be burnt *sagarkand*. When the day broke, the Moon, for fear of her sister's revenge, hid her own children. After some time, when the children of the sun and the moon did not turn up and shine as before, the sun enquired of the moon, saying, 'Sister, why are our children late in coming?'

The Moon gave an evasive reply, whereupon she grew suspicious and made a search for her children, but found no trace of them. At last the Moon confessed her guilt. This so much enraged the Sun that she caught hold of a sword and chased her sister, overtook and cut her in two. The Moon however fled away with her segmented bodies.

When the Sun retired in the evening, the Moon brought out her own children (the stars now seen at night) and they began to play about their mother. At dawn the Moon hid all her children for fear of the Sun. To this day, the Moon daily hides her children at dawn, so that, when the Sun comes at daybreak, the children of the Moon are no longer visible in the heavens and the Sun shines alone, bereft of her dear children. The segmented appearance of the Moon is due to the cut inflicted by the Sun and though the wound heals up at times, it

has been so ordained by Sing Bongu that the wound reopens periodically, so that people on earth might witness the punishment of the Moon for her treachery. This is why the Sun shines alone, and no stars are visible in the day time and the Moon waxes and wanes periodically, and thus has existence been made possible on earth.

Compare with the above the following star myth prevalent among the Birhors.

According to the Birhors, the Sun had a number of children almost as numerous as himself, and between themselves the Sun and his children made the universe so hot as to make existence unbearable. So in order to save creation, the Moon hit upon a clever trick to do away with the children of the Sun. She prepared a delicious dish of curry with the tender stalks of the lotus (*sakid ba*) which tasted like flesh. The Sun was highly pleased with the dish and asked his sister what it was made of. The moon replied that it was prepared with the flesh of her own children (whom she had in reality kept in hiding at the time). The Sun was thus deluded into thinking that the meat of his own children would taste as sweet and determined to kill all his children and eat their meat. And the resolution was soon put into action. Fortunately one of the sons had been to a dancing party in a different place and he alone thus escaped with his life. This only surviving son of the Sun is now known as the *Bhurka* and is the same as the planet Venus popularly known either as the morning star or as the evening star according as it appears in the morning or in the evening. Except this star the other stars that we now see in the heavens are all children of the moon who brings them out of their hiding place at night-time only.

Anthropological Articles in Indian Periodicals.

Man in India is rendering special service to students of anthropology by publishing a bibliography of anthropological articles and notes in Indian periodicals. In the number before us forty-seven items, contained in the first two volumes of "The Indian Antiquary", are mentioned.

"Anglo-Indian Stature"

We read in *Man in India*.

In the April (1922) issue of the *Records of the Indian Museum* (Calcutta), Prof P C, Mahalanobis has published a most careful

interesting statistical study of Anglo Indian stature based on careful anthropometric measurement taken by Dr N Annandale in the Zoological laboratory of the Indian Museum in the years 1916-1919. It is expected that no student of Physical Anthropology in India will omit to read this most interesting paper which is so far as we are aware the first of its kind published by an Indian scholar.

"A Better, More Beautiful India"

The Treasure Chest which is a lovely magazine for children contains in its August number the following children's promises —

1 I promise not to destroy birds nests and not to injure animals trees plants and flowers in and about

2 I promise to do my best to sow seeds or plant trees or flowers in and around at least once a year

3 I promise not to throw broken crockery tin papers or any other rubbish in the fields lanes streets ponds or streams round about

4 I promise to do all I can to make my home school and town healthful and beautiful

This list of promises is adapted from one that is being used by the Women's Village Councils Federation in England in connection with the Beautiful England Scheme. Do you remember what Shakespeare called England?

This precious jewel set in the silver sea. Yet even a jewel becomes tarnished and unlovely if its owner is careless. It seems that so many of the villages and beauty spots of England have been spoiled by dumping rubbish that the women of the country have resolved to call on the children to help in making and keeping their country beautiful. Do we not wish to do as much for India?

In connection with the promise to sow seeds and plant trees it is interesting to know that in Raratonga the most populous of the Cool's Islands in the Pacific Ocean it is provided by law that the head of each family shall plant and cultivate a coconut tree for each year of a child's age until the child is old enough to plant trees for himself. It is almost needless to add that the island is noted for the abundance of its fine coconuts.

In connection with the khaddar movement the sowing of cotton seeds would be very helpful

Akbar's Dream

Miss Ruth I Robinson writes thus of Akbar's dream in *The Treasure Chest*, which she edits

Akbar realized that the real hindrance to India's unity was a religious one, and although his effort to overcome this ended in failure it was a splendid failure. He had been born a Muhammadan but he could not bring himself to believe that Muhammadanism must therefore be true for all mankind. His contact with Hindus through his Rajput wife made him respect that religion and his friendship with Portuguese missionaries whom he summoned from Goa to Delhi made him look favourably upon Christianity. A poem written by his friend Abdul Fazl which we cannot help feeling was the expression of Akbar's own mind, represents a worshipper going from temple to mosque and from mosque to church, and everywhere finding behind the form and the creed God himself who recognises in each place His true worshipper. The poem ends with the line Heresy to the heretic orthodoxy to the orthodox. But the Rose petals dust belongs to the Perfume-seller's heart. It is not surprising that one with such broad sympathies should have tried to found a universal religion by selecting the best from all faiths. Such a man made religion however, could not satisfy the human heart. It had no vital force and lasted no longer than Akbar's own life. But his was a noble dream of bringing into one family all of God's children a dream which again and again has haunted the sons of India.

He has often been spoken of as a dreamer whose dreams failed to come true. But this was because they were too great for his age and are still too great perhaps, for ours. He was like the sailor who never reaches the north star yet without a north star he could never come to port.

Much has been written of the brilliant manner of his rule and especially of his land revenue system a measure so well worked out by him with the help of his finance minister Rajah Todar Mall that it is used by the British Government as the basis of the present system. Much also has been written of the buildings he erected, of the wonderful fort at Agra as interesting as the Taj itself and of Fatehpur Sikri, that dream city which is yet so solidly preserved that we can almost imagine on moonlight nights that we see Akbar and the scholars of his court gathered in the audience hall for one of the all night debates which were his chief delight. And when we stand in the noble tomb at Sikandra near Agra we feel that it is a fitting resting place for the body of so great a spirit.

* Supply the name of your own town or village

But he will be chiefly remembered for his magic touch upon life, which made itself so wonderfully felt except during his last years when grief and disappointment clouded his brave spirit. Few men called out such trust and confidence as he did, few had such loyal friends few knew both how to work and play with such eager intensity. Above all he had the wonderful gift of imagination which caused him to come with fresh interest to every subject, and to cast a glamour over the most humdrum occupations. He always did the ordinary thing in an extraordinary way. He put a spiritual flame like quality into the dull routine of life. And so long after the buildings which bring him to mind have crumbled to dust, his vivid, adventurous spirit will be remembered and loved in India.

The Stage in Southern India

In the course of an article on "The Regeneration of the Stage in India" which Mr. E. V. Subramaniam, Iyer contributes to *Everyman's Review*, he observes

Who among us does not know that our Indian stage especially the stage in Southern India does not occupy the status that it does in other countries and that for reasons more than one its influence as a popular educator is almost nil. There are not enough respectable men in it mostly depends for its existence on the uncertain vagaries of the scum as opposed to the respectable section of the public and money grabbing adventurers. It is mostly manned by needy loafers the illiterate scum of society, who have nothing but a melodious voice to recommend them. It does not represent the real life of the people as it should. It is not the world's endophone.

In fact, as matters stand it seems improbable that the future of our theatre will become bright. Nay it is even quite possible that if this playing to the gallery is persisted in a time will come when respectable people will cease to go to the theatre and the latter will come to be regarded not as a national institution worthy of public support but merely as one of the so many accursed civilised institutions like gambling, debauchery etc. It is the duty of all well wishers of the nation to see that an important institution should not go into disrepute and devise means to improve its position so that it might take its rightful place in the National life as an institution for popular instruction and public amusement.

Our readers in different parts of India will be able to judge to what extent these observations are applicable to the stage in their respective provinces.

Labour Organizations in India.

In *The Young Men of India* for September, Mr. N. M. Joshi of the Servants of India Society regrets that

Although there is a great field and opportunity for organization among the labouring classes, the work that has been achieved so far is very little indeed. We have recently begun to form trade unions. But if you look into the working of these organizations you will find that they are very imperfect and weak. Their membership is not great and very solid. Moreover they have not enough funds to support their members during the time of strike. The whole movement is very new and comparatively very small in the whole country. I think there are not more than 100 unions and their total membership will come to not more than three lakhs. The only unions we see are in some big cities like Bombay, Ahmedabad, Madras, Calcutta and those generally for railway and postal employees. And even these unions are not very strong, the strongest among them cannot go on strike and hold on for even a few months. A strong union must be able to support its members while on strike for several months. We have developed to some extent the co-operative credit movement which also benefits the working classes but even in this field there is ample room which is not yet covered over. We have hardly begun establishing the co-operative stores or co-operative building societies. There are no organizations yet for insuring the workman against sickness or unemployment.

The greatest difficulty in organizing labour in India is the ignorance or illiteracy of the population in our country. We have not got even six persons in a hundred who can read and write and these six per cent come from classes other than the labouring classes. There is hardly one per cent of literacy in the working classes. We cannot expect under these circumstances to strengthen our organizations. We cannot send out letters or circulars to the members of the unions because they cannot read and so a meeting becomes necessary for every small matter. Although this is a great difficulty in our way I am not one of those people who say that we must postpone the work of organization until all the workmen can read and write. I hold the educated classes responsible to help the illiterate labouring classes to organize themselves. I am sorry to say that our educated classes have not yet given sufficient attention to this subject. We are not in touch with the working classes. We do not live in the quarters where the labouring classes live. I am afraid very few of us have an idea of the real living conditions of our working classes of this city. This is very unfortunate. We must always try to understand the conditions of our fellowmen. If not out of a

of philanthropy, at least with a motive of self-interest, we should try to lift up our working classes. If we do not try to improve the condition of our labouring classes, there will be a limit to our own progress. You cannot rise beyond a certain limit unless you take the masses of your country along with you. Take any movement started by the educated classes; you will find that they do not succeed when not supported by the masses.

A Possible Sir Horace Plunkett for the Deccan

In reviewing Dr Harold Mann's "Land and Labour in a Deccan Village" in the pages of *The Bombay Cooperative Quarterly*, Professor Patrick Geddes hopes that

Dr Mann's experience may be increasingly applied to the great questions he has in these volumes been raising. We can well imagine that his conclusions are not always congenial to the more prevalent optimism as to agricultural conditions, but his enquiries have been so much more intimate and thorough than those on which more encouraging views have been based that they constitute a challenge which cannot be ignored. By all means let other economists and agriculturists apply themselves to independent surveys and let us have their conclusions too. From Dr Mann also some further, and fuller statement as to the practical policy desirable to improve village prosperity will be anxiously awaited, and we trust this will not be long delayed. For with every respect for his administrative and his technical labours to-day we have we not in him—of all men in Bombay Presidency, perhaps indeed in all India—the nearest type in character and devotion in training and experience, and, above all, initiative and courage to Sir Horace Plunkett in Ireland? If so would it not be a wise policy which would at once set him free and give him the resources for the corresponding tasks of establishing agricultural co-operation in the Deccan and extending its beginnings throughout the Presidency?

The Fijian Deputation

IO NARAYANA Dr Maail thus describes the genesis of the Fiji Deputation —

The Fiji Government had sent a lying mission to India in 1920 to fool our easily self-important members of the Viceroy's Council such as Mr (now Sir) Surendranath Banerjee into believing (1) that in Fiji Indians earned Rs 280 a day (whereas that was the *desideratum* for claiming which they were shot

down), (2) that there was equality before the Law Courts (a partial truth only with *suppression veri suggestio falsi*). (3) that no distinctions at all were made by law on Railways (a diplomatic way of presenting the ugly fact that there are no Railways in Fiji such as are understood outside Fiji). We have only the Sugar Company's train lines used gratis according to their whims or convenience and they can always keep a place reserved for white passengers in an irresponsible manner, sometimes slowing, maiming or killing Indian passengers who may often be permitted to climb up the empty or loaded engine trucks and can be told to get off whilst the train is in motion. Photographs were taken of Indians from North and South India in possession of lands and cattle and they even seriously thought of showing them in India with biocopic appliances. Of course the indebtedness of the possessors of wealth was not to be exhibited. It could safely remain in the keeping of the Registrar of Mortgages (Mr B Venkata Patil) has now arrived at the conclusion that about a hundred individuals out of 67,000 possess properties to the value of £1000 or more. So the Bishop of Polynesia and the Hon R S D Rankine (Ag. Colonial Secretary) succeeded in putting under chloroform our Indian leaders whom the Government had appointed with a pat on their back to grant a hearing to the Deputation from Fiji. Even the cable news about the strike in Fiji and the shootings and the prohibition orders (taking effect as Deportations) of the Governor of Fiji could not disturb the artificial sleep of Indian leaders looking for smiling approbation from the Viceroy and the European bureaucrats and their kinsmen from the Pacific. So our 'leaders' felt flattered like little children at the sight of Europeans from Fiji (and British Guiana) going on their loaves before them for a deputation to visit their country and see if it be not a paradise such as they described and not a 'hell' as the 'agitators' had tried to make out. With the usual European toeties and diplomacy they promised to grant equality of status to Indians and various other boons. And the Indian leaders' intellect was no match for such diplomacy (whilst in Grant Duff's time "Indro chienne was no match for European honesty") and our Rotary Club Indians consented to send the deputation.

Knowledge of Ancient India

Professor Sylvain Levi has contributed to *The Calcutta Review* an article on "Ancient India" in which he appeals to Indian students of their country's past to carry on the work of discovering and making known that past by the study

of the evidence to be obtained in the country itself and in the history and literature of all the nations with which our forefathers came into contact in some way or other

From the Mediterranean to the Pacific Ocean nations near and far gather round India and bring together converging rays to shine upon the voiceless night of her past. The picture that emerges is not to be sure as clear and complete as we could wish, too often the documents say nothing or break off just at the moment when curiosity is on the track too often besides the portions upon which light is thrown give as minute details which by their seeming insignificance weary and discourage the student. However it is this is the work which I am pressing you to pursue for the sake of truth and of your own country. Some people may tell you that it is an idle and useless work and that the crying need of the present is for chemists and engineers. I do not at all belittle their work so far as it can make that painful human life easier and smoother. But we have been taught of late by a dreadful instance how much the most technical civilisation can be foreign to real civilisation civilisation of the mind. Never has the beautiful saying of Buddha proved so deeply true as now

मनसुं नमामहे मन व ज्ञा नमामहे

Mind takes the lead of the world mind excels the whole world the world is a creation of mind

In this time of sky scrapers and gigantic bridges mind only can build and will build a safe bridge for India to cross over the ocean of darkness and storms and to reach that other shore of peace and dignity for which she has been longing through centuries. India waits you to be her *Tirthankaras* but how can you show her the way forward if you have not traced back the steps which have brought her to her present state? You wish your mother land to stand honoured and respected among the nations but how tremendous the experimental stages you have to pass through if you are not fully aware of the genuine forces which allowed her to play long ago such a big part in the development of Eastern civilisation? Old India the mother of numberless children who has passed through days of triumph and ages of sorrow the ever rejuvenating mother of numberless children to come is standing before you anxious about her way. It is not enough to worship your mother. Help her

a definite idea of the aims of welfare work says he

Welfare work makes for health efficiency cheerfulness loyalty commonsense morality and a higher type of workmen and workwomen. It tends to lift the workers out of the disheartening rut of being mere slave attendants upon mechanical process. Besides making the factory a better place welfare work tries to elevate social life and to add to domestic happiness.

Mr Joseph Baptista the President of the second Trade Union Congress held at Jharia declared that in the Indian labour movement war between capital and labour should be avoided and capital and labour should be organized on a co-operative basis and neither excessive profits at the expense of the workers nor greedy demands of the expense of capital should be encouraged.

The welfare work movement is doing this very work. It is trying to improve the conditions of labour by improved sanitation by creating facilities for education and recreation and securing the economic emancipation of men through the co-operative movement. A welfare worker is a sort of intermediary between capital and labour. He tries to have petty grievances of the labourers redressed by making a representation of those grievances before the employers and tries to bring about co-operation and harmony in the factories. The welfare work movement will put a check to petty troubles in factories which cannot be solved by trade unions but which can be solved by friendly settlement and thus it will put an end to strikes that are occasionally declared in a light-hearted manner. So the welfare work movement conducted on right lines does not at all interfere with a genuine trade union movement. The trade union movement has its uses in solving labour questions.

Proposed Vihara at the Deer Park, Benares

The Mahabodhi and the United Buddhist World says

Since eight hundred years the sacred site at the Deer Park Benares where our Lord the Blessed Tathagata proclaimed the Noble Doctrine 2511 years ago has been abandoned by the Buddhist world. Indian Buddhism has ceased to exist since the destruction of the holy shrines at Sarnath Benares Nalanda Buddhagaya &c by the invading hordes of Islam.

We are now witnessing the dawn of an era of enlightenment since the decipherment of the rock edicts of Ashoka by James Prinsep. The establishment of British Rule in India has given the Buddhists hope to revive the

Welfare Work Among Workers

In the *Social Service Quarterly* of Bombay Mr K. A. Deodhar tries to give

forgotten Doctrine of Mercy Renunciation and Happiness. The Maha Bodhi Society began work at the Deer Park in 1900 and we are now able to erect a viharā at the sacred site thanks to the munificence of the noble minded, heroic lady Mrs Mary Foster of Honolulu.

Supply of Electricity at Rutlam

Indian Industries and Power observes —

One sure index to these days of the progressive character of a town or city is the provision in it of electricity supply for lights fans and motors.

First the bigger and then the smaller Indian states have given evidence of this kind of mechanical progress.

The larger Native States have long had their electric installations Mysore and Kashmir and Nepal are famous for their early installations of a hydro electric character. Other States are not so favourably situated as regards facilities for installing water power plants but have had steam-electric stations in their principal cities. Rutlam State under the wise guidance of its Maharajah, Colonel Sir Sagan Singh has fallen into line with the other progressive States of Central India and can now boast of having an up to date electric supply system in its capital.

The rate for energy consumed is 6 annas a unit (or kilowatt-hour) for lamps and fans and 4 annas a unit for motors. In view of the fact that the railway authorities are such a valuable customer the rates for them will be reduced by one anna per unit in each case after four years or whenever their monthly consumption exceeds 9000 units. For the convenience of the small consumers e.g. shopkeepers in the bazaar a flat rate of Re 1 1 p per month per lamp of 20 watts (about 16 c.p.) is charged. Such lights are switched off at 12 o'clock.

India's East African Trade

We read in the same journal —

East Africa is a vast field for the sale and consumption of Indian goods and as more and more of the African tribes are being converted to the use of clothing the trade will rapidly grow. But unfortunately the Indian mills are rapidly losing the trade especially that in sheeting, known as Ame rican as a result of very keen competition from Japan. The Japanese prices are low. A piece of 10 yards of Bombay product weighs 7 lbs. while a piece of Japanese at the same price weighs 10 lbs. In Indian cotton blankets have got

a good sale but imports thereof from Holland are increasing thus displacing the Indian product. The Dutch blankets are supplied in brighter colouring so as to attract the African and also at cheaper prices than the Indian which necessarily command large sale. The trade in prints is divided among other countries and Indian mills have no share in them as they are not yet able to make a facture of this kind of goods.

Mr Lellwich therefore suggests that the Bombay Millowners Association ought to keep a joint agent in East Africa at an important distributing centre like Zanzibar, whose duty should be to keep himself in touch with the distributing firms so as to know the requirements of the different tracts and then place orders in India. The present unorganized haphazard system cannot but fail in competition especially with the Japanese. In like manner a reduction in prices should be immediately effected.

Import Duties on Motor Vehicles

Indian Motor News protests against the 30 per cent *ad valorem* import duties on motor vehicles and spare parts. It says that the Motor Trades Association have wisely decided to bring prominently before the motoring public certain broad aspects of the question.

Emphasis is rightly placed upon the absurdity of the position taken up by the Government of India who have classified motor cars and motor goods as 'luxury articles'. A luxury is a thing desirable but not indispensable. Now this definition may with fairness be applied to race horses diamonds precious stones unset and unset, and pearls unset, beer ale and cider and last but not least champagne. Yet the list quoted here below sets out clearly how these articles of import fare in the matter of taxation in comparison with the requirements of the motorist —

Articles	Import Duty <i>ad valorem</i>
Motor cars	30 per cent
Spare parts for motor cars	
Accessories	
Tyres	
Race horses	1 rupee
Diamonds unset and unset	
Horse drawn luxury carriages	
Rubber tyres not for motor cars	
Beer Ale, Cider etc	Less than 15 per cent
Champagne	Less than 20 per cent

Ten years ago motors might have been described as articles of luxury in this country with some justification, but to-day this is, generally speaking, a travesty of the truth. To the business man, to the touring officer, to the planter motor vehicles are a necessity. President Wilson characterised the motor car as an indispensable instrument in political, social and industrial life. In America 10 million in all are in use, of which nearly 3 million cars, as opposed to lorries and tractors, are actually in use on farms, and no one has suggested that agriculture is a luxury.

On the 5th July last a statement was produced before Mr C A Innes, Member for Commerce and Industry, by a deputation of the Motor Trades Association

showing the actual import of cars and lorries for the months of April and May, 1922 and giving the figures for the same period of last year. The following are the figures —

Last year, 1921 Rs 90,58,361

This year, 1922	Rs 68,11,700
A falling off of	31,46,651
This nett loss of trade of Rs 31,47,000 can only be attributed to the increased duty.	
The actual increase of revenue was only Rs. 51,743, the figures being —	
Revenue from duty at 20 per cent, for April and May, 1921	Rs 19,91,667
Revenue from duty at 30 per cent, for April and May, 1922	20,43,510

The gain of Rs 51,743 was effected therefore at a loss of Rs 31,46,651 or in other words the motor trade is seen to have done 30 per cent less business than last year which was a record slump year. The increase in revenue is infinitesimal and is gained by depriving the trade of its legitimate business. Government is losing revenue on 31 lakhs worth of cars which would have been imported and would be using tyres, petrol, etc., which are a recurrent source of revenue.

FOREIGN PERIODICALS

Women and Nice Clothes

In *The Ladies' Home Journal* Lady Astor makes some very sensible and instructive observations on fashion in women's clothes from which we quote a few passages below.

I wonder if we women really care as much about clothes as the ordinary newspaper and magazine make out. Since becoming a politician I have found that the newspaper people certainly in England are apt to be a bit misleading about women's interests. There are of course thousands of women in the world who care only for the most foolish and footing things, but we all of us know men too who are only interested in stupid things and things of secondary importance. I am afraid the picture we are sometimes shown of the noble race of men all thinking fine, big thoughts about fine big things and of the race of women wholly taken up with thinking about pretty dresses is not altogether true to life. The ordinary woman is brought too much up against realities—by her experience of marriage and motherhood and of home making—to be satisfied with nothing but trivialities, and yet when all is said and done can we escape the charge that women as a whole are more concerned with the body than the mind and that they do give more time to the furrowing of their outer than of their inner selves?

Everyone wants to be nicely dressed. It is right that they should. Nice clothes are the expression of

a nice mind. But when you get beyond wanting to be just nicely dressed you are getting away from the right motive for pretty dresses. It isn't really at all nice to want to make anyone else feel uncomfortable and that is all that happens when your object is merely to outshine or outdo. You simply want to cause envy and jealousy.

You may say, 'No we want to cause admiration.'

Admiration for what—your character or your clothes or your figure? It must be one of those three things.

But a truly fine character never thinks of being admired, only an egoist does that.

To have clothes admired as clothes is sheer vulgarity.

To wish to attract attention to your figure is just a desire to attract the male sex through its most vulnerable point. Is that really worth doing? Don't we women have to pay for these methods in the long run?

A deliberate appeal to that instinct is the basis of many profoundly unhappy marriages because a marriage founded merely on that short of attraction has never lasted. Ever since the world began, a really happy marriage must be based on something more lasting than physical attraction or attractiveness. It makes my heart ache to see some flappers with their pretty little faces painted and their poor little bodies in their tawdry finery flaunted like flags on a circus tent. I don't believe half of them know what they are doing. And how can they know unless —

them? And how can they understand unless we show them by our own example?"

I am full of hope that, now women are responsible citizens, we can help to make this poor old world—yes, and the new world too—a little better.

She does not wish to give the impression that she thinks nice clothes unimportant.

It is really a case for a little more thought and a little less thoughtlessness. It is the point of view and the attitude of mind that matter. We need to cultivate our taste and our intelligence about clothes so that we may choose the right ones. But having chosen them, can't we get our minds off the eternal fussing and changing and contriving and set our energies to work on some of the thousand and one interesting and worthy things in the world? The more one looks into life the more one finds wanting to be done, and as far as women are concerned there is real pioneer work as hard and as interesting as any that the pioneers of American history had to face.

I believe that our citizenship has come to us in this time of the world's greatest need for a definite reason and for a definite purpose. Women have never failed to respond to a need and they will not let civilization down now. And strange though it may seem I am sure that a right attitude about clothes is vital to our worth as citizens.

Some Russian Realities

Thus *The New Republic* —

Of Russia's men of working age the years since 1914 have wiped 28.8 percent from the face of the earth. The total of women of the same category is less by 11.7 per cent, and of the children born since then not more than two thirds are now alive. In one particular the chart is cheering: the black line has not eaten its way into the children between six and sixteen. Everything else has been sacrificed to keep them alive.

What of the famine? M. Osinski (Assistant Commissary for Agriculture) shows plainly that its shadow will not be banished so long as the terrible deficit in horses, seed grain and implements is not made up.

This paper and *The Communist Review* give gruesome details of cannibalism in Russia which we have not the heart to reproduce.

'The Spoken Newspaper'

News of a novel enterprise—the 'spoken newspaper', comes from Paris. We read in *The New Republic* —

When the first number was issued not long ago the staff of journalists and literary men were assembled on the stage in a well-filled public hall. One man delivered a leading article on the financial situation, the body of and the exchange rate. Another

followed with a discussion of economy in government administration while successive members of the staff talked on various subjects such as any well rounded journal should include in its contents. News of the assassination of Rathenau arrived just as the "edition" was being completed, and some one (the foreign editor, no doubt) improvised an obituary, described as "rapid but learned". The idea of this "newspaper" is one at which it is easy to poke fun, yet there is something in it after all. That large masses of people want to know the news of the world and are yet below the intellectual level necessary for reading is shown (in America especially) by the enormous vogue of popular lecturers on current events.

England's Traffic in Honours

About the sale of honours in England, *The Morning Post* states positively that knighthoods are obtainable for 10 to 12 thousand pounds and baronetcies for 30 to 40 thousand pounds. *The Nation* and the *Athenaeum* writes of a tout for this sort of business who was ready to negotiate a knighthood for £7,000. *The Outlook* tells the following story —

A largehearted lady, seeking funds for a worthy charity, received a letter from an aspirant for a title in which that gentleman offered to contribute thirty thousand pounds for her cause if she would procure him a baronetcy. She thoughtlessly wrote to a Noble Lord in the Cabinet, explaining the offer, and asking him to get a baronetcy for the aspirant.

She received by return mail as was right and indeed inevitable, a severe lecture from the Noble Lord. Such champions take care never to soil their hands. She decided that she had been misinformed about the sale of Honors. Her respect for those who received them increased—until on opening her morning paper some months later, she found her friend the aspirant gazetted for distinguished public service as a baronet. She did not get the thirty thousand pounds and she wonders who did.

The Great Wall of China

Dr Frank Crane writes in *Current Opinion* of the great Chinese Wall, which 'was intended to protect China from the outside world.

It was the original Monroe Doctrine in stone. To those who have eyes to see and gray matter wherewith to understand, it is more than a curiosity it is a type. It is a symbol. It is a prophecy.

For it stands for those of every nation to whom nationalism is synonymous with isolation, to whom patriotism is an expanded family feud to whom the past is a changeless god and to whom the splendid claims of humanity and the appeal of the whole world are but a thin and dangerous dream.—*Current Opinion*

The Punishment Delusion

Current Opinion observes

The root cause of failure in our courts, the root cause why prisons graduate criminals instead of reforming them and why crime is on the increase is the old delusion that the wrong doer can be cured by hurting him.

The London *Outlook* reminds us that until the past century prisons were not institutions of punishment, but merely for the detention of those awaiting trial felonies were punished by death, misdemeanors by the stocks, the pillory or whipping. "The modern jail is a factory of demoralization," says the *Outlook*.

Bernard Shaw, in his preface to 'English Prisons Under Local Government,' by Sidney and Beatrice Webb, remarks that if the prison does not underbid the slum in misery, the slums will empty and the prisons fill. Therefore, nothing will be done until a city without a slum ceases to be regarded as a city without civilization. He holds that modern imprisonment demoralizes its victims and makes the bad worse because it aims at retribution. Punishment, he says, is not the only way to deal with impossible people. We do not now punish madmen or invalids, but we restrain them and prevent them from injuring us effectively. Similar treatment is available for criminals.

The idea of punishment, which is that of canceling evils by duplicating them, should be abandoned. The sooner the better.

Fallacy of the Hunger and Sex Theory of Human Motive

The same magazine has summarised the views of Professor F. H. Knight of Iowa University on the hunger and sex theory of human motive, in *The Quarterly Journal of Economics*.

It has been well observed, notes Professor Knight, that the love of life, so far from being the most powerful of human motives, is perhaps the weakest. In any case, it is difficult to name any other motive or sentiment for which men do not habitually throw away their lives. When we turn from the preservation of individual life to that of the race as a motive a similar situation is met with.

Men will give up their lives for the group, but not for its mere life, it is for a better or at least a worthy life, that such sacrifices are made. The life of the individual is logically prior to that of the group, as our physiological needs are logically prior to the higher ones, but again that is not the actual order of preference. Probably few civilized men would refuse to die for their fellows if it were clear that the sacrifice were necessary and that it would be effective.

But when materialistic interpreters speak of the perpetuity of the group as a motive, they are likely to have in mind not this result in the abstract, but rather sex feeling—the means by which continuity and increase are secured in the animal world. Here again they are squarely wrong, social existence and well being in the abstract are more potent than sex

attraction in any crude interpretation. With sex experience as with food, it is not the thing as such which dominates the civilized individual. It is again a question of fact, and the fact patently is that when the biological form of the motive conflicts with the cultural, esthetic or moral part of it—as more or less it always does—it is the former which gives way.

This whole purely biological interpretation of human conduct falls down. No hunger and sex theory of human motives will stand examination. Human interests have no doubt evolved out of animal desires, and an understanding of animal behavior can throw light on human problems, but only if interpreted with the utmost caution. Man has risen clear above, or if this seems to beg any philosophical question he has at least gotten clear away from the plane where life is the end of activity. He has in fact essentially reversed this relation.

It is not life that he strives for, but the good life, or at the ultimate minimum a decent life, which is a conventional cultural concept, and for this he will throw away life itself, he will have that or nothing.

A Tremendous Leap into Space and Time

Scribner's contains an astronomical article from which we gather that some clusters of stars as bright as the sun send us rays which reach us through the immense space of 36,000 light-years. There are others lying at distances of from 100,000 to 300,000 light-years. Curtis estimates the distance of many others to range from 500,000 to 10,000,000 light-years. A light year is the distance which light would travel in one year, the distance which it travels in one second being 186,000 miles.

Indian Jugglers' Tricks

M. E. McGregor describes in *Chambers's Journal* some Indian jugglers' tricks which he saw with his own eyes. Some of these are quoted below.

In a casual way, he asked if we should like him to suspend his animation and sit just where he was for two days. We told him we thought a quarter of an hour would be quite long enough, when he instantly closed his eyes and relaxed his muscles. I got a mirror and held it close to his face. I felt his pulse, tried to find the beating of it even in his elbow joint—in any artery. There was no sign of life: the mirror remained absolutely unclouded, the eyes were dull. At the end of fifteen minutes I spoke to him, and said we were quite satisfied. He woke as from a sleep. We told him we thought it very wonderful, and asked he did it. He answered in an 'apathetic' 'I was not here. It is quite easy.'

Then he asked if we had a strong, heavy iron chain, and one was brought that was used on an ox cart as a trace. He put it across his chest, under his arms, and said 'As it is too large, lash it securely with a rope or knot it, so that it may not open.' This was done, and he merely expanded his chest, and the chain snapped like a bit of cotton—a clean break—just over his chest.

He asked us to give him something to eat that no human being could ever digest. We could not think of anything but he did he swallowed, one at a time two packets of darning needles, a quantity of tin, broken glass, and some mercury. Without moving from the place he sat in, he asked if any of our servants had a tin cylinder, such as they sometimes keep important papers in. After a little delay one was produced which he said would do. He asked me to put some money into it, and I dropped in one by one, eight rupees. He did not touch the cylinder, but requested me to pass it to my neighbour and let her count the money. She did, and there were nine rupees in it. It was passed on to three others, till the sum amounted to twelve rupees. He then said to me, 'Take it back, and open it carefully. And do not be afraid no harm will befall you.' I took it back, opened it, and a small snake, about fourteen inches long, glided out. How it could have got into such a limited space I cannot think. The tin dropped into my lap, as I was startled. It felt light and I peered inside. It was empty. I put the lid on, and as I did so I heard the tinkling of money falling as it were, into it. I pulled off the lid and poured out eight rupees.

The Brahmin told me to get him a small cane or a thin walking stick. A cane was brought. He asked me to string on to it a jewelled ring one we could recognise. A ruby ring was put on and dangled in the centre. I held the cane firmly on each side, a few inches away from the ring. The juggler then requested me to come up to him. I did so, and he put out his hand and pulled the ring off through the cane, not with a quick jerk but just a casual pull. We were of course lost in astonishment and said, 'Do it again but he replied, 'Why repeat what you have seen?' Let one of your women servants give me one of her metal anklets, one without a join, and very heavy.' A young girl at once began the process of removing one from her foot. It took quite a little time and some oiling to remove it, but it was eventually got off and given to him. He pushed it up his arm till it stuck and could get no farther. Then as if he was measuring a span he put his thumb on one side of it and his little finger on the other, and lightly pulled it through his arm and handed it back.

I have twice seen the 'walking on fire' trick which no one can explain. The first time, I saw at least thirty men walk through a fire of red hot burning charcoal over seven feet wide, but the second time I saw the trick, a trough of lighted burning charcoal, a foot deep, was made and every now and then bellows at one end made a burning mass of it. The juggler made five or six men walk along it. He then asked the English magistrate and the police officer to remove their shoes and socks and do the same. At first they refused, but he was so earnest about it that

in the presence of at least a hundred spectators, they quietly walked the whole length of the trough unhurt.

A Singing Community

Music has often been lightly talked of. But *Child-Welfare Magazine* asks—

Are you a singing community? Do you meet regularly to sing with joy the fine sincere songs of the world—songs of sentiment of patriotism, and of praise? If you do, your community is to be congratulated, for a good live community chorus is the best possible indication of a high type of civic spirit. People who sing well together are pretty certain to work well together. The war taught us this. Who can doubt that we did our part better, bought bonds more liberally, stood hardships better, lived better because we sang together?

Then, under the stress of strong emotions, men, women and children everywhere sang with genuine enthusiasm.

Now, more than ever, the country needs inspired citizens. There is no occupation more uplifting and inspiring than singing together.

We must admit, however, that really successful community singing—singing that is vital that refreshes and stimulates and that carries on into every-day living—depends on at least two factors in addition to the willingness to sing. These other factors are a good leader and good songs.

It is true that a good song leader is born, not made, and it is almost equally true that a good song is born and not made. At least not commercially made for the most fundamental quality of a good song is sincerity. Let us be discerning and look for the songs that are a genuine expression of honest thoughts and feelings common to us all. There is an abundance of such songs.

If physical realization were all we sought it could be found in a cheap or vulgar song, but with such realization would go a mental and moral relaxation that would be mindlessly dangerous to a community. On the other hand, hearty participation in a fine song engages our highest emotions, petty thoughts and nagging cares are forgotten and we are not only relaxed but refreshed, invigorated, and inspired.

Next to its church the most heartwarming, mentally refreshing, socially reforming institution a community can get up is its Community Chorus.

What Rathenau Felt and Thought

That Walther Rathenau, whose tragic death caused a world-wide sensation, was not a mere politician will appear from some extracts given from a book of his in *Frankfurter Zeitung* and translated in *The Living Age*. Worshipers of the pure intellect should read the following—

Our will, so far as it is not an end, springs from the fountains of the soul. Let us repeat again and again to every unquestioning worshiper of the

pure intellect the greater and the nobler part of life consists in willing. All willing, however, is, in its profounder and concealed aspects, loving and liking. It is a psychic function, from which the recording, measuring, weighing intellect stands consciously aloof, like a ticket taker at the entrance of the theatre of the world. What we create is begotten of a deep and unconscious impulse: what we love we long for with a divine yearning, what we solitiously seek belongs to the unknown future world, what we really believe lies in the realm of the infinite. These things cannot be demonstrated, and yet they are the most certain things that exist. They cannot be grasped, and yet there is no really fruitful act of our life that is not governed by this inexpressible truth. What do we do from morning until night? We live for what we will. And what do we will? Something that we do not know and cannot comprehend, and yet believe in implicitly.

This faith rests upon a better proof than intellectual demonstration. Any pettifogger can detect faulty logic in the teaching of Plato, Christ or Paul, and yet that teaching does not die. Every word they spoke is still truly alive, and has a power of kindling faith far beyond any physical, historical, or social theory. When we ask what is demonstrable in the strictest term of words, even the geometry of Euclid does not stand the test. But if the world is profoundly conscious of truth, by what ere we to identify this living truth?

We identify it by the power with which it seizes our heart. Every true word has a quality of its own, and every thought that springs not from the labyrinth of the dialectic intellect but from the realm of our feeling possesses the vital quality that inspires trust. After this, demonstration is merely superfluous persuasion. A man feels himself called upon to proclaim the truth, not because he thinks it, but because he perceives it and experiences it, because the world he feels in his spirit is more real to him than the world he sees with his eyes. If he sees wrongly, at least his dust will level the way for those who follow on the road to truth. If only one word of what he says is inspired it will become, no matter how carelessly sown abroad, seed for a mighty harvest in the hearts of men.

And this is for the benefit of those to whom efficiency is only quantitative.

Modern utilitarian quantity production is deaf and dumb. Its products but glitter for a moment on the way to the rubbish heap where their brief existence ends. The abundance of freely lavished love that gives to the old articles of handcraft a beauty, utility, and grace that self-seeking labor could never create is an emotion despised by our profit figuring machine-production.

And this about the intellectuals

Never before has such a surplus of undisciplined intellects existed upon our globe, encouraging and justifying the haphazard and arbitrary opinions that their emotions suggest. Our aesthetic standards are wavering and uncertain, our affections and aversions shift from their poles abruptly, our ideas of what is proper and just and logical have no

firm foundation. Since anything can be proved, contradictory opinions are demonstrated daily, and we accept each demonstration.

A Tragicomic Aspect of Dublin Fighting.

An Irish correspondent of *The New Statesman* gives a graphic description of how curiosity has conquered fear in the heart of the sight seeing civilian of Dublin. Flying bullets form an attraction which is irresistible to the Irish. Crowds are always partaking of the free entertainment provided by the fighting idealists of Ireland.

Both sets of combatants have shown the most amiable consideration for spectators. Instead of resenting their intrusion they seemed rather to welcome their presence provided they did not thrust themselves too recklessly into the line of fire. Even when they did rival snipers would often suspend their duels until the incautious adventurers managed to dash back to safety. As in 1916 civilians so far have supplied the majority of the casualties but this is due in a large measure to the fact that they remain in the open while the fighters keep snugly under cover.

The same correspondent tells us of a group of onlookers somewhere in the danger zone.

It was wondering how long it would take the sight-seers to realize their position, when suddenly four Free State soldiers doubled out in front of them. One stood upright on the pavement with his rifle raised as if for a *feu de joie*, another knelt on one knee in the roadway, the others crouched on either side of the pillar box at the corner spick and span in its new coat of green paint which, under the Free State, has replaced the British red. The four rifles spoke together, jets of brownish smoke eddying from the muzzles as the men emptied their magazines in desperate haste against the opposite roofs. It was war, or rather it should have been war but mixed up with the soldiers in their green uniforms was a woman with a brown paper parcel of groceries in one hand tugging a child obviously reluctant to go, and behind the marksmen's heels two tattered boys jostled and squabbled as they grabbed up the spent cartridges. One felt that any self-respecting cinema producer, who knew what the dignity of war demanded, would have cut out the scene, and insisted on beginning all over again.

Virginia Industrial School for Coloured Girls

Mrs. Janie Porter Barrett, a colored woman, is the "wonder worker" at the Virginia Industrial School for Coloured Girls. One

of her methods is to believe that girls released from prison can be as good as others, as is related in *The Woman Citizen*

The first thing that happens to the girl who exchanges prison for outdoors and the farm, is that she receives along with her kindly greeting from Mrs Barrett a sheet of white paper

"This is your record," explains Mrs Barrett "And you can keep it without blot, if you will" And for the first time the poor girl, who usually looks and acts like a kicked cur, realizes that even she can turn a fresh page. Some of those white pages never have the slightest stain on them that's the thing that keeps up the teachers' courage

World News About Women.

The following items are taken from *The Woman Citizen*

Post-Woman

The name 'post woman' may soon become familiar if other women follow the example of Mrs William K MacNeil of Belfast Maine. Her husband is a mail carrier who wants to devote his summer to farming, so Mrs MacNeil has passed the necessary examinations and obtained the credentials which allow her to be a carrier of Uncle Sam's mails. With her horse and light buggy she covers from 2, to 30 miles a day.

Progress in India

Bombay is the premier large city in India to start its scheme of compulsory education on the right principle of applying to girls and boys equally

"Lady Plenipotentiary"

The outstanding piece of woman news of the fortnight is the appointment of a woman to the post of first secretary of a legation. The woman is Nadejda Stancioff, daughter of the Bulgarian Minister in London, and the post is in the Hungarian Legation in Washington. Miss Stancioff is twenty five, a graduate of the Sorbonne, and speaks seven languages. She represented Bulgaria, with Premier Stambolisky, at the Genoa Conference, and has, in the absence of her father, been in charge of the legation in London.

Women in the League of Nations

Mme Curie and Mlle Boncompagni, professor of zoology at the University of Christiania have been nominated to serve on the Committee on Intellectual Cooperation of the League of Nations—a committee to consist of twelve members. The announcement was sent to the Council for the Representation of Women in the League of Nations, which includes twenty-one national societies of women

Dehydration of Fruits and Vegetables

The method of preserving fruits and vegetables hitherto prevalent has been canning. But now a period of drying both fruits and

vegetables has commenced. The method is known as dehydration which means a scientific method of controlling the drying conditions. This has been described in *The American Food Journal* (New York).

Unbreakable Glass

The engineers of the Cavalir Glass Works recently exhibited, before a meeting of sugar experts in Prague, some remarkable specimens of unbreakable glass. Glass flasks were slung upon the floor from a height of 9 to 12 feet without being broken. The flasks were then subjected with great rapidity to great differences to temperature without cracking. Finally, even thin walled flasks were used to drive nails into wood without suffering any damage. It would be interesting to compare this Czechoslovakian glass of which we learn from Kosmos (Stuttgart) with the bullet-proof glass recently patented by Inspector Faurot of the New York Police force.

A Rival of Quinine.

The announcement is made that a plant has been discovered in India which is an effective remedy for malaria and black-water fever. Its Latin name is *Vitex pedunculata*, and it is found in the provinces of Bengal and Bihar. It is administered to the patient in the form of a tea or infusion, having a strength of 2 to 3 per cent, made from the leaves of the plant. Kosmos (Stuttgart) states that a short time after the patient has swallowed this aqueous solution of *Vitex*, his blood is found to be entirely free of malaria germs. This new drug has an advantage over quinine in that it has no bitter taste.

Responsibility for Crime and the Criminal

The World Tomorrow observes:—

To say that the criminal is responsible for his crime, but that society is responsible for the criminal, is not soft penology. It is a scientific statement of the fact of restricted responsibility of the individual for his social delinquency. When the individual fails to measure up to the social standards, he is known as a delinquent. When the social standards fail to touch individual needs, then the community is delinquent. Only self-control can prevent delinquency, community help alone can check a delinquent career.

Prisons do not reform the criminal.

The rules governing prisoners' conduct are made for the purpose of promoting ease of administration. The whole life of the institution is ordered to that end. The welfare of the prisoner, not to speak of his reformation, is in the typical penal institution the last thing thought of.

Music in the Court House

What would one think of using our law courts as music houses? *The Playground* says, Minneapolis, U. S. A., has just inaugurated a series of noon-hour concerts in the court house, where thousands come in from the factory, store and office during their noon-hour for the relaxation and inspiration of listening to music.

Just as the soil of agricultural land requires rotation of crops in order to produce the best results, so does the soil of our inner being require variety of treatment in order to remain elastic and fertile and to enable us to produce the best of which we are capable.

I believe that some of the restlessness, of the turmoil, of the lawlessness, even of the crime of the day, arises in a measure from a reaction against the humdrumness and drabness and lack of inspirational opportunity of everyday existence. I believe that much can be done by art, and particularly the art of music, to give satisfaction to the natural and legitimate desire for getting away from unrelieved dullness and drudgery, and to lead the strong impulse underlying it into fruitful, instead of into harmful, or even destructive channels.

What I maintain is, that the best preventive against crime is to encourage and foster in the young—and in the grown ups, too, for that matter—interest in, and understanding for, that which is beautiful and inspiring and which will bring into their leisure hours influences and occupations tending to counteract the lure of the street and to breed aversion and contempt for that which is vulgar, cheap, brutal and degrading. Toward that end, one of the most potent instrumentalities is art. It is, or can be made, a mighty element for civic betterment. It is, or can be made, one of the strongest among those agencies which have power to form and guide the thought and the sentiments and the conduct of the people. It has a weighty purpose and a great mission.

Story-telling.

The same journal tells us —

This summer Boston children are having frequent expeditions into the wonderful land of "Once Upon a Time." Many new storytellers were trained by the course in story telling and story dramatization conducted in the Dramatic Workshop of Community Service of Boston.

A story club has been formed as part of the activities of Clearfield, Pennsylvania, Community Service. During the spring story telling hours were held every Saturday morning in each of the town's schools in preparation for the summer's outdoor playground program.

Ancient Hindu Education

V. B. Metta discourses in *The Forum* on the ancient Hindu system of education. Some of his views are extracted below.

The ancient Hindu educationists did not create a system of education, and then enmesh all their pupils in it indiscriminately. They attached a great deal of importance to individuality, and therefore they tried to understand the nature of each one of their pupils separately. After understanding their pupils individually as well as they could, they then tried to develop them, each according to the bent of his own nature.

The Hindus attached great importance to the capacity for mental concentration. Hindu boys were taught the elements of *yoga*, in order that they may be able to concentrate their attention on any subject or object. The concentration of attention is necessary not only for keeping the mind awake but also for cultivating the memory. Memory training was considered to be of the very greatest importance by Hindus and other Oriental peoples and therefore Oriental literateurs and philosophers of old times, possessed such wonderful memories that they knew whole volumes of their great poets and philosophers by heart.

The modern method of teaching by snippets would never have appealed to ancient Hindus. By this method boys are taught a subject most superficially in five years which they can learn pretty thoroughly in one year. The Hindus taught schoolboys only one or two subjects at a time, but these subjects were taught so well and so thoroughly, that those who had studied them became not mere mines of information but really cultured beings. Modern teachers say that the mind of the child is tired by being fixed on only one subject for a long time. But then how was it that ancient children, whether Hindu or Chinese or Greek, were not tired? Either they possessed better and healthier minds or what is more probable, their interest in their subject was so thoroughly aroused that they were not tired of fixing their attention on it for a long time.

The ancient Hindus relied on the teacher to influence his pupils morally and spiritually. The Hindu *guru* (the word signifies a teacher in the intellectual as well as in the moral and spiritual sense) commanded implicit obedience and admiration from his pupils by his knowledge, wisdom and sanctity.

Business and the Professions

Willard L. Sperry's *Dudleian Lecture* on "The Call to the Ministry" given at the Harvard Union and printed in the *Harvard Theological Review*, begins with some important prefatory remarks on the most important question which a man has to decide in this world, namely, that of his work in life.

The majority of men must settle this problem in the light of conscience and common sense; their knowledge of their world, what can be done and what

needs to be done in the world, and their knowledge of themselves, their natural inclinations and abilities.

The broad in tal option lies between business and the professions. The opportunities in the business world are perfectly apparent. There is above all else the zest of the great game, so dear to the strenuous temper of America. The prospects for a successful, absorbing and useful life work in business or industry are so clear that such a career needs no advocates. It should merely be noted, however, that although the single individual may enter business with a social conscience and with altruistic motives and plans, he finds himself in a world that is primarily operated with a view to private gain.

The claim of the four major professions—the law, medicine teaching, and the ministry—rests upon an entirely different premise. The professional man enjoys certain social recognitions and privileges in modern society which are not accorded the business man. And although, man for man, the broker or banker is often a more high minded person than the doctor or teacher, it still remains true that the professions as a whole have a certain moral rating of their own which is in advance of the moral rating of the ranks of trade and industry.

The reason for this felt and recognized distinction is clear and valid. The members of every great profession are organized primarily around the principle of service.

As a Balliol don at Oxford said —

The difference between industry as it exists today, and a profession is then, simple and unmistakable. The former is organized for the protection of rights, mainly rights to pecuniary gain. The latter is organized imperfectly indeed, but none the less genuinely for the performance of duties.

Educational Value of Biology

John C Page writes in *Education*

Biology is fundamental. Elementary biology in its properly conceived form studies man and pictures him in his proper setting as one living creature among a world of others with which he has relationship sometimes intimate and always vital. It is the root and trunk from which spring all the deliquescent branches of the tree of the knowledge of life in all its manifold manifestations. It is unique, and no other subject can take its place for this reason.

The scope of biology is overwhelmingly large. It deals with plants and animals, therefore with humans. It comprehends many subjects heretofore given special names, but it is not a combination of them any more than a trunk is the combination of its branches.

Biology includes principles of health culture, sex instruction, eugenics, sanitation, study of plants and animals, nature study, &c. About sex instruction the writer says —

I do not mean by this to assume, among other things, that sex instruction as such should be definitely and directly given as a course in biology. But I do agree with Dr. Charles W. Eliot, President-Emeritus of Harvard, and president of the American Federation of Sex Hygiene when he gave his approval to the statement 'that biology is the only subject in which these facts can be presented in a normal way'. I do see the potentialities in biology in this respect. We all grant that the child must know 'but how is he to learn.' Statistics show that both parents and doctors fail pitifully to act and that the practical work of the clergyman is small.

A capable teacher can and will impart many valuable facts by connotation. He may start with pollination in flowers. This makes an excellent beginning. Fishes and amphibia with their milt and eggs will come still nearer to the point. When he comes to birds he may bring out the mating instinct, the establishment of homes, the care of young. He may even proceed with caution into mammals. If the master in charge of all this be cultured, and possessed of a mind and personality that measure up to his calling, he will awaken no morbid interest, but instead will bring a clear light of understanding. He will awaken, if anything a spirit of gallantry in the boys and in the girls one of faithfulness and parental instinct. In general it is within his power to inspire a high sense of social responsibility brought about through a true understanding of the instinct underlying the formation of a home.

Sanitation implies a knowledge of bacteriology and of how disease germs are carried by flies, mosquitoes &c. from biology spring agriculture, horticulture, floriculture and animal husbandry.

NOTES

India and the Empire.

Mr Lionel Curtis had been recently lecturing in America. His final address was an apology for imperialism, and specifically for the British Empire as a practical contribution to that ultimate political ideal, a supernatural state. According to *The New Republic* —

Mr Curtis admitted that unless the principle of the commonwealth replaces that of empire the whole structure will fall. He further declared that "the relations of the people of Europe and America to those of Asia and Africa are the ultimate problem of politics. The future, then, of the British Empire as a foundation of, or model for, a world state, and the value of its contribution to the solution of this ultimate problem of politics, depend on the inclusion of India as a willing partner in this commonwealth."

The British Empire is now engaged in the task of reconquering India. Once it took the country physically, by war and chicane, setting native states against each other, entering alliances to subdue enemies and betray friends. Now it must conquer the country spiritually, in the name of the august conception of an imperial commonwealth of which Mr Lionel Curtis thinks so highly as the basis for a world state.

"I believe," he said solemnly, "that the cause of freedom in the East has gained immeasurably by the inclusion of India in a commonwealth which centres in the West."

The New Republic criticises Mr Curtis partly thus:

The tolerance to a commonwealth begs the question. It is the necessary substitution of commonwealth for empire for which Mr Lionel Curtis is arguing, and so far as India is concerned he will admit that the process has not gone far. But passing this it may be inquired to what extent or in what way the cause of freedom in the East has gained through the control of India by the British. Was that control sought in the name of "freedom" — *libas ut deum* maintained in that spirit? Is its continuance desired as a means of contributing to the world free state of Mr Lionel Curtis's imagination? On the contrary India was acquired by the ambition and self-interest not of Great Britain, but of certain British citizens: the control of India has been exercised always for the social and pecuniary advantage of certain classes of British, and its future is envisaged chiefly from the point of view of these classes. Mr Lionel Curtis knows better than any one that the whole structure of law, economics, finance and racial association in India is a monument to the greed and arrogance of the dominant race. The value of India as an outpost of freedom in the East is chiefly as a terrible warning to Persia, China, Japan.

As regards the task of conquering India spiritually in which, according to Mr Curtis, Britain is now engaged the American paper remarks —

The slogans of the spiritual conquest of India by the British are not hopeful. Mr Curtis quoted appreciatively Captain Mahan's apothegm to the effect that "the province of force in human affairs is to give moral ideas time to take root. The moral ideas in the present case seem to be provided not by Lord Reading or the Prince of Wales or even Mr Lionel Curtis, but rather by the Mahatma Gandhi."

The New Republic then proceeds to state a maxim of political science and apply it to India:

There was a principle of political science enunciated by an Englishman a generation ago which might seem to apply to India as well as to afford a clue to the relations of the peoples of America and Europe to those of Asia and Africa. John Ruskin proposed as a test of the right of a ruler his willingness to die for his subjects. Men charged with high responsibility are expected to meet this supreme test: why should not a king die for his people instead of demanding that they should die for him? Are Englishmen ready to die for India? Many have actually done so: many more have died for British rule in India which even to Mr Lionel Curtis does not mean the same thing. Will Lord Reading die for India? Will the Prince of Wales die for India? He showed extraordinary complacency in allowing scores or hundreds of Indians to die for him on the occasion of his imperial progress, and among his reported utterances we have failed to find one expressing a decent regret at the death and suffering due to the provocation of his visit. Will Mahatma Gandhi die for India? Will the 40,000 non-co-operators now in prison die for India? Then they rather than Lord Reading, Mr Lionel Curtis or the Prince of Wales have met at least the moral test of their right to rule India.

Women As Dictators

Twenty-four hours after the dedication of the Woman's Parliament in Washington a representative of *The Ladies' Home Journal* asked Mrs. O. H. P. Belmont, President of the Woman's Party in the United States of America, what she really meant when she said that henceforth women were to be dictators. She was the fortieth or fiftieth person who had put the same question to Mrs. Belmont in that very limited space of time. Her reply is given in *The Ladies' Home Journal* in the following words in part:

The end of the dictatorship of the world by men alone is in sight. We women have lived long enough in the cramped confines of a misfit social structure. We have been forced to sit still too long. We have been powerless for such an endless time that we have accumulated enough stored up energy to shape any structure to our will.

We know we can manage the house. We can reconstruct it. We can put on a left wing and a right wing. We can add a sun porch to let in the light. We could even tear the house down if we liked—and I think men know that too.

The time has come to take this world muddle that men have created and strive to turn it into an ordered, peaceful, happy abiding place for humanity. In its present condition the world is its own worst and bitterest enemy against the sole dictatorship of men. Men have always obstructed and suppressed the intellect of one half of the human race. They have always worked for themselves. That is not sufficient. The error lies here.

By excluding women men have interfered too long with the development, interests and intelligence of humanity. Men have always kept women in subjection so as to acknowledge them as equals would have destroyed their own pedestals. They have opposed an even partially woman governed world fearing a limitation of their own undisputed freedom. Men have insisted not only that we live in a man governed world but that we worship in a man dominated church and we can no longer accept this.

We are going to make the necessary changes but not for the sake of women alone. I have no near-sighted idea that what is done for women and children is not to the advantage of men also. In short, we are not working against men for women when we speak of women as dictators. We are working for the human race.

Filipino Independence.

According to the Jones Law the Filipinos are to obtain independence when they have established stable government. This they have done even according to the Wood-Forbes Mission which has reported against giving them independence. *The Philippine Press Bulletin* says—

No American official, whether of the past or the present administration has denied the statement of the Philippine Legislature, the certificate of the Governor General and the finding of the President of the United States to the effect that we have established the stable government required by the Jones Law in accordance with the interpretation that universal usage has assigned to these words. Even the report of the Wood-Forbes Mission which is unwarrantably severe and critical does not deny this assertion.

There are apparently in President McKinley's estimate two main elements in a stable government: first ability to maintain order and insure peace and tranquility and the security of citizens and second ability to observe international obligations. To those two elements Mr. Root in his instructions for the Cut in people added the following: It must rest

upon the peaceful suffrages of the people and must contain constitutional limitations to protect the people from the arbitrary actions of the Government. All these elements are to be found in the Philippines to day.

Woman Suffrage in India.

An interview with the Rt. Hon. Srinivasa Sastry published in *The Woman Citizen* of America, contains the following passages among others—

The delegate who showed the broadest and most generous feeling and the highest spirit in his attitude toward the woman problem was Srinivasa Sastry, the British Delegate representing India—the country in which the progress of woman has been retarded more perhaps than in any other because of the prejudices of religion and the social caste system.

Yet said Mr. Sastry, "I think that the light is penetrating more than people in the outside world may realize."

"Women in my country, whether married or not, can hold property in their own name under an ancient law. Another ancient law provides a dowry from the parents called 'Stridhan'—which means woman's property. This dowry is inherited by the daughters."

As regards the vote given to our women in some provinces, Mr. Sastry observes

"In their case it is not demanded by the necessities of their lives but is a mere luxury considered some how or other a part of civilized life."

"My hope is that this premature granting of the suffrage will reverse the course of the development of women in India and cause her life and acts to become fuller and richer as in more modern countries."

Where the influence of the Moslem has been felt in Northern India, women are screened and hidden from the gaze of men. But in Southern India they move about freely and even attend public meetings. They figure very often in the list of the delegates to conventions and conferences and a great part of the work which resulted in granting the franchise to women has been done in every province by associations of ladies amongst whom several have taken a leading part.

"I see no end or limit to the place that women can reach when she has her chance. And men can hold the one attitude which is to open every door to her as fast as possible. There can be no greater work in the world than the elimination of suffering and disability and surely there is no suffering and disability anywhere as ill-deserved as that which so unfortunately has been visited upon women for no other reason than their sex."

We do not think the suffrage has been given to Indian women prematurely.

The Turks

Miss Bessie Beatty, for three years editor of *McCall's Magazine* and a distinguished journalist and war correspondent gives in *The Century Magazine* her opinion of the

Turks and Turkish affairs from personal knowledge of Constantinople and from knowledge gained by personal contact with noted Turks, including the crown prince. American globe-trotters go to Constantinople with the preconceived idea that

The Turk was an amber-skinned man who wore a red fez, and carried a long, curved knife dripping with blood.

But in the case of the party of which she was one,

They went away, these American globe-trotters, quite thoroughly convinced that there are two sides to the Turkish question.

Before the season was over, other ships arrived. The number of tourists mounted from the hundreds into the thousands. More questions were asked and answered. All of them, when they sailed away from Constantinople, had undergone the experience of their predecessors.

She adds —

No one need minimize the suffering of the Armenians and other minority peoples of the Near East, but it should be possible to look behind the atrocity story and discover the elements that make Turkey what she is to-day and find out what she may become to-morrow.

The atrocity story has blinded sharper eyes than ours all down the ages, yet we never seem to become sophisticated about it. Religious antagonisms have long been used for the political and economic advantage of one or another power. Frequently they have been deliberately created and carefully nursed for the benefit of an ambitious ruler.

Those who look on Turkey from a distance with the eye of the casual observer have little idea of the vitality and extent of the nationalist movement. It has what military power there is, what hope, what discipline. It has the support of all but the tiniest portion of the populace of what is left of that once mighty Turkish Empire. Though there are two governments side by side in Turkey, no one pretends that the Constantinople government functions.

The attitude of the resident American of Constantinople was not the least interesting of the things she found there.

He goes to Turkey after having been thoroughly propagandized to hate the Turk as an enemy to all that spells civilization.

When he has lived with him a short time, he frequently swings to the opposite extreme. When he has lived there a little longer, he acquires a footing in that middle ground of judgment which gives him a point of view probably not far removed from truth. He learns from personal experience that every Turk is not an assassin, nor every Armenian or Greek either a saint or a corpse. He does not minimize the terrible price of suffering the Armenian has paid, nor does he excuse the Turk but he learns to search and find causes which modify his judgments. He discovers, too,

that, Turkey of yesterday is not Turkey of to-day and that still another Turkey is in the building.

In Constantinople I found both Turks and Americans asking with some indignation why it is that America publishes only one side of the Greco-Turkish situation? When I asked what they would have us publish, they replied with questions.

Why was the report of the commission of investigation of the Greek occupation of Smyrna suppressed? Why has no one ever blamed the Greeks for the atrocities committed against the Turks in that occupation?

Why does everyone talk of Armenian refugees and never mentions the seventy thousand Turkish refugees in Constantinople, driven out of their homes in Asia Minor by the Greeks?

Why does no one ever tell about the efforts the Turkish Nationalists made to prevent the Armenian evacuation of Cilicia?

Eventually one begins to join them in wondering

Of Smyrna Miss Beatty writes —

Smyrna is, of course, the sorest of the Turkish tender spots. The Turk maintains that atrocities there are committed by the Greeks under the eyes of Allied battle ships, and that the Allies, aware of this, did not lift a voice in protest or a hand in protection.

It is true that the report of a committee of investigation of which the American high commissioner Admiral Mark Bristol, and other equally qualified representatives of the Allied governments were members, has never been made public. The commission found the facts sufficiently appalling to recommend the immediate withdrawal of the Greek army, but the affair stopped there.

It is fairly understandable why the English Government, actively backing the Greeks, was eager to keep the facts of this occupation from their public. The motive of our own government in also pigeon-holing this report is not quite so clear. Our government had less at stake. It might have considered that it could afford to trust the American people a little more fully with the facts. Atrocities are unpleasant reading at all times, but, after all, if one is to judge, one must have all and not half of the truth.

In Miss Beatty's opinion,

Turkey is a barometer of many things. A student of international politics can tell fairly well how affairs are going with Great Britain by watching her attitude toward Turkey. If she extends a reluctant olive branch to the Turkish Nationalists, it is probable that things are a little unsettled in Egypt, India, or some other corner of the Moslem world. When she proposes a new investigation of the Turkish atrocities and backs a Greek offensive, it is fairly safe to assume that things in the Moslem world are going not too badly from the British point of view, and England can afford to risk the ire of the inhabitants of certain of her possessions or spheres of influence. Sometimes her policy is determined by Turkish concessions to France and Italy.

Some idea of Mustapha Kemal Pasha's

self abnegation is gained from the following sentences from a young Turk's conversation

When we speak of our government to day we mean Angora. The entire press is an Angora press. Mustapha Kemal could become dictator of Turkey to-morrow if he chose but he has deliberately deprived himself of power.

The Bery Loom

We received two letters of complaint against the Bery Loom a few days ago. The one from Babu Radha Prasad Das Hensmaster, Baidyapur George Institute, states that the loom is 'berry and unmanageable,' and that "Messrs. B. D. Bery and Co. and Mr. Hoogewarff could not satisfy the institute authorities and we have been reluctantly compelled to keep the matter hanging." The other from Babu Abinash Chaudhary of village Charipara P. O. Uthali (Dacca) who says he holds the firm's invoice No. 1274, states that the loom is too heavy to be worked by a weaver 'and it is absolutely impossible for a man to work on the same for an hour even and 30 yards of cloth per day can never be expected on the loom.' As we are not weaving experts and have no first hand knowledge of the loom we can offer no opinion, and cannot undertake to publish any correspondence on the subject. Our suggestion is that if any party has any grievance, the remedy lies in a place different from newspaper offices.

Mulshi Petha Satyagraha

The Poona correspondent of *Suvarajya* writes to it from Poona on the 13th September that the Mulshi Petha Satyagraha has recently entered on the third phase of the struggle. He writes, in part—

THE TATA COMPANY

The Tata Power Company has not yet begun work. It is becoming very difficult for the Company to get contractors and also labourers. It is also understood that the Company is hard pressed for money as the shareholders are refusing to pay their instalments owing to the Satyagraha movement. Matters have come to such a pass that the Company is obliged to file suits

against the shareholders and I understand that a suit is going on in the Bombay Court against some prominent Calcutta Marwari shareholders. I also learn that a counter-suit has been filed against the Company for deceiving the shareholders by keeping them ignorant of the true state in Mulshi Petha and various other charges.

FORECAST

The Satyagraha campaign will assume a serious aspect by the end of October, as the rainy season would then be over and as hundreds of enrolled volunteers will be going to the scene of action from all parts of Maharashtra. Perfect non-violent atmosphere exists in Mulshi Petha. There is grim determination prevailing in Maharashtra to see the thing through. Unfortunately there is not absolute unanimity in Maharashtra over this matter but the great majority are for Satyagraha, as can be understood from the resolutions of the Akhil Maharashtra Mulshi Parishad held in Bombay on June 11th this year.

From what I could see, it is affording the Mawalas and the volunteers an excellent lesson in the non-violent fight for one's own rights. The matter may now be taken up by other provinces also in so far as sympathy may be shown, by sending volunteers and doing propaganda against Andhra, Tamil and Karnatak. Labour being recruited here for construction of the Tata Company's works.

'Morning Post's' Comment on 'Censure on Premier'

The Indian Legislative Assembly's resolution on the Premier's 'steel frame' speech has been construed as a vote of censure on Mr. George. In commenting on it the London *Morning Post* contemptuously refers to the Assembly as "a subordinate legislature eighteen months' old."

The *Morning Post* goes on to advise Indians who profess to be fully grown politicians to develop a better sense of realities and adds that if they claim to be citizens of the Empire they must learn to think imperially and recognise that such a question as the charge of Constantinople and the Straits must be settled by the light of what is expedient for Europe and not by the remote consideration of what is agreeable to the sentiments of Mahomedans in India.

The position taken up by the London paper would have been correct if "Europe" had not taken upon itself to interfere in

the affairs of 'Mahomedans in India,' had not subjected them to its rule and had not asked them to fight for it against their Turkish co-religionists. But as matters stand, *The Morning Post's* remarks are sheer impudence.

Bengal Ministers and the Indian Association

In our last issue we had occasion to refer to the methods that are being employed now for sometime past by two Ministers of Beogal, with the help of their too ready and willing supporters, for converting the Indian Association into a Ministerial instrument. It appears that these methods are being opposed by a number of independent members of the Association although their efforts have so far borne no fruit. We are informed that twenty one members of the Association sometime ago addressed a communication to the Honorary Secretary protesting against the extremely arbitrary, high handed and discourteous manner in which the President, Sir Surendranath Banerjee conducted himself at the last Annual Meeting of the Association, held on the 31st July, 1922. The signatories urged that as the procedure adopted at the meeting was illegal, irregular and unconstitutional, the proceedings were vitiated in consequence. The letter pointed out *inter alia* the following irregularities and demanded that a fresh meeting be called for the consideration of the business of the last annual meeting —

(1) In the case of the election of the Secretary and Assistant Secretaries the voting was not by ballot although voting by ballot was urged. (2) The election of 20 members of the Committee was not by means of voting papers as provided in the Rules (Rule 23(b)). Certain printed papers containing a list of names were accepted as voting papers in spite of protest by some members. (3) When two different names were proposed for the Secretaryship the second name was put to the vote as an amendment, in spite of objection and protest. (4) One name proposed for Assistant Secretaryship was put to the vote as an amendment. (5) One candidate for Assistant Secretaryship was allowed to count the votes

cast in favour of his rival candidate. (6) The counting of votes was not properly done. In the case of the election of the Secretary the accuracy of the counting was challenged and a recount was demanded but refused. In the case of the election of one of the Assistant Secretaries it was proved on a recount that the original counting was wrong. At this a recount was again demanded in the case of the election of the Secretary but was again refused. (7) Division was demanded but was refused by the President. (8) Members were not allowed even to state their points of order or make their submission for the Chairman's ruling and were peremptorily asked to sit down. Lastly, the attitude of the Chairman was throughout arbitrary, high handed and extremely discourteous.

The requisition was put before the Executive Committee of the Association, who convened a special general meeting to consider it. The Special Meeting was accordingly held on the 12th September last. We have not so far come across any official account of the proceedings of this meeting. The reports that we have received from more sources than one, however, show that the procedure and methods adopted by the President and the Executive of the Association at the Special Meeting were even more outrageous than those of the preceding meeting.

The complaint made by the requisitionists was directed mainly against the President of the Association. When, therefore the Special Meeting commenced, some of the requisitionists rightly protested against Sir Surendranath Banerjee occupying the chair. But he refused to listen to this most reasonable objection. Knowing that the meeting was a packed one, composed mainly of members who had been brought there on the definite understanding that on voting they should recognise the principle that he who pays the piper should call for the tune, it was easy for the Minister President to say that he would vacate the chair only if the meeting wanted him to do so. Thereupon, it was formally moved and duly seconded that Sir Surendranath should vacate the chair. It was not surprising that this motion was lost.

The position of the Chairman

meeting is analogous to that of a judge. It is a fundamental rule of law that a judge shall not sit in judgment upon a matter in which his own conduct is under enquiry. The meeting in question was held for the specific purpose of discussing the conduct of the Chairman at the last Annual Meeting and definite allegations of high handedness and irregularity had been made against him. In view of these allegations we fail to understand how the Chairman could stick to his throne on a show of hands. In fact he himself stated that he was not going to abdicate. It was eminently desirable that the Chairman should not only be elected without any opposition but that there should not also be any reasonable ground for suspicion in the mind of even a minority that they might not get justice and such a suspicion was inevitable when the Chairman whose conduct was under discussion himself presided over that very meeting.

It is an unwritten law of public meetings recognised all over the world that the Chairman of a meeting in cases where his impartiality or fairness is impugned or where his own conduct is the subject matter of enquiry and discussion vacates the chair. We cannot believe that the two Ministers of Bengal who are associated with the Indian Association are ignorant of this elementary fact. We would ask their followers to look up the proceedings of parliamentary institutions and other important public bodies in this country and elsewhere. This will show how utterly untenable and indefensible is the position taken up by Sir Surendranath Banerjee and his supporters in the matter.

It is interesting to note in this connection that the Calcutta High Court has held that a Magistrate is not competent to try a Municipal case if he is also the Chairman of the Municipality in question. The law is very explicit in the matter. It distinctly provides that no judge or magistrate shall except with the permission of the court to which an appeal lies from his court try or commit for trial any case to or in which he is a party or personally interested and no judge or magis-

trate should hear an appeal from any judgment or order passed or made by himself." What a court takes into consideration in such cases is 'not merely the question whether there has been any real bias in the mind of the presiding judge against the accused but also the further question whether incidents may not have happened which, though they may be susceptible of explanation and may have happened without there being any real bias in the mind of the judge are nevertheless such as may create in the mind of the accused a reasonable apprehension that he may not have a fair and impartial trial'. This is the rule obtaining also in the case of a chairman of a meeting.

That as Chairman of the last Annual Meeting of the Association Sir Surendranath Banerjee had perpetrated irregularities of the grossest nature was beyond any doubt. The most straightforward course for him under the circumstances would have been to acknowledge his mistake and to make amends for the injury that he had done to fellow members of the Association by his arbitrary rulings and rude and offensive conduct. But this was a course which could not be expected either from the Minister President of the Indian Association or from his new associates. A spell of 'brief authority' has deprived them of their mental equilibrium. They now seem to believe that they can disregard everybody else with impunity. They have begun to comport themselves in a manner which shows, as if they do not consider themselves bound by any earthly rules, legal constitutional or moral observed by ordinary mortals.

The terms of the resolution on the requisition that Mr Jatindranath Basu moved at the meeting show that our observations are not based on fictitious statements or imaginary grievances. Though opposed by a number of independent members this resolution was supported by Mr Provas Chandra Mitter the Minister of Education and two of his lieutenants and was accepted by a majority of votes. Mr Jatindranath Basu laid down in his resolution the

proposition that a Chairman's rulings were to be final. Nothing could be more extraordinary than this. Sir Surendranath Banerjea's friends were unable to advance any valid arguments in support of the proposition that they propounded, but they made up for this by emitting a good deal of sound and fury. The Chairman of a meeting, especially when he was also a Minister, was so superior a person that they seemed to take it to be almost a sacrilege that his rulings should be questioned or his conduct unadvised against. We quite realise that it would have been convenient for the Ministers and their friends if the accepted law of meetings supported their view. Unfortunately for them, however, this is not so. Even a tolerable acquaintance with the law and procedure on the subject will show this. They have, we know, adopted Mr. Jatindranath Basu's resolution by a majority of votes. But even a majority can never have any justification or right for doing anything unconstitutional or illegal. A majority, because it is a majority, cannot validate a thing that is on the face of it invalid.

If the two Ministers and their supporters were to urge that as the Chairman was the sole judge on a question of order, etc., his decision should be regarded as final and conclusive at the moment, there would be some sense in such a suggestion. Even at that very moment a majority of members might constitutionally decline to accept the decision of the Chairman. In any case, there can be no doubt that under the law of meetings members of a meeting have the right of challenging the ruling of the Chairman given at a previous meeting in cases in which such ruling was obviously improper and wrong.

The way in which the power of closure was used by a majority at the meeting showed that neither Sir Surendranath Banerjea nor his associates were people who could be expected to follow a fair and constitutional procedure. Before this procedure was put in requisition it was

essential that the minority should have been afforded adequate opportunities of expressing their views. One member, who wanted to oppose Mr. Jatindranath Basu's resolution, rose and made several unsuccessful attempts to speak. While Mr. Provas Chandra Mitter and two other supporters of Sir Surendranath, who rose after this member, were allowed to have their say, the aforesaid member was not permitted to speak. All on a sudden the motion for closure was sprung upon the meeting and adopted by a mechanical majority. This was a case of flagrant abuse of the power of closure and a glaring infringement of the rights of the minority.

Sir Surendranath Banerjea has, we find, been allowed to perpetrate a series of irregularities, both at the last Annual Meeting and the Special Meeting. It is because he has at his back a majority that he has dared to act in such a grossly perverse and unconstitutional manner. But when one comes to know how this majority is composed, one realises its extremely unreal and unsubstantial character. What value can we reasonably attach to a majority vote when the majority consists mostly of people whose subscriptions are paid by influential members of the Association? There are also some who stand to gain by their association with the Ministers in whose hands lie so much power and patronage. If and when the source of the subscriptions is traced and made known to the public, the disclosures would be startling indeed.

When we say all this we do not, of course, mean to suggest that there are not any honest or independent men among the supporters of Sir Surendranath. But their number is very small. Principal Herambachandra Maitra, a Vice-President, and one of the senior-most members of the Association, who was not present at the Annual Meeting, very appropriately asked the President in the course of the discussion on the requisition if it was a fact that at the previous meeting a member rose to a point of order, but was not allowed to make his submission. Though "

President did not answer this simple question a well known member of the Association bore testimony to the truth of the allegation contained in it. And Principal Minnion when he left the meeting, was heard to remark that the Indian Association so long as it acted thus could never command any respect from the public.

Now the question is is there no remedy for such tyranny on the part of the majority? Yes there is. The remedy is as an English writer points out while discussing the question of the Rule of the Majority the purification of public opinion the ennobling of public life the rousing of public spirit the education of public conscience the development of the sense of public responsibility. It is now the duty of the public therefore to demand that the Ministers should before everything else be directed of all influence and authority over the conduct and management of the affairs of public institutions in the country.

Another Murder Case from U P

In our last issue we commented on a clear case of murder tried in the Allahabad High Court which sentenced the accused to death but forwarded the jury's recommendation for mercy to the Governor who commuted the sentence to penal servitude for life. The convict is a European soldier who had deliberately murdered an Indian for fun's sake without the least provocation.

Another case of a European Lance Corporal who had murdered an Indian cook boy recently tried at the same High Court has ended in a death sentence with a recommendation for mercy by the jury. We make some extracts from *The Statesman's* report which does not show that there was any proof that the murdered man abused the accused Grundy.

The trial of Lance Corporal S. A. Grundy, 2nd South Wales Borderers' Bhami, commenced to-day at the Allahabad High Court Criminal Sessions before Mr. Justice Louis Stuart. The charge was that he had murdered Nanhe, a cook boy by shooting him. The accused pleaded not guilty.

The facts as related by the prosecution are

that on the morning of June 28 the accused who had returned from leave the previous night had to attend the British Station Hospital Bhami for medical inspection and that on his way there certain persons made abusive remarks about him. While the accused was returning and passing the cookhouse abuse was again used. It is alleged that the accused then went to his barracks got his rifle put a cartridge into the breech went into the verandah and fired at the cook.

Major Berkett officer commanding the regiment said that the accused told him after the incident that when he was abused he made up his mind that there would be one native less to send a British soldier to detention. There was an order that every assault by a soldier on an Indian had to be reported to Simla.

Replying to his lordship's accusation said that when he heard the abusive remark made about him he went to his barracks took up a rifle and coming out fired. He said that his mother was in a lunatic asylum in Cork and he also had an aunt in the same asylum.

The Government Prosecutor submitted that it was a case of deliberate murder. A plea of lunacy had been put forward at any stage in the case.

His lordship in his summing up said it was admitted that the accused fired at a group of Indians that Nanhe was killed was not denied and if some of the witnesses were to be believed it was a case of murder all the elements of the crime being present. As regards the plea of lunacy no medical evidence had been adduced to prove the insanity of the accused.

The jury returned after about an hour's deliberation and brought in an unanimous verdict of guilty of murder but with a recommendation to mercy.

His lordship addressing Grundy said he would forward the recommendation to the proper authorities. His lordship considered the case a very painful one and he had to do his duty. A man had been killed in a premeditated and brutal manner. His life was as valuable as anyone else's. His lordship could not but look on the act as a wanton and brutal one and discreditable not only to the prisoner but to his distinguished regiment and the British Army generally. His lordship then sentenced Grundy to death.

Mrs Besant and Indian Home Rule

It is said that Mrs Besant has branched the idea that at the next general election the voters shall be asked to support candidates who promise when elected to help in forming a convention of members of the new legislatures who will have a mandate so she expresses it

to formulate an improved constitution. She hopes it will be possible to place that constitution before the legislature and then to present it to Parliament with a request that statutory effect shall be given to it.

Smyrna

Smyrna whose almost total destruction by fire is reported is a very old city. It was a colony founded by the Greeks about the seventh century B.C. Its name almost in its modern form is to be found in both the Attic and Lae dialects of the Greek language. It is one of the cities which claimed to be the birthplace of Homer.

Long Distance Swimming in the Hooghly

In the swimming race from Chander nagore to Calcutta a distance of some twenty two miles according to the organisers B. K. Bose of Bagh Bazar Swimming Club won handsomely by 50 yards. A. T. Dutt (Life Saving Society), B. C. Bhattacharyya (Life Saving Society) and H. Chatterji (Bagh Bazar S.C.) occupied the second, third and fourth positions respectively. The official time of the winner was given as 4 hours and 24 minutes which was very creditable though the competitors swam with the tide. The loss of three lives on the occasion—not among the swimmers—is very much to be regretted. There was culpable mismanagement. It is also reported by trustworthy eye witnesses that the real winner was Satish Chandra Banerjee of the Central Swimming Club being ahead of B. K. Bose by 20 yards.

Motilal Ghosh

By the death of Babu Motilal Ghosh India loses her oldest and most experienced journalist. Journalism caught him and his elder and more famous and gifted brother Sisirkumar Ghosh young and shaped their career. Babu Motilal Ghosh did many other things besides editing and writing for *The Amrita Bazar Patrika*. But because of his single minded devotion



Motilal Ghosh

to it he is best known in connection with that paper.

It was at first a Bengali weekly published 55 years ago from a village in Jessore named Amrita Bazar after their mother Amritamayi where the brothers were born. The press was a wooden hand press. The brothers not only owned and edited the paper but were also its compositors and manufacturers. Even in those early days the paper was a terror to oppressors and evildoers. They fearlessly exposed official misdeeds. At that time this required greater courage than now for numbers of gentlemen not to speak of ladies going to jail for the country's cause had not then become a matter of common experience. The brothers did their duty in scorn of consequence. They were prosecuted and though they were not convicted they were financially ruined for a time. After this they removed their press and paper to Calcutta. Then came the Vernacular Press Act of Viceroy Lytton's days which was intended to gag and crush independent vernacular papers like the *Amrita Bazar Patrika*. But the brothers were equal to the occasion.

were able to nonplus the bureaucracy. They procured some old English types, and the issue of their paper which was due to come out just after the passing of the Press Act was published in the English language—to the chagrin of the Government of those days.

The *Amrita Bazar Patrika* has ever been famous for its unsparing and detailed criticism of official tyranny, jollibery, and travesties of justice. For this it has more than once been caught in the meshes of the law. But it has survived these troubles. It has been noted too for the publication of official secrets.

For some years past there have been in the country many vernacular and English papers to serve as exponents of nationalism. But before their birth the *Patrika* was the only prominent paper doing that kind of work.

Bahu Motilal Ghose was an able journalist. His memory was a store house of information relating to public affairs. He wrote in a clear and popular style. He had at his command both humour and wit and biting sarcasm. His stock of popular stories and political parables was considerable, and these he and his assistants were avertured of repeating deftly and with effect whenever the occasion arose. To chaff Scotchmen with being the subjects of Englishmen was a favourite annual pastime of his after the St Andrews Dinner. Another periodical humorous performance of his was an article on the Bengali sweet called *sandesh*.

A most remarkable achievement of the *Patrika* was the discomfiture of Sir Lepel Griffin leading to his resignation. Other Residents and political agents at the courts of Indian princes have felt its power for the *Patrika* has consistently and persistently tried to uphold the cause of these rulers.

Bahu Motilal Ghosh wrote much to improve the economic and sanitary condition of the country. Englishmen were under the impression that he was an inveterate foe of the British Government and as such always *agin* the Government. It is true he never made it his business

to win the favour and be in the good books of officials. But he was on good terms with some provincial rulers and was selected by Lord Carmichael to represent Bengal officially at a sanitary conference and he attended the conference as Bengal's official delegate.

In the days of their youth the brothers Hemantakumar Sisir Kumar and Motilal were attracted to the Brahmo Samaj and exhibited reforming propensities in matters social and religious. Gradually, however, they ceased to have anything to do with Brahmoism and social reform, of which they became staunch opponents. This was one cause of the popularity of the *Patrika*. They, particularly Sisir Kumar, became identified with a Vaishnavism in Bengal. They conducted a Bengali Vaishnava periodical called *Sri Vishnupriya Patrika*. Bahu Motilal Ghosh was religiously minded and had gentle and affable manners. He was a believer in spiritualism and for some years published a monthly called *The Hindu Spiritual Magazine*.

On his death bed he expressed regret at being called away at the present crisis of India's affairs when he might have been able to render some little service. He expected after death, to be able to keep watch over the fortunes of India. He was sorry he was able to do so little for the motherland, and hoped that younger workers of both sexes would be able to do more. He gave them all his love and blessings and his good wishes for their success.

The Komalist Victory

It may be a good political principle in the abstract that the indigenous inhabitants of a country should remain in or be restored to possession of it and manage its affairs and that others who had come in later as conquerors, traders or settlers should not be its rulers. But in practice it is difficult to determine who are the indigenous people of any particular country. From the remotest period in history and in prehistoric days, all countries have known wave after wave of conquest and colonisation, with the

result that it is very difficult and often impossible to definitely name the nations of many countries. Therefore the only practicable rule to follow is that all those classes of the inhabitants of a country who have their permanent homes in the country should share in the government of the country on a democratic basis.

Therefore, it is not for Greek, Turk, or Armenian, or for European Christians in general, to say that the non-Greek, non-Turk or non-Armenian section of any region in the Near East where it is permanently settled should vacate it or live in it as a subject race or be exterminated. But who is to listen to sober counsels? For decades, generations and centuries bloody racial and religious wars, feuds and recriminations have gone on in many countries where Greeks, Turks and Armenians have their permanent domicile. Revenge is in their blood and whoever feels himself strong enough for the purpose engages in the diabolical pastime of wholesale murder, rape, rape and incendiarism. Nobody can say who started this devilish game. In modern times the publicity agents of the world for the most part profess Christianity and are of European extraction. They own and control the cable services and the leading newspapers of the world. Naturally we hear more of Turks and other oriental and non-Christian peoples having perpetrated massacres and incendiarism than of Greeks and other European and Christian peoples having done the same. It is not possible to ascertain which stories of massacres are true and which false and to what extent the truth, however, seems to be as indicated above, that all parties have been guilty some time or other according to their opportunities. European and Christian peoples are naturally inclined to believe that Mussalmans are more bloodthirsty than Christians. But even according to the histories and other books written by Christian authors, Christian peoples have massacred, poisoned or killed by other means many populous tribes and races in Africa, America and

Australia, leading sometimes to their utter extermination. It may well be doubted whether Mussalmans ever caused such widespread havoc.

Coming to the affairs of the Near East, it is a matter of recent history that an Allied commission was appointed to investigate some alleged massacres of Turks by Greeks. It has been repeatedly asserted that strong proofs of these allegations were obtained. But the report of this commission has been suppressed. Therefore, we cannot believe that the stories of the Turkish atrocities are true or that these alone are true without at the same time believing that the Greeks were guilty of similar barbarities. Then again, in the case of the stories of Turkish barbarities and incendiarism, why should one disbelieve Reuter's telegram which states: "A report from Adana says that the Turkish authorities in Smyrna have arrested a number of Greeks and Armenians who have confessed, it is alleged, to setting the town on fire." Or the message from Rome which states that the Turks charge the Greeks who remain in the town with hindering the efforts to extinguish the fire?"

We have neither the inclination nor any reason to take upon ourselves the role of the devil's advocate either for the Greeks or for the Turks, or even for the Armenians. We condemn all according to the measure of their iniquities. What we are against is a condemnation of the Turks alone.

It is said that the Turk is unfit to rule non-Christians and non-Turks. But proofs have been cited from the works of Christian writers to show that the Turk is a tolerant master and neighbour when the non-Turks under him do not intrigue and rebel and otherwise provoke him. Can anything of an entirely different character be said of any conquering and ruling race? Has any empire building European Christian nation dealt leniently with political intriguers, rebels and thoroughgoing asserters of native manhood? The hands of which conquering Western race not in some period of history or

been dyed with the blood of backward coloured races? Some of these Christian imperialistic nations have even exterminated whole tribes and populations. The Turks have not yet succeeded in doing so with the Armenians, taking it for granted that they tried or wanted to do so.

No nation is fit to rule any other nation wisely, justly and humanely. All nations are unfit to govern others, only the unfitness is greater or less.

The soil of Asia, Africa, America and Australia is just as sacred as the soil of Europe. If it be insisted upon that Asiatics must not remain as an independent ruling power in any part of Europe, it should in common justice be also insisted upon that people of European race should also vacate Asia, Africa, America and Australia. If the European occupants appeal to the right of might and of age-long occupation, the Turks also are entitled to the same sort of right. If it be argued that in Australia, New Zealand, parts of America &c. there are no survivors of the indigenous population to set up the plea of self-determination and ancestral possession, then that may be an incentive to the Turks producing a similar state of thing in regions inhabited partly by themselves and partly by Greeks and Armenians.

No, it will never do to try to expel the Turks, bag and baggage, from every part of the former Turkish empire or to try to keep them confined to narrow strips of land deprived of all real power. Just as the Christian peoples argue that they are civilisers of backward peoples, so were the Mussalmans actual educators and civilisers of parts of Europe in the Dark Ages.

We are glad that Mustapha Kemal Pasha has obtained a sweeping victory, because this will partly remedy the wrong done to the Turks by the Allied powers and because it will re-establish the principle that the conqueror settles his right to remain as a free man where he has been a free man for ages, is as valid in Europe and the lands adjoining Europe as it is on other continents. If it be

felt as a humiliation that Asiatics should bear sway anywhere in Europe and particularly on any European populations, it is good that Europeans should realise this humiliation, for they have inflicted it on the peoples of Asia, Africa, America and Australia.

Nothing European or Asiatic is perfect or self-sufficient in itself. The West should learn from the East as the East from the West. It would be good both for the Europeans and the Turks if they could live peacefully as neighbours. We are glad, therefore, that the crusader's tocsin of alarm which was sounded on the Kemalists occupying Smyrna is heard no more. It was on an evil day that Mr Lloyd George reminded the Christian peoples of Europe that the age-long struggle between the cross and the crescent had ended in the triumph of the former by General Allenby's crushing victory over the Turks. The tables have now been turned. It would be good if the crusading spirit were not revived. Mustapha Kemal wants a peaceful solution and has no desire to invade European soil. And the latest news received to-day (September 20) is that the European powers concerned are also for a peaceable solution.

Guru-ka-Bagh

A meeting of the Working Committee of the All India Congress Committee was held at Amritsar on the 18th September. Mr C. R. Das presided. The members of the working committee of the Shiromani Gurdwara Committee attended. Pandit Madanmohan Malaviya gave a brief account of what happened at Guru-ka-Bagh. The following resolutions were adopted—

'This Committee places on record its strong condemnation of the brutalities perpetrated by the police on the unresisting and non-violent Akalis and congratulates the Akalis on the calm and cool courage and marvellous self-restraint with which they have borne the sufferings cruelly inflicted on them.

'This Committee appoints a sub-committee of the following gentlemen to enquire into the whole matter and submit a

report to the All India Congress Committee before the end of October —S. Srinivasa Iyengar, Chairman Mr M R Jayakar, barrister of Bombay, Maulana Mahommed Iqbal of Delhi, Mr J M Sengupta of Bengal and Mr Stokes (members), Prof Kuchi Ram Sahni—Secretary "

The disciplined non violence of the Akalis is beyond all praise. They are among the bravest of the brave. Yet they are suffering without retaliation like helpless invalids. It is the result of their faith in God. It is similar faith similar courage similar non violence and suffering alone that can make our cause victorious.

It is reported that the beating of the Akalis and other barbarities perpetrated by the police for many days have now ceased, and the Akalis who endeavour to walk into ground in the possession of the Mahant are being arrested in large numbers.

The bureaucracy have now expressed readiness to enquire into definite allegations of police excesses. In more instances than we can now bring to mind first came the beating, the shooting etc. then the enquiry and then the white washing report. Why all this bother? Either there should be no excesses at all or there should be no subsequent effort to excuse or whitewash excesses.

The Sikh temple, its residential houses and the adjoining garden and lands were formerly in the possession of the Mahant. The Akalis took possession of the temple as the public religious property of the Sikh community. Government allowed them to remain in possession. This may be presumed to have led the Akalis to think that if they obtained similar possession of the houses and other property of the temple, they would be able to restore all these to their original use, which was a religious one. But when some of them went to cut wood at the garden, not for their own private use and profit, but for the free kitchen of the temple, they were prosecuted for theft and got six months' rigorous imprisonment each. If those who have good reason to consider themselves owners *de jure* of some property try to become *de facto* possessors,

is the dispute a matter for the decision of civil courts or of criminal courts? And if of criminal courts, should the punishment be as severe for a technical theft as for a real theft? It is very strange that Government, instead of telling the parties to resort to a civil court to settle their dispute itself simply keeping the peace meanwhile, took the side of the Mahant and tried at first to beat off the peaceful Akalis. If this course, adopted by the Government, was right and lawful why were not similar steps taken to dispossess the Akalis of the temple when they took possession of it? Again if this course was right and lawful why has Government now given it up in favour of arrest? If arresting be the right course why was it not resorted to from the first? One can not discover signs of wisdom and humanity in these doings of Punjab officialdom.

Trustworthy eye witnesses like Rai Sahib Professor Kuchi Ram Sahni, a late of the Lahore Government College now a pensioner have borne witness publicly that the police not only beat the Akalis but robbed some of them of their cash and other belongings in broad daylight. There is grim irony in the situation that men have been beaten, made unconscious, two dying in consequence, imprisoned for cutting wood in a garden which they considered the public property of their temple whilst the guardians of law and order are alleged to have turned thieves and robbers with impunity.

A few days ago we received a telegram from the Shiromani Gurudwara Prabandhak Committee asking us to come and see how the police are behaving. In reply we telegraphed to the Committee that we were sorely grieved to read its telegram but deeply regretted our inability to go to the scene of action. On the third day after this reply had been handed in at the College Square office we were informed that it "cannot be delivered owing to held objectionable." Why it has been held objectionable, we do not understand, nor why the telegraph department has not the common business honesty to return us the money it took from us for the

telegram, seeing that it has not rendered us the service which it was paid to render

The Black Hole on Wheels.

At long last the Government of India's resolution on the Moplah train tragedy has been published. There is no satisfactory explanation of the delay in publishing the decision of Government, nor is the decision itself satisfactory. Not one of the higher officers of the Madras Government has been found worthy of censure, departmental punishment, or prosecution. Traffic Inspector Reeve would have been prosecuted if he had been alive, but he is dead. Sergeant Andrews has been ordered to be prosecuted, because he was in charge of the Moplah rebel prisoners, and did not open the doors of the closed goods wagon and let the prisoners have air to breathe and water to drink even when after crying aloud for help some of them were dead and others about to die. We do not say that he has not deserved prosecution. But why visit all the sin on him?

One of the findings of the Committee of Enquiry runs thus —

(3) That the use of ventilated luggage vans for the conveyance of prisoners in an emergency was not *per se* objectionable and that it implied neither inhumanity nor any deliberate indifference to the right of the Moplah prisoners to the same treatment as other prisoners but that the practice of using such vans should have been abandoned as early as possible or should have been brought under proper control and in so far as the practice contributed to the final disaster responsibility falls on Mr Francis the Special Civil Officer under whose authority the removal of prisoners was conducted.

The first part of the finding is not consistent with the last. If the use of ventilated luggage vans for the conveyance of prisoners in an emergency was not *per se* objectionable, why is it laid down that the practice of using such vans should have been abandoned as early as practicable? The use of the word "ventilated" begs the whole question because the van which caused the disaster was not ventilated and it seems to have been nobody's business to see

whether it was a ventilated van before it was used to convey human beings. That there was no such emergency as necessitated the use of closed luggage vans is also clear from the following passage in the Committee's report —

We observe that rebel prisoners despatched after conviction from other parts of the district (e.g., from Calicut and Cannanore) passed through the rebellion area in open carriages and that police were evidently available to furnish for them an escort of the necessary strength and we cannot but think that if consideration had been given to the matter it would have been possible to find police to furnish similar escorts from Tirur.

But any detailed criticism at this stage is useless, which remark, again, reminds us that any criticism on the part of the Indian public at any stage would have effectively influenced the action of Government. Siraj ud Dowla can do wrong; members of a white bureaucracy can not.

Calcutta University Finance

The *Statesman* having had the enterprise to publish the Accountant General's report on the financial administration and condition of the Calcutta University as well as the letter addressed by the educational secretary of the Government of Bengal to the University Registrar in consequence of the Accountant General's report, the public have been in a position to understand how things have been mismanaged in the University and how there was no check on expenditure. The Accountant General's report also shows that part of the huge deficit of the University was due to the falling off in its income owing to the Non-co operation movement, for which it was not responsible. The Accountant General has made certain suggestions for the future better management of the financial resources of the University and the Education Minister has laid down certain conditions as fulfilment of which the University will obtain the grant of 2½ lakhs voted by the Legislative Council as also an additional grant of about an equal amount. The Senate has appointed a committee to report on the conditions

which seem to us on the whole fair, though slight modifications may be necessary to make it easy to carry out all of them. A question may no doubt be raised as to whether Government has power to lay down such conditions. Our view is that, though the State after creating a corporation and giving it an almost autonomous constitution cannot and ought not to interfere in the details of its administration, if an emergency or a crisis arises it can and ought to interfere, and that such a crisis has arisen being that Government during Lord Curzon's regime appointed a commission to alter the very constitution of the University and another commission was more recently appointed which has made some radical recommendations some of which at any rate, are likely to be carried out. Government is most probably right in holding that it can at the present juncture lay down conditions.

An academic discussion of the question however, appears now to be unnecessary. For, the Senate at its meeting of the 16th September last adopted some budget rules drawn up by the Board of Accounts which, according to Dr Hiralal Hildar, "were substantially in harmony with the conditions laid down by Government. It need not be enquired whether this harmony is accidental, or due to both the conditions and the rules being reasonable and natural, or whether the rules were so altered after the receipt of the Government letter of the 23rd August as to harmonise with the conditions laid down therein. The important thing to consider is whether the observance of the rules or of the conditions cannot be brought about without either party feeling any loss of prestige or dignity or of the rights or powers vested in either. We think the thing is feasible. An attempt is going soon to be made to reform and reconstruct the University. A thing which is to undergo the process of reform and reconstruction must be enabled to live. It is therefore, greatly to be desired that squabbles between the parties should cease and the teachers and the students of the University should soon

get to work again earnestly. There has been and still is much in the University that is quite undesirable. There has been a moral canker at work at its core. These it is possible to eliminate or keep in check. The University has been a pioneer and a torch bearer in many ways, and it is our earnest hope that, purged of all its defects, it may continue to do its great work for generations to come and shine with undimmed lustre.

The Vice Chancellor and Dr Howells

At the Senate meeting on the 9th September during the debate on the appointment of the Committee to consider the conditions laid down by the Government by observing which the University may avail itself of the grant of 2½ lakhs a desire was expressed that the committee might report within a week. The Vice Chancellor observed

It is humanly impossible to report next week. Thereupon Dr Howells, moved by the courtier-like human desire to flatter and please the Vice Chancellor, observed that

He did not accept the Vice Chancellor's judgment that it was humanly impossible to get a report in a week. He knew what was possible to the Vice Chancellor and he believed that if the Vice Chancellor took the matter in hand a reply would be possible even in a week.

The Vice Chancellor referring to Dr Howells' mention of his capacity for work, said

He repudiated the suggestion that this was his job. This concerned every one of the hundred members of the Senate and he assured them that he was the last man in the world to force his views upon them. He declined to have their support unless he knew that it was a representative and reasoned judgment on their part.

What was the cause of this over-emphatic reply? Had Dr Howells, in an unguarded moment divulged the secret process of the manufacture of the reports of recent University Committees?

All-Bengal Young Men's Conference

The All Bengal Young Men's Conference which recently met in Calcutta for days had some very hopeful fea-

transcended the limits of political parties, occupations, religious groups and, of course, of castes "touchable" or "untouchable". It wanted to have a constructive programme of practical work which all parties might combine to carry out. Mr Suhra Chandra Bose, Principal of the Kalikata Vidyapitha, the chairman of the reception committee, concluded his address of welcome by outlining the conference programme of work, which included mass education, restoration of village industries, village organisation, removal of untouchability and such other social reforms.

Professor Meghnad Saha, D Sc, of the University College of Science, in the course of his presidential address said —

The present deplorable state of Bengal could be improved by such activities of the young men as were outlined by this organisation. Poverty and disease were predominating in every part of the province and it was up to the young men to fight them and to make the life of the future generations worth living. They must build up a national character to successfully carry out their mission. The young men must give up their service seeking desire which was one of the principal causes of their degeneration and devote themselves to restore the lost trade and industries of the country to stop the exploitation of their wealth by foreigners and thus save the country from poverty and ultimate ruin.

Many elderly leading men of Bengal of different shades of political opinion addressed the conference.

The main resolution of the conference was moved by Sri Narendranath Ray Chowdhury. He urged that lack of organisation rather than lack of workers was chiefly responsible for the depressed condition of the country. He thought it desirable that a permanent association to be called the All Bengal Young Men's Association should be formed to co-ordinate the social, educational and other activities of the young men of Bengal and to devise for immediate execution a programme of practical work embracing mass education, urban and rural organisation, spread of Swadeshi, promoting unity among different communities, removal of untouchability, prevention of early marriage, abolition of dowry, social service, moral discipline and upholding truth and justice always and everywhere.

This resolution slightly amended was unanimously accepted and passed.

Dr Saha, the president then exhorted

the young men present to take up the resolutions seriously and begin the work during the coming autumnal vacation.

He also reminded them that they should not look back towards the past alone, but should look forward into the future. Their present condition forces them to have relations with the nations of the West. If they want to be equal with them it is their duty to acquire the qualities which have made them great. Sacrifice has now become the ideal of young men, but sacrifice alone cannot lead them to success. It must be supplemented by sound knowledge and solid work. Young men should not be discouraged by the small beginnings of the Conference, for out of small beginnings great things are born.

Indians and the Turkish War.

On the 19th September a largely attended meeting was held in the Calcutta Town Hall to congratulate Kemal Pasha and "to consider the attitude of the British Government towards the situation created by the Turkish victories in the Near East." The chairman was Mr A. K. Inzulilla. The meeting, which was attended by Hindus also, passed the following resolutions —

That this meeting of the citizens of Calcutta and its suburbs offers its heartiest felicitations to Mustafa Kemal Pasha and his gallant army on their recent victories and trusts to Almighty God to crown their arms with unbroken success.

That this meeting of the citizens of Calcutta and its suburbs representing all the various schools of political thought in this country, views with feelings of deepest resentment and indignation the pro-Greek policy of Great Britain in the Greco-Turkish war and the continued attempts which are being made by her to deprive the Turks of the fruits of their victories and thwart them in their attempts to regain Thrace and full control over Constantinople. This meeting further declares that this anti-Turkish policy and unjust attempts are bound to create feelings of great dissatisfaction not merely in India but throughout the Islamic world leading to serious consequences the responsibility for which must rest with the British Cabinet.

The meeting further resolved that, as a political proof and for giving vent to their feelings, greater efforts should be made for the collection of funds for Angora and for the introduction of *khaddar* throughout the length and breadth of India.

Indians in East Africa

Nairobi, Sept. 9.
A meeting of the Executive Council was

held on 9th September presided over by Sir Robert Coryndon when it is understood, the final terms of the settlement of the Indian question were discussed. It is believed that the terms include common franchise subject to education test, greater part of the highlands to be reserved for Europeans but with one Indian district and a very considerable restriction on immigration of Indians.

We are sure our countrymen in East Africa cannot accept these terms that they have not, is clear from the following subsequent telegram —

London Sept 18

The Indian National Congress was held over the week-end and was opened by the Governor Sir R. T. Coryndon.

Numerous resolutions were passed demanding equality of status. One speaker said there should be either equality in the Empire or no Empire at all — Reuter

Indian Forest Service

The Council of State has accepted the following resolution moved by Mr Phiroze Sethna, recommending

That the present recruitment of a proportion of forest probationers in the United Kingdom and the present system of training all probationers in the United Kingdom should cease and that all probationers should be recruited in India and trained at Dehra Dun each probationer after a given period of service being sent for a tour of the model forests of Europe.

This resolution is substantially the same as the one carried at the Legislative Assembly on the motion of Mr A. C. Neogy.

Indian Railway Management

The Central Advisory Committee consisting of over a dozen members of the two Houses of the Indian Legislature have decided by a large majority to advise the adoption of state management of railways. The decision is right.

The future management question was specifically raised in connection with the approaching expiration of the leases of the East Indian Railway Company in 1924 and the Great Indian Peninsula Railway Company in 1925 and the Committee starting from that point, considered the problem generally.

Supply of Food for Indians on Trains

The Marwari Association's proposal that every through train should be

provided with a car divided into three compartments (with inter communication) set apart for the supply of various articles of food suitable for Indian passengers and good drinking water, ought to be accepted by the Railway Board.

Assam's Family Loom

Mr C. Rajagopalachari, editor of *Young India* writes in the course of his editorial notes —

Assam with its forest-clad hills and broad bosomed Brahmaputra is a beautiful country. But Assam's greatest beauty is the family loom. Ladies of all grades of society, including wives and daughters of Members of the Legislative Council, lawyers, landed proprietors and Government employees all without exception sit at their loom and weave their own cloth. We were taken to several homes and saw the home woven silks, towels, dhories, mosquito-curtains etc. some woven and kept neatly away for use, some on the looms and others actually worn. We felt a new feeling of liberty as we saw how men and women could live just like the middle classes of other provinces and yet weave their own cloth during leisure moments. We saw chairs, bicycles, pictures on the walls and all the other signs of modern respectability yet in one corner is the family loom and the lady of the house working at it. The Assam girl's first duty is to become expert in weaving silk and cotton. It is the chief accomplishment for marriage. Spinning went out of use in most places with the advent of mill yarn. The busy housewife had so much to do that cheap good yarn ready made for the loom was welcomed and spinning was gradually given up. But the Congress has revived the lost art and in the many homes we visited we saw ladies spinning most beautifully and some cloth was shown to us woven out of their own handspun which could bear comparison with the fine products of Andhra. If the men could also give some of their leisure time to the work, spinning as well as weaving could become a household occupation and every home would be self contained and complete.

Not only in diligence and housekeeping but in courage and cheerful suffering have the daughters of Assam excelled. We saw the wives and mothers of many young men still in jail. There is in them no sadness, no regret but the light of faith shines calmly and brightly. They are brave sisters who fully deserve to live in such a beautiful country on the banks of the Brahmaputra.

Assam has long been a fine example in respect of weaving at and for the other provinces to follow.

True and Courageous Brotherliness.

The *Servant of India* writes —

It was an act of real heroism that the students now learning spinning and weaving at the Sabarmati Satyagraha Ashram performed the other day at Ahmedabad. They were returning to the Ashram after visiting a mill when they saw a night soil cart ready to topple by one of its wheels coming off. They drew the attention of the scavengers who were in charge of the cart to it and when those two men were unable to lift the heavy cart and push the wheel to position the students rolled up their sleeves and helped with their own hands. In doing this they have proved themselves thoroughly worthy of their great spiritual guru and all Indians whatever their faith or opinions will be proud of their heroism.

"Autumn Festival"

The performance of the poet Rabindra Nath Tagore's play *Shāradotsav* (or the Autumn Festival of which an English translation by the poet himself was published in this Review) in Calcutta on two evenings by the poet and his boys and girls of the Shantiniketan school helped by some of the teachers of the school and other gentlemen gave the Calcutta public an idea of what playing ought to be like. It seemed as if the players were not acting but doing the natural thing. There was nothing theatrical—no over emphasis in speech, no straining after effect, no unnatural gestures. The singing and dancing of the children were ethereal, exquisite and entrancing. The dresses were appropriate and charming in their colour effects. While all did their parts well the poet's acting was spiritually elevating and inspiring.

Waste in Education

Lucknow University is going to spend two millions and a half of rupees for its convocation hall and this in a province which is among the most backward regions in India in education. Tenders have been invited from approved contractors for the construction of the New Convocation Hall at Lucknow from the drawings prepared by Sir Edwin Lutyens. R. A. estimated to cost about Rupees twenty five lakhs. This is extravagance and waste pure and simple. Truly did Huxley observe in one of his

addresses that people sink capital in bricks and stone and mortar and call them universities. Universities are, however, societies of men of learning and character and original minds and of their students for the advancement of knowledge. What numbers of these do the recent mushroom universities of India possess that they should spend so much on palaces instead of so using the money placed at their disposal as to have adequately equipped libraries, laboratories, museums &c. and the best teachers and students?

Dacca University is doing the right thing by trying to effect economies. But why should it have allowed part of its grant to lapse?

Notable Speech By Afghan Amir

On Independence Day in Afghanistan in August last, His Majesty the Amir delivered a noteworthy speech of which the following summary is taken from *The Imriti Bazar Patrika* —

He began by reviewing the progress made in all directions in the course of the last three years, i.e. from the time he ascended the throne. He touched on all important topics. He insistently dwelt on one point and that was this: "You are the real masters and I am only your humble servant though I am called the king. All that I am trying to do is for your benefit." Formerly continued His Majesty, rich people and higher officers were oppressing poorer persons but now all irrespective of their religion and social position are equal in the eyes of the law. None has including myself the right to beat and oppress others for personal grudge. Everybody is free now. Officers were taking bribes before and the people were suffering for this but now no officer however high his rank and position may escape punishment for these offences. It was really the Magna Carta of the Afghans not exacted from the king but most gladly and spontaneously given by the king to the people.

He added that the money in the treasury was steadily increasing in spite of the higher cost of administration. More than a hundred students have been sent to Germany, France and India at the expense of the state to be trained in different technical branches.

Education has been made not only free but many students are helped with books, food, dress and other things. He also advised the audience to use the articles made in Afghanistan though they may be inferior to the foreign products. He said: "If you use foreign goods your money will go to your enemy and will come back to you in the form of bombs and

shells. He laid special stress on the use of Khaddar. He said that he was in the habit of praising Khaddar dress though this made some persons think that he was mad, but he remarked that already the quality and quantity of Khaddar produced in Afghanistan has greatly improved. He pointed towards his dress made in Afghanistan and said that it was also the dress of the commander-in-chief the biggest officer in the state. He said that he did not think that he looked in any way inferior because of his dress or that anybody would pay him less respect for it. He urged, "In this way you will live more economically and what is more important you will supply thousands of your fellow countrymen with work and so food and thus save them from being thieves and mischief makers. He added that when he was a sahibzada he was spending Rs 12000 on dress alone per year but now his expenses on dress were not more than Rs 600 a year. He advised all to be truthful, dutiful and religious for without being religious nobody could hope to be happy either in this or in the next world.

In fine he said, "I am always ready to die for the country but I have not yet served Afghanistan a hundredth of as much as I wish. My one ambition and wish is to serve the cause of Islam and Afghanistan and since the day I have become your servant I have known no rest and have been always trying to uplift the condition of the country. May God give me strength to serve Islam and Afghanistan or may I die."

The Ameer's speech is in accord with the principle laid down by Ruskin that the right to rule a country is based on readiness and willingness to die for it.

Proportion of Women Decreasing in Calcutta

According to the census of 1911, there were in Calcutta 475 women to 1000 men. The census of 1921 has revealed a still smaller proportion of women the proportion being 470 women to 1000 men. This is due to the steady growth of the immigrant population of Calcutta. A city which has such a small number of women must suffer to a great extent from proportionate lack of home life and home influence and consequent deterioration in morals and health. In India proper, Calcutta possesses the lowest proportion of women to men, Rangoon which possesses 419 women to 1,000 men, being in Burma. The following table, based on the census of 1911 is taken from *The Englishman*.

City	to 1,000 males No. of females
Bombay	617
Madras	984
Agra	882
Almcedahad	910
Allahabad	875
Amritsar	743
Bangalore	961
Bareilly	878
Baroda	853
Benares	924
Cawnpore	772
Delhi	817
Hyderabad	931
Jaipur	910
Karachi	700
Lahore	691
Lucknow	870
Madras	1012
Mandalay	964
Meerut	802
Nagpur	928
Patna	1011
Poooa	917
Rangoon	419
Srinagar	872
Surat	935
Trichinopoly	1045

The Late Mr Wilfrid Blunt

At a meeting of the Indian Muslim Association held last month and presided over by Mr S. Mahboob Aley, M. L. C., the following resolution was passed —

The Indian Muslim Association places on record its sense of irreparable loss to the cause of freedom and humanity occasioned by the death of Mr Wilfrid Scawen Blunt, a champion of lost causes and a friend of Islam.

Among Mr Blunt's works "India under Ripon," "Secret History of Egypt," &c., are well known. He was also a poet.

Whipping of Political Prisoners

In winding up the debate on the treatment of political prisoners,

Mr O'Donnell emphasised that whipping would be given only under the orders of the Local Government which meant that the opinions of the Indian members on the Governor's Executive Council would be taken before hand. It was impracticable to have separate jails for political prisoners and it was equally improbable that any jail authority would agree to the proposition that non-officials should be consulted before a whipping order was given.

This is not at all acceptable. The ideal is the total abolition of whipping. T.

however, has still to be realised." In the meantime, though those who have been convicted of violence to person or of destruction of property or of incitement there to may not have any special consideration shown them, no one imprisoned for a political cause had not guilty of any of the above offences should be whipped in jail for any cause whatever. That the opinions of the Indian members of the Executive Council would be taken before the whipping of any political prisoners, no safe guard. We need not state the reasons. Why did Sir Abdur Rahim who was in charge of Bengal Jails, give up the charge of the jails department?

The Woman's Cause in the Legislative Assembly.

On the 20th September, in the Legislative Assembly,

Dr Gour introduced his Bill to amend the Legal Practitioners Act so as to make it clear that the word person under this Act included women.

When the Assembly resumed after lunch Dr Gour moved that the Civil Procedure Code Amendment Bill be referred to a Select Committee. The Bill referred to the mode of executing a decree for the restitution of conjugal rights made against a woman which consisted in one time in delivering her to her husband and her imprisonment in case of disobedience. He felt that the abolition of imprisonment altogether would be more in keeping with the dignity of a woman and the maintenance of her self respect.

The motion was carried by 29 votes to 23.

Moslem Deputation to Viceroy

On the 20th September twenty five Moslem members of the Indian Legislature laid their views before the Viceroy regarding the situation in the Near East.

They urged that the present was a favourable opportunity to endeavour to make a lasting peace and in view of the Moslem opinion in India they wished to secure attention to the points which formed the subject of the Government of India's telegram to His Majesty's Government in February namely Ottoman Thrace and Adrianople for the Turks and the

restoration of Constantinople to the Turks and neutrality of the states in a manner ensuring Turkey against an attack on the capital and also restoration of Asia Minor to the Turks. His Excellency promised to lay these views before His Majesty's Government.

Alleged Police Excesses in Guru-ka-Bagh

The Punjab Inspector General of Police wrote a letter to the Secretary of the Shiromani Gurdwara Prabandhak Committee expressing his desire to go fully into certain allegations made against the police at Guru ka Bagh. The Secretary's reply is given below.

In reply to your letter dated 12th September, 1922 I beg to state that the Committee is in possession of evidence of numerous cases of robbery and excesses to the public at large. Their acts were not such as could have been committed without the knowledge of the officers in charge. I have definite evidence that Mr. Beatty while present on the scene was informed by a respectable person of such acts and was requested to see the acts himself and search the offenders but that he paid no heed to it. I am now receiving information that the police are now returning articles and money to the persons robbed and are getting statements from them to the effect that they had not been robbed. I consider that some of the district police officers are directly or indirectly implicated in their acts of lawlessness. Consequently the Committee has not much faith in a departmental enquiry. However if the Committee is convinced that an impartial judicial enquiry is to be held it will have no objection to placing before it the evidence it possesses.

A Garden City

The Model Town Society Limited of Lahore is offering a prize of twelve hundred rupees for the best laid out plan of a garden city of one thousand bungalows to be built near Lahore on co-operative lines. This is commendable. But what are more urgently needed are such model sanitary dwellings for the middle classes and the poor as would give them privacy, in return for moderate rents.